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Alfred La Tauer,
Fordingbridge
Hants
1863

IOSEPHUS,
The Learned & Warlike Jew.

Printed for H: Herringman, T: Basset, R: Chiswell, N: Ranew. I: Wright, & I: Robinson. 1683

THE

WORKS

OF

JOSEPHUS.

With great diligence Reviſed and Amended, according to the Excellent

French Tranſlation

OF

Monſieur *ARNAULD D'ANDILLY*

Alſo the EMBASSY of

PHILO JUDÆUS,

To the EMPEROR

CAIUS CALIGULA.

Never Tranſlated before.

With the References of the SCRIPTURE, A New Map of the HOLY LAND, And divers COPPER-PLATES, ſerving to Illuſtrate the HISTORY.

Franciſ. Patricius de Regno, Lib. II. Cap. 10.

Hiſtoriarum cognitio Regibus, Ducibus, Imperatoribus & omnibus Principibus perquam neceſſaria habenda eſt: quam Cicero *appellat Teſtem Temporum, Vitæ Magiſtram, veram Memoriæ & veritatis Nunciam.*

Bernardus, Epiſtola ad Suggerium.

Tunc recentia jucundius bona clareſcunt, cum fuerint malis comparata prioribus.

LONDON,

Printed for *H. Herringman*, *T. Baſſet*, *N. Ranew*, *R. Chiſwell*, *J. Wright*, and *J. Robinſon*. MDCLXXXIII.

THE

WORKS

OF

FLAVIUS JOSEPHUS

A NEW TRANSLATION

ADVERTISEMENTS

CONCERNING THE

WORKS of JOSEPHUS.

John La Feaver

I. Of the Jewish Antiquities.

THE *Title alone of this History seems to recommend the same more than any* Preface *could do; inasmuch as, professing to deduce things from the Creation of the World, to reach as high as the Reign of* Nero, *and to derive the greatest part of its Relations from the Records of the* Old Testament, *it implies that no other can equal it, in Antiquity, in Continuance, and in Authority.*

But that which further renders it (after the Holy Scripture) preferable to all other Histories, is, That whereas those have no other groundwork but the Actions of Men, this represents to us the Actions of God himself. There is seen resplendent every where in it his Power, his Government, his Goodness, and his Justice. His Power opens Seas, and divides Rivers to give a dry passage to whole Armies, and cause the Walls of the strongest Cities to fall down without battery. His Government regulates all things, and gives such Laws as may be stil'd the Fountain from which has been drawn whatever wisdom there is in the World. His Goodness makes to fall from Heaven, and to issue from the bosom of Rocks, wherewith to satisfie the Hunger, and allay the Thirst of a great People in the driest Desarts. And all the Elements being as the Ministers of the Decrees which his Justice pronounces, the Water destroys by a Deluge those which it condemns, the Fire consumes them, the Air overthrows them by its Tempests, and the Earth opens it self to devour them. His Prophets foretel nothing, but they confirm the same by Miracles. They who command his Armies, undertake nothing but they atchieve it. And the Leaders of his People, being fill'd with his Spirit, act like Angels rather than Men.

Moses *alone may be a Proof of all this. Never did so many eminent Qualities meet together in one Person; Nor did God ever shew in any Man under the* Old Law, *since the Fall of the First, how high the perfection of a Creature may rise, whom he vouchsafes to accumulate with his favors. Wherefore, since a great part of this History may in some sort be said to be the Work of that incomparable Lawgiver, because the same is wholly taken out of him, it ought to be read not only with Esteem, but also with Respect; and the sequel to the end of what is contained in the Bible deserves no less, in regard it was dictated by the same Spirit of God which guided the Pen of* Moses *when he writ the five first Books of the sacred History.*

But moreover, what might not be said of those admirable Patriarchs, Abraham, Isaac, *and* Jacob; *of* David *that great both King and Prophet, who deserv'd the unequal Elogium, of being a Man according to God's own heart; of* Jonathan, *that most accomplisht Prince, whose soul the Scripture saith was inseparably ty'd to that of that holy King; of the illustrious* Maccabees, *whose Piety, equal to their Courage, effected an union of the Supreme Power attending Royalty, with the most Sacred Functions of the High-Priesthood; and lastly of* Joseph, *of* Joshua, *of* Gideon, *and of divers others, who may pass for perfect Models of Virtue, Conduct, and Valor? If the Heroes of* Pagan *Antiquity never atchiev'd any thing comparable to these Heroes of God's People, whose Actions might pass for Fables, if it were not impiety to refuse credit to them, there is no reason to wonder, since those Heathens had only humane Force; but the hands of those whom God chose to fight under his Comand, were arm'd with his invincible help: and the example of* Deborah, *shews that even a Woman may become, in a moment, a great General of an Army.*

Now if the Favors wherewith God cherisses those that are his, ought to induce Monarchs not to trust but in his assistance, the dreadful Punishments which he executes on those that lean on their own strength, oblige them to tremble; and the rejection of Saul, *and divers other great Princes, instructs them, by the terrible representation of their Fall, to have recourse to God, that they may escape the like misfortunes.*

Yet not only Princes, but Princesses also may find in this Book examples both to avoid and to imitate. Queen Jezabel *is a dismal one both of impiety and punishment. And Queen* Esther *is a rare one of all the perfections, and of all the rewards which can render the virtue and felicity of a great and holy Princess admir'd.*

If great Personages find so great Examples here to lead them to avoid Vice and embrace Virtue, there is no person of any condition whatsoever but may profit likewise by so useful a Book. 'Tis of general benefit for all, so proper to imprint a respect of the Divine Majesty, by the view of so many effects of his infinite Power, and of his adorable Providence, that his heart must be very hard that is not affected therewith.

And how can Christians but be mov'd with such a holy respect, since the same History teaches us, that those illustrious and so celebrated Conquerors, Cyrus, Darius *and* Alexander, *though Idolaters, could not forbear having a Veneration for the Majesty and the Ceremonies of that Temple which was but a Figure of the Christian Church.*

But if this History be so excellent in it self, it must be confess'd that no man was so fit to write it as he that gave it both to his own Age and to Posterity. For who could be better inform'd of the Customs and Manners of the Jews, *than a* Jew? *Who could be better instructed of all the Ceremonies and Observations of the Law, than a Priest? Who could better relate the Events of so many Wars, than a great Captain? And who could better comprehend things, and make judicious Reflections upon them, than a man of great Quality, and a great States-man? Now all these qualifications concenter in* Josephus. *He was a* Jew *by birth. He was not only a Priest, but of the first of the four and twenty races of the Priests, who held the chief rank amongst those of their Nation. He was descended from the* Asmonæan *Kings. His great Exploits in War had made him admir'd even by the* Romans. *And the several great Employments, of which he so worthily acquitted himself, leave no room to doubt of his experience in Affairs.*

Lastly, His Life written by himself, join'd with his History of the Jewish *Wars, make him sufficiently known. And as for his manner of writing, I think it needless to commend it, since this Work manifests it so excellent every where; particularly in the Nineteenth Book, where he relates the Actions and Death of the Emperour* Caligula, *which no* Roman *Author has done so accurately; I think I may say without fear, that there is not in* Tacitus *any History which surpasses that eloquent and judicious Narration. I know some will wonder, that after having mention'd the greatest Miracles, he diminishes the belief of them, by saying,* That he leaves every man at liberty to have such opinion thereof as he thinks fit. *But in my judgment he does it only on this account, That having compos'd this History chiefly for the* Greeks *and* Romans, *as 'tis easie to gather, by his writing the same in* Greek, *and not in* Hebrew, *he fear'd their incredulity would render it suspected to them, if he affirm'd positively the truth of things which seem'd to them impossible.*

But whatever Reason induc'd him to use that Caution, I pretend not to defend him either in those places, or any others, where he is not conformable to the Bible. This alone is the Divine Fountain of written Truths, which cannot be sought elsewhere without hazard of Error; and one cannot excuse himself from condemning whatever is found contrary thereunto. I do it with all my heart; and there is no person but ought to do it, in order to read this excellent History with satisfaction, and without scruple.

Neither yet do I pretend to justifie this Author, in some places where he speaks of the several sorts of Government; nor as to some other particular sentiments, which no body is oblig'd to follow. Nor do I engage my self in any matter of Criticism, the contests whereof I leave to such as are exercis'd in that sort of study.

If in some places, as amongst others, in the description of the Tabernacle, and of the Table of Shew-bread, some difference be found between this Translation and the Greek, *the cause thereof is, that those passages are so corrupted in the* Greek *Text, that all I could do, was to bring them into the condition wherein they are.*

II. Of the History of the *Jewish* War against the *Romans*, &c.

If the History of the Jews, *advances its Author into the rank of the best Historians, 'tis plain that in that of their War against the* Romans, *he has surpass'd himself. Several reasons have concurr'd to render this History a Master-piece; the greatness of the Subject; the sentiments excited in his breast, by the ruine of his Countrey; and the share he had in the most considerable Events of that bloody War. For what other Subjects can equal this great Siege, which manifested to all the Earth, that one City alone would have been the Rock of the* Roman *Glory, had not God, for punishment of its sins, overthrown it by the storms of his wrath? What sentiments of Grief can be more lively, than those of a* Jew, *and of a Priest, who saw subverted the Laws of his own Nation, whereof no other was ever so jealous, and that magnificent*

cent Temple, the object of his devotion and of his zeal, reduced to ashes? And what greater interest can an Historian have in his Work, than to be obliged to bring into it the principal Actions of his own Life; and to labour for his own Glory, by an unflattering advancement of that of the Conquerors; and by acquitting himself at the same time of what he owed to the generosity of those two excellent Princes Vespasian and Titus, to whom the honour of having finished this great War was due.

But forasmuch as there are so many remarkable Occurrences in this History, I think to do the Readers a pleasure, in presenting them here with an Abstract thereof, from which general Idea they may afterwards proceed to the particulars depending thereupon. It is divided into seven Books.

The first Book, and the second, to the twenty eighth Chapter, are an abridgment of the Jewish History, from Antiochus Epiphanes King of Syria (who spoiled the Temple, and went about to abolish Religion) to Florus, Governor of Judea, whose avarice and cruelty were the chief occasion of that War which they maintained against the Romans. This abridgment is so delightful, that Josephus seems to have designed to shew that he could, like excellent Painters, represent the same objects in different manners, with so much art, that it should be hard to know to which to give the preference. For whereas these Histories are sometimes interrupted by the Narration of things hapned at the same time, they are here written in a continued series, and give the Readers the pleasure to behold in one Table, what they saw before separately in several. From the twenty eighth Chapter of the second Book to the end, Josephus relates what passed in consequence of the troubles raised by Florus, till the defeat of the Roman Army commanded by Cestius Gallus, Governor of Syria.

In the beginning of the third Book, Josephus shews the consternation of the Emperor Nero upon this ill success of his Arms, which was likely to be followed with a revolt of all the East; and how casting his eyes on all sides, he found only Vespasian fit to bear the weight of so important a War, and accordingly gave him the conduct thereof. He relates afterwards in what manner this great Captain, accompanied with Titus his son, entred into Galilee, whereof our Author himself was Governor, and besieged him in Jotapat; where, after the greatest resistance imaginable, he was taken and led Prisoner to Vespasian: and how Titus took divers other places, and performed actions of incredible valor.

The fourth Book brings in Vespasian conquering the rest of Galilee; the Jews beginning to tumultuate in Jerusalem, the Factious, who took the name of Zealots, becoming Masters of the Temple under the conduct of John of Giscala, Ananus the High-Priest stirring up the people to besiege them there; the Idumæans coming to their assistance, exercising horrible cruelties, and afterwards retiring; Vespasian taking sundry places in Judea, blocking up Jerusalem, in order to besiege it; and forbearing that design, by reason of the troubles risen in the Empire, before and after the death of the Emperors Nero, Galba and Otho; Simon, son of Gioras, another Head of the Factious, received by the people into Jerusalem; Vitellius, who had seized upon the Empire after Otho's death, rendring himself odious and contemptible for his cruelty and debauchery; the Army commanded by Vespasian, declaring him Emperor: And lastly, Vitellius assassinated at Rome, after the defeat of his Forces, by Antonius Primus, who had embraced Vespasian's party.

The fifth Book relates how a third Faction, of which Eleazar was Head, was formed in Jerusalem; That afterwards those three Factions were again reduced to two, and in what manner they made War one against another. It contains also the description of Jerusalem, of the Towers Hippicos, Phazael and Mariamne, of the Castle Antonia, of the Temple, of the High-Priest, and of sundry other remarkable things; the Siege of that great City formed by Titus; the incredible Works, and prodigious Exploits of Valor done on both sides; the grievous Famine wherewith the City was afflicted, and the strange Cruelties of the Factious.

The sixth Book represents the horrid miseries whereinto Jerusalem was reduced; the continuation of the Siege with the same ardor as before; and how, after many Fights, Titus having forced the first and second wall of the City, took and ruined the Castle of Antonia, and assaulted the Temple which was burnt, notwithstanding all this Prince could do to prevent it; and how at last he became Master of all the rest.

In the seventh and last of these Books, 'tis shewed how Titus caused Jerusalem to be destroyed, saving only the Towers Hippicos, Phazael and Mariamne: In what manner he commended and rewarded his Army; what Spectacles he gave to the Nations of Syria; what horrible Persecutions were exercised upon the Jews in several Cities; with what incredible joy the Emperor Vespasian, and Titus, who was declared Cæsar, were received into Rome; what a magnificent Triumph they made; how the Castles of Herodion, Macheron, and Massada, the only places remaining to the Jews in Judea, were taken; and how those that defended this last, all killed themselves with their Wives and Children.

This is in general what this Hiſtory of the Jewiſh *War againſt the* Romans *contains. And there are no ornaments wherewith this great perſon has not enriched it. He has omitted no occaſion of embelliſhing it, by elegant deſcriptions of Provinces, Lakes, Rivers, Fountains, Mountains, ſeveral Rarities, and Buildings, whoſe magnificence would ſeem fabulous, if what he relates thereof could be called in doubt, when we ſee no perſon found that has dared to contradict him, though the excellence of his Hiſtory raiſed no ſmall envy againſt him.*

It may be ſaid with truth, that whether he ſpeaks of the Romans *Military Diſcipline, or whether he repreſents Battels, Tempeſts, Shipwracks, a Famine or a Triumph, every thing is ſo lively ſet forth, that he charms the attention of his Readers. And I fear not to add that no other, not excepting even* Tacitus *himſelf, has excelled more in Orations; they are ſo noble, ſtrong and perſwaſive, always reſtrained within their own ſubject, and proportioned both to the perſons to ſpeak, and to thoſe that are ſpoken unto.*

Moreover, can the judgment and faithfulneſs of this Hiſtorian be too much commended, for the moderation which he uſes between the praiſes deſerved by the Romans *for finiſhing ſo great a War, and thoſe due to the* Jews *for having withſtood the ſame, although vanquiſhed at laſt, with invincible courage? ſo that neither his gratitude for the obligations he had to* Veſpaſian *and* Titus, *nor his love for his Country, biaſ'd him contrary to juſtice more on the one ſide than the other.*

But that which I account moſt eſtimable in him, is, that he never fails upon any occaſion to praiſe Virtue, to reprehend Vice, and to make excellent reflections upon the admirable Providence of God, and upon the fear which we ought to have of his dreadful judgments.

It may be boldly affirmed, That never was ſeen a greater example thereof, than the ruine of that ungrateful Nation, of that proud City, and of that venerable Temple; ſince although the Romans *were Maſters of the World, and that this Siege was the work of one of the greateſt Princes they glory to have had for Emperors, the power of this victorious people, and the heroical valor of* Titus, *would have in vain undertaken this deſign, if God had not choſen them to be the executioners of his juſtice. The blood of his Son ſhed, the moſt horrid of all crimes, was the only true cauſe of the ruine of that unhappy City. The heavy hand of God upon that wretched people, cauſed that how terrible ſoever the War was that aſſaulted them without, it was yet much more dreadful within, by the cruelty of thoſe unnatural* Jews, *who more like Devils than Men, deſtroyed by the Sword and the Famine, of which they were the Authors,* 1100000 *perſons; and reduced the remainder to that paſs, that they could hope for no ſafety but from their Enemies, by caſting themſelves into the arms of the* Romans. *Such prodigious effects of vengeance for the death of a God, might paſs for incredible with thoſe who have not the happineſs to be enlightned with the light of the Goſpel, if they were not related by a Man of that very ſame Nation, as conſiderable as* Joſephus *was, for his Birth, for his quality of Prieſt, and for his Virtue. And methinks 'tis viſible, that God minding to make uſe of his teſtimony to authorize ſuch important truths, preſerved him by a miracle, when after the taking of* Joſaphat, *of forty which were retired with him into a Cave, the lot being caſt ſo often to know who ſhould be ſlain firſt, he only and one other remained alive.*

This ſhews that this Hiſtorian is to be conſidered with a different reſpect from all others, ſince whereas they relate only humane Events, although dependent on the orders of the Supreme Providence, it appears that God caſt his eye upon him to make him ſubſervient to the greateſt of his deſigns.

For we muſt not only conſider the deſtruction of the Jews *as the moſt dreadful effect that ever was of Gods juſtice, and as the moſt diſmal image of the vengeance which he will exerciſe at the laſt day againſt the Reprobate; we muſt alſo behold it as one of the moſt illuſtrious proofs which it hath pleaſed him to give men of the Divinity of his Son; inaſmuch as this prodigious Event had been foretold by our Saviour in preciſe and intelligible terms. He had ſaid to his Diſciples, ſhewing them the Temple of* Jeruſalem, That all thoſe goodly buildings ſhould be ſo deſtroyed, that there ſhould not be left one ſtone upon another, *S. Matth.* 24. *ver.* 2. *S. Mark* 13. *ver.* 2. *S. Luke* 19. *v.* 44. *And alſo,* That when they ſhould ſee *Jeruſalem* encompaſſed with Armies, they ſhould know that its deſolation was at hand, *S. Luke* 21, *ver.* 20.

He had mentioned particularly the dreadful circumſtances of this deſolation. He had ſaid to them, Wo to thoſe that ſhall be with child or give ſuck in thoſe days; for there ſhall be great diſtreſs in the land, and wrath upon this people. And they ſhall fall by the edge of the ſword, and ſhall be led away captive into all Nations, and *Jeruſalem* ſhall be troden down by the *Gentiles*, S. Luke 31. ver. 23, 24.

And laſtly he had declared, that the accompliſhment of theſe prophecies was ready to come to paſs; That the time was drawing nigh that their houſe ſhould be left unto them deſolate: *and that even ſuch as were then living ſhould ſee it,* Verily I ſay unto you, All theſe things ſhall come upon this generation, *S. Matth.* 23. *ver.* 38, *&* 39.

All

All these things had been foretold by our Saviour, and written by the Evangelists before the revolt of the Jews, *and at a time when there was not yet the least appearance of so strange a Revolution.*

Now inasmuch as Prophecy is the greatest of Miracles, and the most powerful way whereby God Almighty authorizes his doctrine; this Prophecy of Jesus Christ, to which no other is comparable, may be justly accounted the chief and most irrefragable evidence to mankind of his Divine Birth and Mission. For as no other Prophecy was ever more clear, so neither was any more punctually accomplisht. Jerusalem *was destroyed to the ground by the first Army that besieged it; there remained not the least footstep of that proud Temple, the wonder of the Universe, and the object of the* Jews *vanity; and the calamities which ruined them, answered precisely to that dreadful Prediction of our Saviour.*

But to the end so great an Event might serve as well for the instruction of those that were to be born in after-times, as for those that were spectators of it, it was necessary, as I have said, that the History should be written by an irreprochable Witness. To which purpose 'twas fit the Writer should be a Jew, *and not a Christian, lest he might be suspected to have accommodated the Events to the Prophecies. 'Twas fit he should be a person of quality, to the end he might be fully informed of all things, 'Twas fit he should see with his own eyes the wonderful things which he was to relate, to the end he might be capable of credit. And lastly, 'twas fit he should be a Man, whose eloquence and judgment might be suitable to the greatness of such a subject.*

All which qualifications, so necessary to render this History compleat in all points, meet so perfectly in Josephus, *that 'tis evident God Almighty chose him expresly to perswade all reasonable persons of the truth of this marvellous occurrence.*

'Tis certain, that having contributed in this manner to the confirmation of the Gospel, it appears not that he made any benefit thereof for himself, or that he had any share in the blessings so plentifully poured down in his time upon all the earth. But if there be reason to commiserate his unhappiness in this point, there is some also to bless the Providence of God, who has made his blindness serve to our advantage; since the things he writes concerning his own Nation, are, in respect of the incredulous, incomparably of more force for confirmation of the Christian Religion, than if he had embraced Christianity: so that we may apply to him in particular what the Apostle saith of all the Jews.

III. *Josephus's* Answer to *Appion.*

The next of the Works of Josephus, *besides his Life written by himself, is an Answer in two Books to what* Appion *and some others had written against his History of the* Jews, *against the Antiquity of their Race, against the Purity of their Laws, and against the Conduct of* Moses. *Nothing can be more solid than this Answer, wherein* Josephus *proves invincibly the Antiquity of his Nation by the* Egyptian, Chaldean, Phœnician, *and even by the* Greek *Historians themselves. He shews that all which* Appion *and those other Authors have alledged to the disadvantage of the* Jews, *are ridiculous Fables, as well as the plurality of their Gods; and he excellently sets forth the greatness of the actions of* Moses, *and the sanctity of the Laws which God gave the* Jews *by his intervention.*

IV. The Martyrdom of the *Maccabees.*

The Martyrdom of the Maccabees *follows next. 'Tis a piece which* Erasmus, *so famous among the Learned, calls a Masterpiece of Eloquence: and I confess I understand not why having with reason so advantageous an opinion of it, he paraphrased it, and not translated it. Never was Copy more different from its Original. 'Tis hardly any of its principal Lineaments; and if I mistake not, nothing can more advance the reputation of* Josephus, *than to see that so able a Man intending to embellish his Work, has, on the contrary, so much diminisht the beauty of it, and thereby shewed how much* Josephus *is to be esteemed for writing, not after the manner of most of the* Greeks *in a long-winded style, but closely and compendiously, as affecting to say nothing but what is necessary. And I cannot sufficiently wonder, that no person hitherto has made a Translation of it from the* Greek *either into* Latine *or* French, *at least to my knowledge. For* Genebrard, *instead of Translating* Josephus, *has only Translated* Erasmus. *For my part I have faithfully adhered to the original Greek, without following that Paraphrase of* Erasmus *any where, which invents names that are neither in* Josephus, *nor the Bible, for the Mother of the* Maccabees. *It should seem* Josephus *did not write this famous Martyrdom authorized by the Holy Scripture, but to prove the truth of a discourse which he makes in the beginning, to shew* that Reason is the Mistress of Passions; *and he attributes to it a power over them, which there would be reason to*

wonder

wonder at, if it were strange that a Jew *should be ignorant that this power belongs only to the grace of Jesus Christ. He is contented to declare that he means only a Reason accompanied with justice and piety.*

V. The Embassy of *Philo* to *C. Caligula* the Roman Emperor.

This is a brief account of all the Works of Josephus. *Now because* Philo, *although a* Jew *as well as he, writ also in* Greek *upon part of the same Subjects, but handles the same rather as a Philosopher, than an Historian; and because none amongst all his Writings is so esteemed as that of his Embassage to the Emperor* C. Caligula, *of whom* Josephus *speaks particularly in the* 10th *Chapter of the* 18th *Book of the* Jewish Antiquities, *I conceived that this Piece having so great affinity therewith, it would not be amiss to shew by a Translation of it, the different manner of writing of these two great Persons. That of* Josephus *is undoubtedly more compendious, and has nothing of the* Asiatic *style; so that he expresses that in few words, which* Philo *doth sometimes in as many lines. The History of that Emperor may be made up from the writings of these two famous Authors, inasmuch as* Philo *relates as particularly and eloquently the Actions of his Life, as* Josephus *has written nobly and excellently the passages of his Death. Both the one and the other were so extraordinary, that 'tis an advantage there remains such Images thereof to Posterity, to animate good Princes to merit by their Virtue as great affection for their Memory, as People have horror for those who have shewed themselves unworthy of the rank which they held in the World.*

It remains only to add, That as this Volume comprehends all the ancient holy History, so the Readers are desired to peruse it not only for Divertisement or Curiosity, but also with an aim to profit by the useful Considerations for which it affords so much matter. And that whereas the old Translation of Doctor Lodge *was, not undeservedly, complained of on many accounts; much pains hath been taken in this Edition to amend it, as the Reader will easily find by comparing it with the former. If it be not so compleat as could be wished, the Reader is desired to accept candidly what has been done for his satisfaction; and to consider, that though an old repaired Building can hardly have all the beauty, yet it may have all the conveniency of a new Fabrick.*

A brief

A brief Computation very useful to the understanding of the History.

From *Adam* till the Deluge, were years	1656
From the Deluge till *Abraham's* time.	291
From *Abraham* till the Departure out of *Egypt*	500
From the Departure out of *Egypt*, till the Building of the Temple by *Solomon*	480
From the Building of the Temple, till the *Babyloniſh* Captivity	410
From the Return from the Captivity, till the *Maccabees* time	432
From the *Maccabees* time, till that of *Herod*	134
From *Herods* time, till the final and fatal deſtuction of *Jeruſalem*	103

The *Jews* have two ſorts of years; the Civil, which begins in *September*; and the Sacred or Eccleſiaſtick, which begins in *March*.

They have twelve Months or Moons; and every third Year hath a thirteenth Month of 22 days; and the fourth hath a thirteenth Month of 23.

Before the Captivity of *Babylon*, they accounted the Months ſucceſſively by 1, 2, 3, *&c.* ſince their Return, they have named them rather after the manner of the *Chaldees*, than the *Hebrews*.

The Hebrew	*The Engliſh*	The Greek
Niſan.	March.	*Andineen.*
Ziu or *Jar.*	April.	*Veritien.*
Sivan.	May.	*Diſtre.*
Tamuz.	June.	*Xantique.*
Ab.	July.	*Arthemiſien.*
Elul.	Auguſt.	*Deſien.*
Ethanin or *Tiſri.*	September.	*Paneme.*
Bul or *Markſuan.*	October.	*Loie.*
Caſleu.	November.	*Gorpian.*
Thebet.	December.	*Hyperberete.*
Sebath.	January.	*Dien.*
Adar.	February.	*Apelleen.*

This Nation in their beginning, was governed by Judges.

Moſes	*Jair*
Joſhua	*Jephtha*
Othoniel	*Abſan*
Adol	*Elon*
Baruc and *Debora*	*Abdon*
Gedeon	*Samſon*
Abimelech	*Eli*
Thola	*Samuel.*

After them they had theſe Kings.

Saul	*Ochozias*
David	*Athalia*
Solomon	*Joas*
Roboam	*Amaſias*
Abia	*Ozias*
Aſa	*Jonathan*
Jehoſhaphat	*Achaz*
Joram	*Ezechias*
Manaſſes	*Eliacim*
Amon	*Joachim*
Joſias	*Zedechias.*
Joachas	

The Captivity of *Babylon* continued 70 years. Governors after the Captivity, were

Zorobabel	*Nagge*
Rheſa	*Hagaieli*
John Ben Reſa	*Naum*
Judas Hircanus	*Amos*
Joſeph	*Mattathias*
Abner	*Joſeph Arſes*
Heli	*Jannes Hircanus*
Mahat	*Mattathias.*

The *Maccabees*, who were both Princes and Prieſts.

Judas	*Simon*
Jonathan	*John Hircanus.*

Theſe

These following were both Kings and Princes.

Ariſtobulus 1.	*Hircanus*
John Alexander	*Ariſtob.* ſon of *Ariſtob.*
Alexandra	*Ariſtobulus* 3.
Ariſtobulus 2.	*Hircanus.*

The Race of *Herod.*

Antipater	*Archelaus* the Great
Herod the Great	*Agrippa* ſon of *Agrip.*

The names of the High Prieſts from the Departure out of *Egypt*, till the building of the Temple by *Solomon.*

Aaron	*Achitob*
Eleazar	*Achimelech*
Phinees	*Abiathar*
Abiſua	*Sadoc*
Buſqui	*Achimaas*
Oſes	*Azarias.*
Heli	

From the building of the Temple, till the Captivity of *Babylon.*

Joram	*Urias*
Joſes	*Nerias*
Axioram	*Odeas*
Sudeas	*Sellum*
Joathan	*Helcias.*

From the Return out of *Babylon*, till the *Maccabees* time.

Saraia	*Joiada*
Joſedech	*Jonathan*
Joſua	*Jadus*
Joachim	*Onias* 1.
Eliaſib	*Simon* 1.
Eleazar	*Jaſon*
Manaſſes	*Onias* 4.
Onias 2.	*Lyſimachus*
Simon 2.	*Alcimus.*
Onias 3.	

High-Prieſts from the *Maccabees* time, till the final deſtruction of *Jeruſalem.*

Simon Boethus	*Joſeph* 3.
Joſeph 1.	*Ananias*
Joſeph 2.	*Iſmael*
Joazar	*Joſeph*
Eleazar	*Annas*
Joſhua the ſon of *Sias*	*Eleazar*
Joazar	*Simon*
Ananus	*Joſeph Caiaphas*
Iſmael	*Jonathan*
Theophilus	*Joſuah* ſon of *Danneus*
Simon	*Joſuah* ſon of *Gamaliel*
Mattathias	*Matthias*
Elion	*Phinees* or *Panaas.*

Kings of *Iſrael*, otherwiſe called Kings of the ten Tribes, or of *Samaria.*

Jeroboam 1.	*Joachaz*
Nadab	*Joas*
Baaſa	*Jeroboam* 2
Ela	*Zachary*
Zamri	*Manahem*
Amri	*Pecha* ſon of *Manahem*
Achab	*Pecha* ſon of *Romelia*
Joram	*Oſeas.*
Jehu	

Kings of *Aſſyria* and *Babylon.*

Phulbelocus	*Nabuchodonoſor* 1.
Phulaſſer	*Nabuchodonoſor* the G.
Salmanaſſer	*Evilmerodach*
Senacherib	*Neriglooſſorar*
Aſſaradon	*Laboſardach*
Berodach Benmerodach	*Baltaſſer.*

Kings of *Perſia.*

Cyrus	*Xerxes*
Cambyſes	*Sogdianus*
Smerdas Magus	*Darius* the Baſtard
Darius ſon of *Hiſtaſpis*	*Artaxerxes Mnemon*
Xerxes ſon of *Darius*	*Artaxerxes Ochus*
Artabanus the Tyrant	*Arſames*
Artaxerxes with a long hand	*Darius* ſon of *Arſames.*

Kings of *Syria* after the death of *Alexander* the Great.

Seleucus Nicanor	*Alexander Epiphanes*
Antiochus Soter	*Demetrius Nicanor*
Antiochus ſirnam. *god*	*Antiochus Sedetes.*
Seleucus Callinicus	*Demetrius Nicanor*
Seleucus Ceraunus	*Alexander Zebina*
Antiochus the Great	*Antiochus Gryphus*
Seleucus Philopater	*Antiochus Cyzicenus*
Antiochus Epiphanes	*Seleucus Gryphus*
Antiochus Eupator	*Antiochus Pius.*
Demetrius Soter	

Kings of *Egypt*, after the death of *Alexander* the Great.

Ptolomey Soter	*Evergetes Phiſcon*
Philadelphus	*Lathyrus*
Evergetes	*Alexander*
Philopater	*Auletes*
Epiphanes	*Cleopatra.*
Philometor	

Kings of the *Tyrians.*

Abibalus	*Phelletes*
Hiram	*Ithoballus*
Belaſtartus	*Badezor*
Abdaſtartus	*Merimus*
Aſtartus	*Pigmalion*
Aſtarimus	

An

An Explication of the Coins and Measures mention'd in this History.

Sath was a measure containing about some seven quarts English.
The *Epha* contained three *Saths*.
The *Core* or *Homer* contained ten *Epha's*, that is to say, thirty *Saths*, and was the same measure both in dry and liquid things.
The *Log* contained a French measure.
The *Hin* contained twelve *Logs*.
The *Bath* contained as much as the *Epha*.
The *Cad*, was a kind of Pitcher, containing such a quantity as a young Maid might well carry.
The *common Sicle* contained the weight of four ounces, whether it were of gold, silver or any other metal.
The *sacred* or *holy Sicle* weighed half an ounce of any metal whatsoever.
The *common Sicle of silver* was valued at about a shilling of our money.
The *holy Sicle of silver* was valued at about two shillings.
The *common Drachm* was the eighth part of an ounce.
The *sacred Drachm* was the fourth part of an ounce.
The *Pound* weighed twelve ounces.
The *ordinary Talent* contained fifty four pounds eight ounces and a quarter of *Troy* weight in any metal: yet it was not minted money, but a mass made up after the manner of an Ingot.
The *sacred Talent* contained one hundred pounds.
Furthermore Note, That when *Josephus* mentions the *Olympiads*, without any specification of the years therein contained, he ordinarily means the space of four years compleat.
The *Stadium*, *Stade* or *Furlong*, according to the Greeks account, (which I suppose *Josephus* most respected in this History) either of 600 Foot as the Olympique, that is, of 120 paces; or as the Pyrrhique, which contained 1000 Foot, that is, 200 paces.

The Names of the AUTHORS alledged in this History.

A.

Acusilaus
Agatharcides
Alexander
Andrew
Apion
Apolonius Molo
Apollodorus
Ariphanes
Aristæus
Aristotle.

B.

Berosus

C.

Cadmus
Castor
Chæremon
Cherilus
Clearchus
Conon.

D.

Demetrius Phalereus
Dim.

E.

Ephorus
Enhemeras
Eupolemus.

H.

Hecatusæus
Hellanicus
Hermippus
Hermogenes
Herodotus
Hesiodus
Hestiæus
Hierom of *Egypt*
Homer
Hyperocides.

I.

Isidore.

L.

Titus Livius
Lysimachus.

M.

Manethon
Menander
Mnafeas
Mochus.

N.

Nicholas of *Damas.*

P.

Pherecydes
Philon
Philostratus
Polybius
Polycrates
Possidonius
Pythagoras.

S.

Strabo.

T.

Thales
Theodotus
Theophilus
Theopompus
Theophrastus
Thucydides
Timæus.

Z.

Zophyrion.

THE

Imprimatur,

Decem. 7. 1675. *Geo. Hooper* R^mo D^no Arch. *Cant.* à Sacr. Domeſt.

A

The Life of FLAVIUS JOSEPHUS,

The Son of *Matthias*, Written by himself.

B

Oras much as I derive my Original, by a long series of Ancestors, from the Sacerdotal Race, I may, with some reason, value my self upon the Nobleness of my Birth; since, as every Nation places the Grandeur of a Family in some certain marks of Honour that accompany it, so amongst us 'tis one of the most signal to have the administration of Holy things. But I am not only descended of the stock of the Priests; I am also of the First of the Four and twenty Families of which it consists, and whose Dignity is eminent above the rest. To which I my add, That, by my Mothers side, I reckon Kings amongst my Ancestors. For the Branch of the *Asmoneans*, from whom she descended, for a long time exercised both the High Priesthood and Princely Power among our Nation. In this manner stands the order of the last of my Predecessors. My great Grand-fathers Grand-father *Simon*, surnamed *Psellus*, the stutterer, lived at such time as *Hircanus* was High Priest, the first of that Name, and the Son of *Simon* the High Priest, This *Simon Psellus* had Nine Sons: the one of which was *Matthias*, surnamed *Aphlias*. This *Matthias* took to Wife the Daughter of the High Priest *Jonathan*, by whom he had one Son, who was *Matthias*, surnamed *Curtus*, who was born in the first year of *Hircanus*'s Priesthood. *Matthias* begat *Joseph* in the Ninth year of *Alexander*'s Government; and of *Joseph* came *Matthias* in the Tenth year of the Reign of *Archelaus*; and *Matthias* begat me in the First year of the Empire of *Caius Cæsar*. I likewise have Three Sons, mine eldest is *Hircanus*, who was born in the Fourth; my next *Justus*, who was born in the Seventh; and *Agrippa* my last, who was born in the Ninth year of *Vespasians* Empire. This Genealogy of mine do I in this manner propose, according as I have found it written in the Publick Registers, to the end to confound the Calumnies of my Enemies.

Josephus Lineage.

C

D *Joseph* the Son of *Matthias* was born in the first year of *Caius Cæsars* Empire, and the 4001 year of the world, and the 39 after Christs birth.

My Father *Matthias* was considerable for his Extraction, but more for his Justice and Authority in *Jerusalem*, which is the Metropolis of our Countrey. My bringing up, during my tender years, was with *Matthias*, who was my Brother by the same Father and Mother; with whom I happily profited in all kind of Science, having a good Memory, and a quick

E Apprehension: so that, being yet a Child of Fourteen years of Age, I was praised by all Men in regard of the good Affection I had to Learning; and the Priests and Noblest Citizens vouchaf'd to ask my Opinion of things that concerned our Laws and Ordinances. About the Age of Sixteen years, my desire was to have a search and insight into the Sects of our Nation, which are Three: The first of the *Pharisees*, which is the chiefest: The second of the *Sadducees*: And the third of the *Essians*. And this I did, to the end I might choose the better of the Three, when I understood them all. For which cause, with great Austerities and Labours, I passed thorow them all: and not content with this Experience, after I had heard that a certain man called *Banus* lived in the Desart, clothing himself with that which the Trees brought forth, and feeding on no

F other kind of meat, but what they freely yielded, and washing himself oftentimes by day and night in cold water to keep himself chaste, I began to imitate his course of Life: and after I had lived with him for the space of Three years, and satisfied my desires, I returned to the City at the Age of Nineteen years.

Joseph from his infancy very studious, and addicted to learning.

At this time I began to engage my self in the exercise of a civil Life, following the Sect of the Pharisees, which very neerly resembleth that Sect among the *Grecians*, who are called *Stoicks*. After I was Six and twenty years old, it was my fortune to repair to *Rome* upon this occasion. Whilst *Felix* governed *Judea*, certain Priests, my familiars, men of much honour, and more virtue, were, upon some slight occasion, bound and sent to *Rome* by his commandment, to answer to what should be objected against

Joseph a Pharisee.

G them in *Cæsar*'s presence. Whereupon being desirous to do them service, and having special intelligence, that the Torments wherewith they were Martyred, lessened not their Piety, but that they lived contentedly on Figs and Nuts: for this cause I departed

for

for *Rome*, and was encountred with many great and grievous hazards by Sea. For the H
Joseph's ship-wrack. Ship, wherein I sailed, was wrackt in the midst of the *Adriatick* Sea, and about Six hundred of us were forc't to swim all Night long, and at Day-break, by God's Providence, a *Cyrenian* ship came in sight, and both I and certain others, to the number of Fourscore, out-swimming the rest, were taken up into it, and saved. After I had in this sort escaped, I came to *Dicæarchia*, which the *Italians* call at this day *Puteoli*, and grew acquainted with *Aliturus* a Jew born, who was a Comedian, and in good reputation with *Nero*; by whose means insinuating my self into the Empress *Poppea's* knowledge, I determined to beseech her to procure the Liberty of those Priests with all expedition, which she accordingly did; and being gratified likewise by her with many great Gifts, I returned into my Countrey. There I found the Common-wealth I much disquieted with Factions and Troubles, and divers too prone and ready to Rebel, and withdraw their Allegiance from the *Romans*. I inforced my self to repress the seditious, and exhorted them to change their opinions, representing, before their eyes, the quality of those, against whom they enterprized War, with whom they could neither compare in experience of War, nor in good Fortune: For this cause I advised them, not to hazard the overthrow of themselves, their Children, and their Countrey, by their rashness and rage. To this effect I spake to them, and instantly intreated them to desist from their unhappy resolution, for that I foresaw that the end of this War would prove to our utter Ruine, but I prevailed nothing with them. The fury of desperate and dissolute men prevailed above reason: for which cause fearing left by K continual inforcing of one thing, I should grow into hatred and suspition amongst them, as if I favoured their Enemies, and they should put me to death; seeing that the Fort of *Antonia* was already seized upon by the seditious, I retired my self into the Sanctuary. From whence, after *Manahem*, and the chiefest Revolters were put to death, I came out again, and join'd my self with the Priests, and chiefest *Pharisees*; whom I found surprized with great fear, when they saw the People in Arms, and uncertain what to do, wanting the means to pacifie these mutinies. But apparently perceiving the danger, both I and the *Pharisees* fegin'd our selves of their mind, and counselled them to contain themselves in peace, and let the *Roman* Forces depart, in hope, that *Gessius* would, with all expedition, draw out great Forces, and chastise these L Peace-breakers. But as soon as he arrived, and fought with them, he was overcome, and a great number of his men slain; whereupon follow'd the utter ruine of our whole Nation. For such as desired the War, were puffed up with that Victory, and conceived assured hope that in the end they should overcome the *Romans*. Besides, this ensuing occasion presented it self: The Inhabitants of the Cities that border upon *Syria*, laid hands on those Jews that dwelt among them, and slew them, with their Wives and Children, without any just cause or crime committed by them. For they had not conspired any ways, or intended to revolt from the *Romans*, or to use any Hostility, or any secret Conspiracy against any of those, with whom they were conversant. But amongst all the rest, the Citizens of *Scythopolis*, exceeded all other in M impiety and wickedness. For being besieged by certain of the Jews, they inforced those Jews that inhabited amongst them to take Arms, and fight against those of their own Nation (which is expresly prohibited by our Laws) and having overcome, by their assistance, they, by a detestable perfidiousness, forgot the obligation they had, the faith which they had engag'd to them, and slew every one of them, to the number of many Thousands. The like misfortune also fell upon those Jews that inhabited *Damascus*. But of this we have more amply spoken in those our Books, which we have written of the Wars of the Jews: and at this present I make mention hereof, only to signifie to the Reader, that our Nation became engaged in War with the *Romans*, not out of voluntary intent and purpose, but in great part by necessity and N constraint.

Joseph obtaineth the Priests liberties. The Jews seditious.

Joseph dehorteth the Jews from sedition, is suspected by them of treason.

The Jews are plagued both by strangers and their own Countrey men.

The Jews constrained by necessity to make War.

After that *Gessius* was overcome (as is before declared) the chiefest men of *Jerusalem* perceiving that the Seditious were strongly armed and provided, they began to fear left if they should be found disarmed, they should suddenly be overthrown by their Enemies (as in effect it fell out afterwards) and hearing that all *Galilee* was not as yet wholly revolted from the *Romans*; but that a part thereof as yet remained in peace, they sent me with two other Priests, *Joazar* and *Judas*, who were both virtuous and honourable men, to persuade the mutinous to lay down their Arms, and to let them know that it was more advantagious for the Nation, that such Men as were in Authority and Reputation, should have the keeping thereof. The resolution that was taken by them O was, that they had them always ready upon all occasions, but that they expected until they were certified, what the *Romans* intended to do.

With

A With this Commission, and the like Instructions, I repaired into *Galilee*: where I found the *Sephorites* were ready to come to a Battel with the *Galileans*, for that these latter had threatned to ravage their Countrey, in regard of their league of friendship with the *Romans*, contracted and ratified by *Senius Gallus*, Governor of *Syria*. But I delivered them from that fear, and appeased the Common people, by permitting them to send at all times when they pleased, their Hostages to *Gessius*, who lay at *Dora* a City of *Phœnicia*. I found likewise that the Inhabitants of *Tiberias* were already in Arms upon this occasion: There were in that City three different Factions, the one of the Nobility, whose Chief was *Julius Capella*, to whom were joined *Herod* the Son of *Miarus*, *Herod* the Son of *Gamal*, and *Compsus* the Son of *Compsus*. For *Crispus* the Brother of *Compsus*, who in times past had been made

B Governor of the City for *Agrippa*, sirnamed the Great, was in his own possessions on the other side of *Jordan*. All these, I say, were of opinion to remain under the *Romans* authority, and to obey their King. But *Pistus* alone of the Nobility, would no ways accord to this advice, by the persuasion of his Son *Justus*. The second Faction was of the Common sort, who concluded upon War. *Justus*, Son of *Pistus*, who was the Ringleader of the third Faction, carried himself very doubtfully touching the War; yet notwithstanding he secretly thirsted after Innovation, hoping that by a change he should encrease his power. "Presenting himself therefore in the midst of the multitude, he "endeavored to persuade them that their City was always one of the chief of *Galilee*; "and that during the days of *Herod* the Tetrarch, who founded the same, it was the

C "chiefest City, whose pleasure it was that the City of *Sephoris* should yield obedience to "that of *Tiberias*. That they had not lost that preheminence in the time of King *Agrippa* "the Father, but had continued the same, till *Felix* obtained the Government of *Judæa*. "But for the present since they had been given by *Nero* to the younger *Agrippa*, they "had fallen from and lost their Superiority. For the City of *Sephoris* obtained the Sove- "reignty of *Galilee*, after that she acknowledged the *Roman* Government, which had re- "moved the Treasure of the Charters and the Receipts of the Kings Money. By these words, and others of like nature against King *Agrippa*, he incited the People to Rebellion, signifying to them, "That an opportunity invited them to take Arms, to the end "that being associated with the *Galileans*, they might recover the advantages which

D "they had lost unjustly. To which purpose, all the Province would willingly join with "them, through the hatred they bare the *Sephorites*, on whom they would revenge "themselves with great power, because they continued in their Allegiance, which they "promised to the *Romans*.

By these words he won the Peoples hearts to him: for he was a Man very eloquent, and by his subtilty and politick discourse, easily overthrew all that which his Adversaries produced against him. He was also skilful enough in the Greek Language, to attempt the writing of the History of those Transactions, to the end to disguise the truth thereof. But in the process of this discourse, I will shew more particularly what his ill designs were, and how by his and his Brothers means, he wanted little of utterly over-

E throwing his Countrey. When therefore this *Justus* had persuaded the Citizens of *Tiberias* to take Arms, and had constrained divers Men likewise, who were of the contrary opinion, to do the like, he issued out with them, and burnt the Villages of the *Gadarenians* and *Hippenians*, that are situate in the Confines of *Tiberias* and *Scythopolis*. In this estate was *Tiberias*: And as for *Gischala*, their Affairs were brought to this pass; *John* the Son of *Levi* seeing some of the Citizens resolv'd upon a Revolt from the *Romans*, laboured to restrain them, and required them to continue in their Allegiance: but notwithstanding all his persuasion and diligence, he could not contain them. For the Nations round about them, as the *Gadarenians*, *Gabarenians* and *Tyrians*, assembled a great Army, and with the same assailed *Gischala*, and took it by force: and after they

F had consumed by fire and utterly destroyed the same, they returned home. *John* being much displeased with this act, armed all those that were with him, and set upon the above-named Nations; and having obtained the Victory, he re-edified *Gischala* in better sort than it was before, inclosing it with a Wall, to the intent it might be the better fortified against future Invasions.

But those of *Gamala* persevered in their faith towards the *Romans*, as I shall now declare. *Philip* the Son of *Jacim*, who govern'd under King *Agrippa*, escaping beyond all opinion, from the Royal Palace of *Jerusalem* at such a time as it was besieged, fell into another great denger, to wit, to be slain by *Manahim*, and those Seditious that were with him: but certain *Babylonians* his Kinsmen being at that time in *Jerusalem*, hindered the

G Revolters from executing their purpose at that time. When therefore *Philip* had lay hid there for the space of four days, on the fifth he fled away disguised in a false hair, for fear he should be discovered. And as soon as he arrived in a Village, which was of his

The danger of the *Sephorites*.

Sedition in the City of *Tiberias*. Three Factions in the City of *Tiberias*.

The Oration of *Justus*, *Pistus*'s Son, to the multitude.

Justus incites the people to Rebellion.

Justus the offspring of War.

Gischala burned and spoiled.

Gamala faithfull to *Rome*. The danger whereinto *Philip*, *Jacim*'s son was fallen.

own poſſeſſion, ſituate near *Gamala*, he ſent for certain of his Subjects to repair unto him. But God, for *Philip*'s greater good, croſſed the ſcope of his intent, which otherwiſe had been the ruine of many: for being ſurprized by a ſudden Fever, he committed certain Letters of his written to *Agrippa* and *Bernice*, who were yet but young, to one of his Freed-men, commanding him to deliver them to *Varus*, who was put in truſt, by the King and Queen, to adminiſter the affairs of that Kingdom, whilſt they were gone to *Beryth* to meet with *Geſſius*. *Varus* receiving *Philip*'s Letters, and underſtanding that he was eſcap't, was ſorry for it, becauſe he thought the King and Queen would have leſs uſe of him after *Philip* was arrived. He therefore made the people believe that this Freed-man was a Traytor, and brought them forg'd Letters, it being certain that *Philip* was in *Jeruſalem* with the *Jews*, who were revolted againſt the *Romans*: and ſo he commanded him to be executed. *Philip* being ignorant of the cauſe why his Freed-man did not return, ſent another with Letters, to the intent he might diſcover what was become of his firſt Meſſenger, and for what cauſe he ſtayed ſo long. But *Varus* accuſing his ſecond Meſſenger alſo after the ſame manner, commanded him to be executed, as he had done the firſt. The *Syrians* that inhabit *Cæſarea*, had puffed him up, by telling him that *Agrippa* ſhould be put to death by the *Romans*, for the Rebellion of the *Jews*, and that he who was Royally deſcended, ſhould poſſeſs his Government. And indeed *Varus* was of the Blood-Royal, deriving his Pedegree from *Sohemus* King of *Libanus*. For theſe cauſes, he retained *Philip*'s Letters, hoping by theſe means that the King ſhould have no knowledge thereof: and he ſet watch in every paſſage, for fear leſt any man ſhould flie, and certifie the King of what had happened; and to give the *Syrians* the better content who dwelt in *Cæſarea*, he put divers of thoſe *Jews* that dwelt among them, to death. He intended alſo to undertake a War againſt the *Jews* of *Bathanæa*, who were called *Babylonian Jews*, by confederating himſelf with the *Trachonites* of *Barthanæa*. For which cauſe, ſending for twelve of the *Jews* of moſt eſtimation amongſt the Inhabitants of *Cæſarea*, he enjoined them to repair to *Ecbatane*, and ſignifie to thoſe of their Nation there, that *Varus* underſtanding that they pretended to take Armes againſt their King, and ſcarcely believing it, had ſent them thither, to perſuade them to lay down their Arms. And that this ſhould be a certain proof, by which they might perfectly clear their innocence, that ſeventy of the chiefeſt of them ſhould be ſent to him. Theſe twelve arriving in *Ecbatane*, and being entertained by thoſe of their Nation, found that they neither imagined nor intended any commotion: for which cauſe, they perſuaded them to ſend their ſeventy men; which they did, little ſuſpecting what would happen.

Varus unjuſtly executeth him that brought the Letters.

Varus's tyranny in governing the Country.

Varus ſeeketh to conceal his power and tyranny.

Varus killeth the ſeventy *Jews* with the Ambaſſadors. The *Jews* retire themſelves into the Fortreſs of *Gamala*, and thither reſorteth *Philip* alſo.

As ſoon therefore as theſe, with the other twelve Ambaſſadors, came to *Cæſarea*, *Varus* having notice of their coming, met them on the way with the Kings Forces, and ſlew them, together with the aforſaid Ambaſſadors, and took his way towards the *Jews* of *Ecbatane*. But one of the ſeventy who had eſcaped, reſorted thither with all expedition, preventing *Varus*, and certified the reſt what had hapned. Whereupon, they incontinently fell to Arms, and with their Wives and Children retired themſelves to the Fort of *Gamala*, abandoning their Villages, with all their Goods, and great numbers of Cattel. When *Philip* had tidings hereof, he repaired alſo to the Fort of *Gamala*. The People rejoycing at his coming, exhorted him to take the Sovereignty, and to make War againſt *Varus*, and the *Syrians* of *Cæſarea*. For they had intelligence that the King was ſlain. But *Philip*, to moderate their impetuoſity, recounted to them what benefits the King had beſtowed on them, and of what power the *Romans* were, againſt whom it was but a folly for them to take Arms; and in the end, he perſuaded them to Peace. In the mean time, the King underſtanding that *Varus* was determined to kill all the *Jews* that were in *Cæſarea*, with their Wives and Children, all in one day, he ſent *Equus Modius* to ſucceed him, as it hath been, by us, declared in another place. And *Philip* kept the Fort of *Gamala*, and the Countrey thereabouts, in their fidelity and loyalty to the *Romans*. As ſoon as I arrived in *Galilee*, and learned all occurrences that had hapned, by thoſe who reported the ſame to me, I preſently ſignified the whole matter by Letters, to the Council at *Jeruſalem*, deſiring to know what their pleaſure was I ſhould do. They gave me this anſwer, that I ſhould remain where I was, and retain my Collegues that I had with me, if they thought good to take charge of *Galilee*. But they, after they had gather'd great Sums of Money for the Tenths and Tithes that were due to them, reſolved with themſelves to return to their own houſes. But for that I entreated them to remain with me, till ſuch time as we had ſetled affairs, they willingly conſented unto me. I therefore departed with them to the City of *Sephoris*, and came into a Borough called *Bethmaus*, diſtant from *Tiberias* ſome four Furlongs, and from thence I ſent a Meſſenger to the Council of *Tiberias*, deſiring the chiefeſt among the people, to come and ſpeak with me: They came, accompanied with *Juſtus*; I told them, that I was ſent Ambaſſador

Gamala ſtill faithful to the *Romans*.

Joſeph, by the commandment of the Council, remaineth in *Galilee*.

A baſſador to them, with my Collegues, by the Commonalty of *Jeruſalem*, to perſuade them to deface that palace that was erected by *Herod* the Tetrach, wherein divers figures of living Creatures were painted; for that our Law forbad ſuch things; and I exhorted them to ſuffer us to ſet about that execution as ſoon as poſſible.

Capella, and thoſe of his party, did for a long time refuſe to conſent thereunto: but in the end, we preſs'd them ſo much, that they condeſcended. Now whilſt we debated this matter, *Jeſus* the Son of *Saphias* (of whom we have ſpoken heretofore, declaring how he was the Chief of the Faction of Sailers and poor men) took with him certain *Galileans*, and ſet fire on the Palace, in hope to get great Riches thereby (for B that there were cartain Roofs of the Houſe covered with Gold) and they pillag'd many things againſt our conſent. After we had thus conferred with *Capella*, and the chiefeſt *Tiberians*, we retired from *Bethmaus* into the higher *Galilee*. In the mean time, *Jeſus*'s Men ſlew all the *Greeks* that remained there, and all who before the War had been their Enemies. Which when I was certified of, I was much diſpleaſed, and went down to *Tiberias*, to ſecure the King's Moveables, for fear they ſhould be carried away by the Robbers: and having recovered divers Candleſticks of *Corinthian* work, rich Tables, and no ſmall quantity of maſſive Silver, I reſolved with my ſelf to reſerve it to the King's uſe. Calling therefore ten of the chiefeſt Senators, and *Capella*, Son of *Antillus*, to me, I delivered the Veſſels into their hands, charging them C to deliver the ſame to no Man but to my ſelf.

The palace ſet on fire that was in *Tiberias*.

Joſeph procureth the ſafety of the King's goods.

From thence, with mine Aſſociates, I went to *John* at *Giſchala*, to know what his mind and reſolution was, and I preſently diſcover'd, that he affected Innovation and Tyranny. For he deſir'd me to grant him liberty to Tranſport *Cæſar*'s Wheat that was ſtored up in the Villages of higher *Galilee*, telling me, that he would beſtow the price of the ſame, in re-edifying and repairing the Walls of his City. But I perceiving his drift, denied him that liberty. For I thought that that Wheat would either ſerve the *Romans*, or the Province, the care of which was committed to my hands by the City of *Jeruſalem*. When therefore he could get nothing at my hands, he addreſſed to my Companions, of whom not foreſeeing thoſe Troubles that were likely to come, and greedy of D Rewards, he obtained a liberty to diſpoſe of all the Corn that was in the Province, in that I my ſelf was unable to contradict them both. After this *John* uſed another ſubtlety: for he ſaid that thoſe *Jews*, who inhabited *Cæſarea Philippi*, being by the Command of their King, reſtrain'd within their Walls, and wanting Virgin oyl, deſired to buy the ſame of him, for fear leſt contrary to their Cuſtom, they ſhould be compelled to uſe that of the *Greeks*. This he ſaid, not out of reſpect to Religion, or Devotion, but for his filthy lucres ſake. For knowing that among the *Cæſareans*, two ſextaries were ſold for a drachm, and that at *Giſchala* eighty ſextaries were ſold for four drachms, he ſent all the oyl that was in that Town to them, pretending my permiſſion. I dar'd not withſtand the ſame, leſt the People ſhould ſtone me to death. By this craft *John* ga- E thered a great Sum of Mony.

John's acts in *Giſchala*, and his covetouſneſs.

From this place, I diſmiſſed my Companions back to *Jeruſalem*, employing my ſelf wholly afterwards in preparing Arms, and fortifying Cities. In the mean time, calling the ſtouteſt Libertines before me, and having in vain exhorted them to quit their Arms, I perſuaded the People to pay them Contribution, which was more advantagious for them, than to ſuffer their Countrey to be ſpoiled by their Excurſions. And thus having taken their Oaths, I diſmiſs'd them, on condition that they ſhould not come into our Region, except they were called, or wanted their due pay, nor ſpoil either the Lands of the *Romans*, or the Inhabitants of the Country. But above all things, my care was to keep *Galilee* in peace. To which purpoſe, I got ſeventy pledges of their F Loyalty, choſen out amongſt their Nobility under pretext of friendſhip. I made them my Companions and Fellow-Judges, and decreed many things according to their opinions, having eſpecial care, leſt through raſhneſs I ſhould injure Juſtice, or for Rewards ſtain mine incorrupted Honour. I was now Thirty years old; and though a man who bridles himſelf from unlawful affections, can hardly eſcape the poyſoned ſting of detraction, eſpecially if great authority be annexed to his green years; yet none ever durſt ſay, that I ſuffer'd Violence to be done to any Woman, or receiv'd a Bribe from any Man; yea, I refuſed thoſe Tenths, which in right of Prieſthood I might have receiv'd. Yet after the Conqueſt of the *Syrians*, I took part of the ſpoil, which, I freely confeſs, I ſent to *Jeruſalem* to my Kinſmen. And though at two times I forcibly over- G came the *Sephorites*, the *Tiberians* four times, and the *Gadarenians* once, and had brought *John* under my ſubjection, who had oftentimes ſought to entrap me; yet could I not

Joſeph ſends back his companions to *Jeruſalem*.

Joſeph Preſident of *Galilee*.

Joſeph joined ſeventy of the Nobility with him.

Joſeph at thirty years of age offered no Woman violence, and would not be bribed.

Joseph's bounty towards his Enemies.

endure to revenge my self on him, or any of the abovenamed People, as in the sequel H of this story I will make manifest.

The *Galileans* faith and love towards *Joseph*.

For which cause I suppose, that God, who is the Tryer, and Searcher of all hearts, both delivered me at this time out of the hands of mine Enemies, and afterwards many times from several dangers and misfortunes, as hereafter shall appear. But so great was the fidelity and benevolence of the common People of *Galilee* towards me, that their Cities being overthrown, and their Families led into Captivity, they were less toucht with their own Calamities, than concern'd for my preservation. Which when *John* percived, he began to envy me. And he writ to me, that I would give him licence, for his health-sake, to bathe himself in the hot baths of *Tiberias*: I suspecting no Treason, willingly granted him that which he demanded. Moreover, I wrote to those, I to whom I had committed the trust and administration of the City, to prepare him a Lodging, and to furnish him, and all his Followers, with things necessary for Diet and Entertainment. In the mean space, I past my time in a certain Village of *Galilee*, called *Cana*. But after that *John* came to *Tiberias*, he persuaded the Townsmen to forget their Faith and Duty to me, and revolt unto him; many of them lent a willing ear to his Entreaties, especially such as were prone to change, and desirous of dissention, and in particular *Justus*, and his Father *Pistus*, willingly entertained this occasion to revolt from my obedience, and to submit themselves to *John*; yet was this Conspiracy of theirs prevented by my speedy access. For a certain Messenger came to me from *Silas*, whom I had formerly preferred to the Government of *Tiberias*, who certified me of the K Citizens intent, and exhorted me in all haste to repair thither, otherwise the City would shortly fall into another mans hands. As soon as I had perused *Silas's* Letters, I Travelled all night with two hundred chosen Men; and sending a Messenger before me, to signifie my approach to the Citizens, I neither lost time nor way: and in the morning when I drew near the City, the People came out to meet me, and amongst the rest, *John*; who, after he had saluted me with a suspitious Countenance, fearing lest his Treason being discovered, he should come in danger of his life, he speedily retired himself into his Lodging. When I came to the great Piazza, and had dismiss'd all my Train but one Servant, and retained only Ten armed Souldiers with me, I began to represent to the *Tiberians*, from a certain high place, from whence I might be L heard, how important it was for them to remain faithful, since otherwise I could no longer trust them, and they would one day repent that they had fallen from their Duty.

John's Treason.

The people of *Tiberias* came out to meet *Joseph*.

Joseph's exhortation to the *Tiberians*.

Scarcely had I spoken this, but one of my Friends advertis'd me to descend, telling me that this was no time to reconcile the *Tiberians*, or to persuade them, but rather to seek mine own security, and how I might escape mine Enemies. That *John* having learned that I was destitute of Followers, had sent a Thousand of his chosen Souldiers to kill me; that they were at hand, and ready to commit the Murther; which they had done, had I not speedily leapt down with the help of my servant *Jacob*, and *Herod* the *Tiberian*, who carried me to the Lake; where finding a Bark by M chance, and putting forth to Sea, I escaped, contrary to mine Enemies expectation, and came to *Taricheas*.

John seeketh to betray and murther *Joseph*.

As soon as the Inhabitants of that City understood how perfidiously and trayterously the *Tiberians* had dealt with me, they were much displeased, and betaking themselves to their Weapons, persuaded me to lead them forth against them, telling me; that they would revenge the injury that was offered unto their Governor, of which they sent advice thorough all *Galilee*. Hereupon, a great number of armed *Galileans* came to me, and persuaded me to attaque *Tiberias*, and destroy it, and sell the Inhabitants, with their whole Families, under the Spear. The like did my Friends, who escaped with me out of the City, persuade me. But I, in no sort, would N admit their advice, out of fear to revive a Civil War; and judging it best to accommode the matter. The which end, I shew'd them, that such revenge would be prejudicial to themselves also, if the *Romans*, at their coming, should find them in Civil discords. By this discourse, at length, the *Galileans* rage was appeased.

The *Galileans* require that they may invade *Tiberias*.

But when *John* saw that he had failed of his purpose, he began to fear for himself, and taking with him those armed Men that he had about him, he left *Tiberias*, and went to *Gischala*, from whence he wrote Letters to me, excusing the Fact, as if he had been no ways guilty thereof, and desiring me not to suspect him; and he confirmed his words with execrable Oaths, to the end to get more credit to them. O But the *Galileans* who were gathered in great multitudes from all parts of the Region,

John excuseth himself to *Joseph*.

A gion, knowing that he was a wicked and perfidious Man, preſs'd me to lead them forth againſt him, promiſing me to ruine both him, *Giſchala*, and all his Countrey. After I gave them Thanks for their Love towards me, and promiſed them that mine offices of love ſhould be anſwerable to their kindneſs. But I pray'd them to reſtrain themſelves, and to allow me to appeaſe this Trouble without effuſion of Blood.

This Requeſt of mine the *Galileans* granted: Whereupon we preſently went to *Sephoris*. But the Townſmen, who were reſolved to continue faithful towards the *Roman* People, fearing my approach, endeavor'd to divert me elſewhere. To which purpoſe, ſending a Meſſenger to *Jeſus* the Captain of eight hundred B Thieves, that kept upon the Confines of *Ptolemais*, they promiſed him a great Sum of Money, if with his Army of eight hundred Men, he would make War againſt me. He, allur'd by their promiſes, reſolv'd to ſurprize me unawares: to which end, he deſir'd me, by a Meſſenger, to grant him leave to come and ſalute me: which when he had obtained, for that I was wholly ignorant of his Treaſon, he took with him a Troop of his Thieves, and haſted ſpeedily towards me: yet failed he of his purpoſed Treaſon; for when he was not far off from me, a certain Fugitive of his Troops diſcovered his intent towards me. Which when I heard, I went out into the Market-place, feigning that I knew nothing of his ſecret Fraud, being attended with a multitude of armed *Galileans*, and among them with C certain *Tiberians*. I ſent abroad certain parties to guard the Highways, and commanded the Keepers of the Gates, that they ſhould only ſuffer *Jeſus* to enter with the foremoſt of his Company, and exclude the reſt: and if they attempted to break in by force, they ſhould beat them off. *Jeſus* entering with a few, was requir'd, by me, preſently to lay down his Weapons, except he deſir'd to be ſlain; he, ſeeing himſelf invironed with armed Souldiers, obeyed. Whereupon, they that follow'd him, and were excluded, perceiving that their Captain was apprehended, ſuddenly betook themſelves to flight; and leading *Jeſus* apart, I told him I was not ignorant of thoſe Treaſons which he intended againſt me, nor by whoſe provocations he attempted the ſame. Yet I told him that I would pardon him, if ſo D be by changing his manners, he would be faithful to me hereafter. He promiſed me all that I demanded, and I diſmiſſed him with his Weapons: yet threatned to puniſh the *Sephorites*, except hereafter they deſiſted from their Treaſons. About the ſame time there came to me two Noblemen, who were Subjects to the King of *Trachonites*, bringing with them both Horſmen, Armor, and Money: whom when the *Jews* would have conſtrain'd to be circumciſed, if ſo be they would remain amongſt them; I would not permit them to be troubleſom to the *Trachonites*, alledging, that every Man ought to ſerve God according to his own mind, and not by other Mens impulſion: and that it was not to be ſuffer'd, that they, who for their ſecurity fled unto us, ſhould repent themſelves of the truſt they put in us. And thus E having perſuaded the multitude, I freely and abundantly furniſhed theſe Men with all things neceſſary.

In the mean ſpace, *Agrippa* ſent out his Forces under the Conduct of *Equus Modius*, to take the Caſtle *Magdala* by Force; which for that they durſt not aſſault, they beſet the ways, and only troubled *Gamala* by placing Forces upon the Avenues. But *Ebutius Decadarcus*, who had the Government of the great Plain, hearing that I was come to a certain Village called *Simonius*, ſituate on the Confines of *Galilee*, and diſtant from the ſame ſome ſixty furlongs, took with him by night an Hundred Horſe that attended him, and about two hundred Footmen, with certain Inhabitants of the City of *Gaba* their Aſſociates, whom he conducted by F night, and beſet the Borough where I was. Againſt whom after I had drawn forth a valiant Band of Men, *Ebutius* laboured all he could, to toul us into the Field, for that he truſted very much in his Horſemen, but I would not give him that advantage, conſidering we were but Footmen, and reſolv'd to fight in the place where we were, and accordingly *Ebutius* charged us for a while very valiantly. At length, perceiving that he had no uſe of his Horſemen in that place, he ſounded a Retreat, and departed back again with loſt Labour to *Gaba*, having only loſt three Men in the Battel. But I preſently purſued him with two thouſand Men: and when I came to *Beſara*, which is ſituate on the Confines of *Ptolemais*, ſome twenty furlongs from *Gaba*, where *Ebutius* encamped at that time; I G beſet all the paſſages with Corps of Guard, whereby we might be more ſecure from the Excurſions of our Enemies, till we had carried out the Wheat, whereof there

Jeſus Captain of Thieves.

Jeſus ſeeks to betray *Joſeph*.

Joſeph politickly ſurprizeth *Jeſus*.

Joſeph's bounty towards *Jeſus*.

Joſeph's care of Religion.

Ebutius againſt *Joſeph*.

Ebutius departeth without performing any thing.

Joseph transporteth Corn to *Gal.* et. *Joseph* against *Neopolitanus.*

there was a great quantity ſtored up in that place, which was gathered out of the Townſhips thereabout, belonging to Queen *Bernice:* and loading divers Camels and Aſſes, which to that end I had brought with me, I ſent the ſame into *Galilee.* Having finiſhed this buſineſs, I offered *Ebutius* Battel: and whereas he detracted the ſame, being terrified by our boldneſs, I took my courſe to encounter with *Neopolitanus*, who (as it was reported) was in the Territory of the *Tiberians*, and foraged there. This *Neopolitanus* was a Captain of Horſemen, and had undertaken to defend *Scythopolis* againſt their Enemies. I hinder'd him from doing any wrong in the Countrey belonging to the *Tiberians*, and provided for the ſecurity of *Galilee.* H

John maligneth *Joſeph's* good ſucceſs.

But *John* the Son of *Levi*, who (as I ſaid) lived at *Giſchala*, after he heard that all things fell out fortunately with me, that I was loved by the People, and feared by mine Enemies, he conſider'd my good fortune as an obſtacle to his own, and being filled with no ſmall envy, and greater hope to hinder my good ſucceſs, if ſo be he could bring me in hatred with the People; he ſolicited thoſe of *Tiberias* and *Sephoris*, and the *Gabarenians*, to revolt to him, which Cities are the chiefeſt in *Galilee.* For he told them, that under his Conduct, they ſhould be more happily govern'd. But amongſt the reſt, the *Sephorites* gave leaſt ear unto him, and neglecting us both, only held for the *Romans.* I

The *Gabarenians* revolt upon *John's* perſuaſion.

As for the *Tiberians*, they would not conſent to Rebel: yet promiſed him ſome friendſhip, But the *Gabarenians* wholly addicted themſelves to *John*, by the means of one *Simon*, a principal Citizen, who was *John's* friend. Yet did they not openly declare for him, becauſe they feared the *Galileans*, whoſe good will towards me they were long time aſſured of, but privily they ſought other means to entrap me. And truly I fell into great danger upon this occaſion. For when certain *Debarrittenians* (being audacious young Men) had inteligence that *Ptolomy's* Wife the Kings ſteward, was Travelling alone the great Plain with a great Equipage, out of the Kings Countrey in to the *Roman* Government, they ſuddenly ſet upon her, and putting the Woman to flight, they ſeized on all the Baggage which ſhe carried with her. Which done, they came to *Taricheas*, where I then was, with four Mules laden with Apparel, and Houſhold-ſtuff of divers ſorts: among which were divers Silver Veſſels, and five hundred pieces of Gold. Intending therefore to reſerve theſe things for *Ptolomy*, as being a Jew (becauſe our Law permitteth not to take any from thoſe of our own Nation, though they be our Enemies) I told thoſe that brought the Goods, that the ſame ſhould be kept to be ſold, and the price beſtowed upon repairing the Walls of *Jeruſalem.* This motion of mine, the young men interpreted very hardly, becauſe they were depriv'd of the prey which they hoped for. For which cauſe, diſperſing themſelves in the ſtreets of *Tiberias*, they ſpread a rumor that I deſign'd to betray the Countrey to the *Romans*, and that I only feigned that the prey was deſtinated to repair the Walls of *Jeruſalem*; but the truth was, I kept the ſame, to the intent to reſtore it to *Ptolomy.* In which matter they were not deceived. For after the departure of the young Men, I called to me two chief Citizens, *Daſſian* and *Jannæus* the Sons of *Levi*, true Friends to the King, and commanded them, to take the Houſhold-ſtuff, and convey it to the King, threatning them with death, if they revealed this ſecret to any Man. K L M

The *Debarrittenians* ſpoil *Ptolomy's* Wife.

Joſeph laboureth to reſtore *Ptolomy* to his Goods.

But when the rumor was ſpread thorough *Galilee*, that I would deliver the Province into the hands of the *Romans*, all the People were incens'd againſt me, and reſolv'd to deſtroy me. They of *Taricheas* alſo giving credit to the young Mens feigned ſpeeches, perſuaded my Guard, and the reſt of the Souldiers, to take a time whilſt I was aſleep, and come to the Horſe-race; there to conſult with others how to effect their deſign. At the appointed place, they found many others aſſembled: and all of them determin'd with one conſent, to treat me as a Traytor, to the Common-Wealth. But he that moſt of all incited them to this, was *Jeſus* the Son of *Saphias*, who at that time was a principal Judge in *Tiberias*, a Man given over to all Wickedneſs, and born to breed Troubles and Seditiion. N

Sedition againſt *Joſeph.* *Jeſus* the Son of *Saphias*, conſpireth againſt *Joſeph.*

This Man, holding the Law of *Moſes* in his hand, in the midſt of the Aſſembly, ſpake thus with a loud voice: *If* (ſaid he) *you be touched with no care of your ſelves, yet at leaſt contemn not theſe Sacred Laws, which that perfidious* Joſeph *your Governor, hath not feared to violate, and for ſo great a Crime cannot be too ſeverely puniſht.* O

After

A After he had thus ſpoken, and ſaw he was approved by the acclamations of the people, he took ſome armed men with him, and repaired to the houſe where I lodg'd, with intent to put me to death. I ſuſpecting nothing of all this Tumult, and tired with labor, was at reſt; when ſuddenly *Simon*, one of my Guard, who at that time only remained with me, ſeeing this furious Troop of People, came and awakened me; and certifying me of the imminent peril, he counſel'd me rather generouſly to kill my ſelf, than ſhamefully die by mine Enemies hands. I recommended my ſelf to God, and putting on a black Garment to diſguiſe me, and having only my Sword by my ſide, I went forth, and paſs'd through the midſt of theſe people, and ſo went ſtrait to the *Hippodrome* by a by way. There falling proſtrate on my face, in view of all the people, I water'd the earth with my tears,
B to move all men that beheld me to compaſſion. And when I perceived the people begin to melt, I laboured all I could, to divide them in opinion, before the armed Souldiers returned from my houſe. I confeſs'd that I had kept the booty for which I was accus'd, but I deſir'd them to hear to what uſe I had reſerved it; after which, if they pleas'd, they might kill me. Hereupon the multitude commanded me to ſpeak; and the armed men being returned back at the ſame time, and beholding me, would have fallen upon me to murther me: but they were reſtrained by the peoples exclamations; and they ſuppos'd that after I had confeſs'd that I deſign'd to reſtore the booty to the King, I ſhould paſs for a Traytor, and they might kill me without oppoſition.

Simon, one of *Joſephs* guard, awaketh him.

Joſeph moves the people to compaſſion.

Now ſilence being made to hear me, I ſpake thus: If in your opinion I deſerve death,
C I refuſe not to die: yet permit me, before my death, to certifie you of the whole truth; When I obſerved that this City was moſt commodious and fit to entertain ſtrangers, and that many forſaking their own Countries, came to dwell here, and were willing to partake with you in all ſorts of Fortune; I reſolved to employ this money to build you Walls to your City, for which being thus deſtinated to do you good, your indignation is provoked againſt me. Upon theſe words, the *Taricheans* and ſtrangers cried out, that I deſerv'd thanks, and wiſh'd me to be of good courage. But the *Galileans* and *Tiberians* continued in their animoſity, ſo that they fell to diſſent betwixt themſelves, the one threatning me with puniſhment; the other, contrariwiſe, willing me to aſſure my ſelf of ſecurity. But after I had promiſed the *Tiberians*, and thoſe of other Cities, that I would
D build their Walls, where it was convenient, they credited my words, the multitude ſeparated, and I, beyond all expectation, having eſcap'd ſo great a peril, with certain of my Friends, and ſome twenty Souldiers, returned to my Houſe.

Joſeph's oration and confeſſion before his adverſaries.

Joſeph eſcapeth from danger.

But once again the Authors of this Sedition, fearing leſt they ſhould be puniſhed for their offence, begirt my Lodging with ſix hundred armed men, intending to conſume it with fire. Of whoſe arrival, as ſoon as I had intelligence, imagining with my ſelf that it would be much diſhonor for me to flie, I reſolved to uſe valor and courage againſt them: for which cauſe, commanding the Gates to be ſhut, I required them from the top of the houſe, to ſend in ſome of them to me, to receive that money, for which they had been drawn into this mutiny: whereby they might have no further cauſe to be incenſed againſt
E me. Which done, laying hold of one of the moſt troubleſom Fellows, that with the reſt came into Me, I cauſed him to be beaten with many grievous ſtrokes, and his hand to be cut off, and hung about his neck; and thus handled, we thruſt him out of doors, to return to thoſe that had ſent him. So bold an action made them wonderouſly afraid, and ſuſpecting I had a great number of armed Souldiers in my houſe, they ſuddenly all of them fled away: And thus by my reſolution and addreſs I eſcaped this ſecond danger. Yet wanted there not ſome, who incited the people once more againſt me; ſaying, that the two Lords, who fled to me for refuge, ought not to live, except they ſubmitted themſelves to their Laws and Cuſtoms, from whom they required protection. They likewiſe accuſed them, that they were of the *Roman* Faction, and priſoners; and preſently the people be-
F gan to mutiny, being deceived by their words, who laboured to flatter them. Which when I heard, I once more informed the people, that they ought not to perſecute thoſe who reſorted unto them for ſuccor: that the poyſoning they ſpoke of, was a *Fancy*, and a *Chimera*, and that the *Romans* would not vainly nouriſh ſo many thouſands of Souldiers, if they pretended to make away their Enemies with poyſon. Being by theſe words ſomewhat pacified, they had ſcarcely withdrawn themſelves awhile, but that by certain outcaſts and wicked men, they were incited againſt the two Lords, ſo that with Weapons they went to their Lodging, intending to murther them. Which when I heard, I was afraid, that if this wickedneſs ſhould be committed, no man hereafter would dare to truſt his life in my hand. For which cauſe, being aſſiſted by divers others, I preſently reſort-
G ed to their Lodging, and ſhut up the Gates: and cutting a Trench betwixt it and the Lake, I called for a Bark, and entring into the ſame with them, I conducted them to the Confines of the *Hippenians*: and furniſhing them with money to buy them Horſes, be-

Joſeph in another danger.

Joſeph's ſtratagem.

Another Sedition.

Joſeph privately diſmiſſeth the *Taricheans*.

cauſe

cauſe they could not tranſport their own with them in their flight, I diſmiſſed them, deſiring them to bear their preſent misfortune with a conſtant mind. But indeed it troubled me, that I was once more forced to expoſe thoſe men in the Enemies Countrey, who had committed themſelves to my truſt: yet thinking, that if it ſhould ſo fall out, that they fell into the *Romans* hands, they would be ſafer, than if by ſuffering them to remain in my Countrey, I ſhould ſee them oppreſt: I adventured them thus. Yet were they ſaved, and the King pardon'd them. And this was the end of this Tumult. H

But they of *Tiberias* wrote to the King, deſiring him to ſend a Garriſon into their Countrey, on which condition they would ſubmit to him. As ſoon as I knew of it, I went to them, and they deſired me that I would build them thoſe Walls which I had promiſed them: for they had already heard that *Tarichea* was invironed with Walls. Whereunto I condeſcended, and gathering Materials, I ſet the Workmen to their task. But ſome three days after, departing from *Tiberias* towards *Tarichea*, which was thirty ſtades diſtant from thence, by chance a Troop of *Roman* Horſemen were diſcovered, not far from the City, which the Inhabitants believ'd were the Kings Army: Whereupon they preſently began to utter many things in honour of the King, and more in my reproach. And preſently a certain friend poſted to me, and told me what their mind was, and how they intended to revolt from me. Which when I underſtood, I was wonderouſly troubled: For I had ſent back my men of War from *Tarichea* to their houſes, becauſe the next day was the Sabbath: for I would by no means, that the Citizens of *Tarichea* ſhould be charged or troubled with entertaining Souldiers. And at all times, when I remained in that City, I took no care of the guard of mine own perſon, having had often proof of the affection of the Inhabitants towards me. Being therefore at that time attended only with ſeven Souldiers, and a few of my friends, I knew not what to determine. For I thought it not fit to call back my forces, becauſe the day was well nigh paſt; and although they ſhould have been with me the next morning, yet they might not have taken Arms, becauſe our Laws forbid the ſame, how great ſoever the occaſion be that is offered. And although I ſhould have drawn forth the *Taricheans*, and the ſtrangers that were retired thither, and, under hope of prey, have led them forth, yet I ſaw that they were too feeble to reſiſt the enemy. On the other ſide, I already perceived, that if I ſtayed over-long, the Army which was ſent by the King, being already entred the City, would have excluded me. I therefore determined to uſe this ſtratagem; I preſently ſet a Guard at the gates of the City, conſiſting of my moſt truſty Friends, ſuffering no man to paſs out of them: and aſſembling the chief of every Family, I commanded them to lanch their Boats into the Lake, and to follow me with the Maſters of their ſhips. After which, both I and my Friends, and ſeven other Souldiers, betook us to a Bark, and ſailed toward *Tiberias*. But when the *Tiberians* ſaw that no Forces were come from the King, and that the whole Lake was covered with Barks; amazed, and fearing the ruine of their City, for that they ſuppoſed the ſhips to be full of Souldiers, they changed their ſentiments. And laying by their Weapons, themſelves with their Wives and Children came forth to meet me, and receiv'd me with joyful acclamations, (for they thought I had had no notice of their intents) beſeeching me that for the ſafety of their City, I would enter the ſame. But I drawing near the City, commanded the Maſters of the Barks to caſt Anchor far off the ſhore, leſt the Townſmen might perceive that the ſhips were empty: And I my ſelf drawing near with mine own Bark to them, reproached them, that, contrary to their Oaths, they had been ſo fooliſhly induced to revolt. After which, I promiſed them pardon, if ſo be they would deliver me ten of their chiefeſt Nobility: which when they had incontinently performed, I ſhipt them in a Bark, and ſent them Priſoners to *Tarichea*. Then I demanded ten more, and I continu'd to uſe the ſame artifice, till I had by little and little got all the Senate of *Tiberias*, and many of the chiefeſt Citizens, and ſent them thither. K L M

At length, the reſt of the multitude, perceiving in how great danger they were, they beſought me that I would puniſh the chief Author of this Conſpiracy, who was called *Clytus*, a bold and raſh young man. I was unreſolv'd what to do, being loth to kill one of my own Nation, and yet it was expedient to puniſh him; wherefore I commanded *Levias*, one of my Guard, to ſeize on him, and cut off his hand. *Levias* not daring, for that he was alone, to enter into ſo huge a multitude, I, for fear leſt his Cowardiſe ſhould be diſcovered by the *Tiberians*, called *Clytus* unto me, and ſaid unto him: N

Ungrateful and perfidious man, as thou art, ſince thou deſerveſt to loſe both thy hands, I charge thee to become thine own Executioner, leſt through delay thou procure thy further puniſhment.

And whereas with many prayers he beſought me to grant him one of his hands, I hardly condeſcended. At length, of his own accord, for fear he ſhould loſe both, he took a Knife, and cut off his left hand: and thus was this Tumult appeaſed. O

The Tiberians Letters to *Agrippa*.

Seven ſtadia maketh almoſt a *German* mile.

Sedition and Rebellion in *Tiberias*.

Joſeph in danger for the *Tiberians* ſake.

Joſeph ſaileth to *Tiberias*.

Clytus the Author of the Sedition in *Tiberias*.

Clytus cuts off his own left hand.

As

A As soon as I returned to *Tarichea*, and the *Tiberians* understood what stratagem I had used with them, they were all amazed, seeing how I had punished their ingratitude and disobedience without any bloodshed. Afterwards I sent for such of the people of *Tiberias* as were in Prison, amongst whom was *Justus* and his Father *Pistus*, and invited them to sup with me: and during the repast, I told them that I was not ignorant, that the *Roman* Army excelled all Men of the world in power and force: notwithstanding, that I kept my self silent, in the respect of the Seditious that were round about, and I counselled them that they also would do the like in expectation of better days; and yet that in the mean time they would not think amiss of my Government, because no other could treat them better. I reminded *Justus* also, that before I came from *Jerusalem*, the *Gali-*

B *leans* had cut off his Brothers hands, accusing him to have forged false Letters before the War; and that after *Philip*'s departure, the *Gamelites*, being at odds with the *Babylonians*, slew *Cares*, *Philip*'s own Kinsman; whereas I had moderately punished his Brother-in-law *Jesus*, who had married his Sister. After this discourse during supper time, I set *Justus* and his Friends, early in the Morning, at Liberty. But before this came to pass, it hapned that *Philip* the Son of *Jacim* departed from the Fort of *Gamala* upon this occasion: As soon as he understood that *Varus* was revolted from King *Agrippa*, and that *Modius Equus*, who was his Friend, was sent to succeed him, he certified him of his estate by his Letters: which when he had received, he highly rejoyced at *Philip*'s safety, and sent those Letters to the King and Queen, who lived at *Berytus*. Whereupon the

C King understanding the false rumor that ran touching *Philip*, that he was the Chieftain of the *Jews* Army, who undertook the War against the *Romans*; sent certain Horsemen to *Philip* to bring him to his presence: before whom he no sooner arrived, but he embraced him very kindly, and shewed him to the *Roman* Captains, telling them, that that was *Philip* of whom it was commonly reported, that he was in Rebellion against the *Romans*. After which, he sent him with a party of Horsemen, in all diligence to the Fort of *Gamala*; to draw his houshold Servants from thence, and re-establish the *Babylonians* in *Batanæa*, and travel, to his uttermost power, that the Subjects might be continued in obedience and peace. After *Philip* had received this commandment from the King, he hasted to perform the same.

Josephus dismisseth the *Tiberians*.

Philip the Son of *Jacim*.

Agrippa's kindness and humanity towards *Philip*.

Hedio, *Gadara*.

D But one *Joseph* a pretended Physician or Treacle-seller, gathering together a sort of bold young Men, and inciting the Nobility of *Gamala*, persuaded the People to fall from the King, and take Arms, for recovery of their former liberty. Having thus drawn many to his party, he fell to killing of all those that durst contradict him. Amongst these, died *Cares*, *Jesus* his Kinsman, and the Sister of *Justus* the *Tiberian*, as we have heretofore declared. About this, they requested me by Letters, that I would send them aid, and Labourers to build Walls for their Town. To both which Requests of theirs, I easily condescended. After this time the Countrey of *Gaulonitis*, as far as the Borough of *Solyma*, rebelled against *Agrippa*. I also inclosed with Walls *Seleucia* and *Sogon*, which were two strong places unaccessible, and fortified by Nature; I did the like also by *Jemnia*,

E *Ameritha*, and *Charabe*, a Borough of higher *Galilee*, although they were situated among the Rocks. I fortified in like sort *Taricheas* also, and *Tiberias*, and *Sephoris*, Cities of *Galilee*; and the Cave of the *Arbalians*, *Bersobe*, *Selamen*, *Jotapa*, *Capharath*, *Comosogona*, *Nepapha*, and the Mountain *Itabyrim*. In which places I stor'd up great plenty of Corn, and laid up much of Armor and Munition for defence.

One *Joseph* stirred up a sedition in *Gamala*.

Many *Jews* revolt from the *Romans*.

Mean-while, *John* the Son of *Levi*, increased his hatred daily more and more towards me, being greatly grieved to see my prosperity: and whereas he was fully resolved to rid me of my Life, after he had encompassed his Countrey *Giscala* with Walls, he sent *Simon* his Brother with an hundred Souldiers to *Jerusalem*, to *Simon* the Son of *Gamaliel*, desiring him to labour the matter in such sort with the City, that my Authority

F might be disannulled, and that *John*, by common consent, might be ordained Governor of *Galilee* in my place. This *Simon* was born in *Jerusalem*, Noble in Birth, and in Sect a *Pharisee*, (which Sect, of all other, is most strictly observant in the Law of our Countrey) a Man of excellent wisdom, who, by his counsel, was able to repair the decaying Ruines of his Countrey, and who of long time had made use of *John*'s friendship, because he was at that time mine Enemy.

John laboureth to supplant *Joseph* in his Government.

This Man, sollicited by the intercession of his Friends, persuaded the High Priest *Ananus*, and *Jesus* the Son of *Gamala*, and other of his Faction, to stop my increasing honors, before I attain'd to a higher degree of power. For it should be very advantagious for them also, if I were removed from the Government of *Galilee*. Further, he told *Ananus*,

G and the rest, that they were not to delay the matter, lest upon discovery of their counsel, I should attack the City with an Army. *Ananus* the High Priest replied, That it could not easily be done, for that divers Priests and Governors of the People bare witness for

Simon's counsel against *Joseph*.

me,

me, that I behaved my self honestly in that Government; and that it was ill done to bring H
an Accusation against a Man, who could not be charged with any Misdemeanor. When
Simon heard what *Ananus* said, he pray'd him, and the rest, at least, to speak nothing
thereof, nor to make his motion known; for he himself would undertake the execution
of it. And calling unto him the Brother of *John*, he charged him to tell his Brother that
the way to accomplish his design, was to send Presents to *Ananus*. For (said he) they
will work so much with him, that they will make him change his opinion. In the end,
Simon obtained that which he long time sought after. For *Ananus* and his Adherents
being corrupted with Money, accorded to remove me from the Government of *Galilee*,
without the consent or allowance of any other of the Citizens. For which cause they
thought good to send certain persons Noble in Birth, and no ways inferior to one ano- I
ther in Learning, whereof two were of the common sort, and *Pharisees*; the one called
Simons second counsel against *Joseph.* *Jonathas*, the other *Ananias*; the third was *Jozarus* of the Tribe of *Levi*, who was also a
Pharisee, and of the race of the Priests. To these they joined *Simon*, who was also
descended of the High Priests, and the youngest of them all. These they command-
ed to call together a Council of the *Galileans*, and demand of them, why they loved
me so well? If they answered that it was because I was of *Jerusalem*, they should say
that *Jerusalem* was their Countrey likewise. But if they said it was because of my
knowledge in the Law, they were willed to say, that they understood the same as well
Ambassadors with Souldiers sent to *Joseph.* as I. If they said it was in regard I was a Priest that they loved me, they should like-
wise averr, that two of them were Priests. Being thus instructed, and receiving forty K
thousand Silver drachms of the Publick treasure, with their Fellow and Collegue *Jo-
nathan*, they set forwards.

And for that at the very same time a certain man called *Jesus*, of *Galilee*, was come to
Jerusalem with a band of six hundred Souldiers, they sent for him, and hired him, and
gave him three Months pay, commanding him to follow *Jonathan*, and his Companions,
and to do as they should command them: and to these they adjoined three hundred
Citizens, whom they hired with Rewards. With this preparation the Legates set for-
ward, being accompained with *Simon*, *John*'s Brother, who had one hundred Souldiers
with him, with Commission from those that sent them, that if I willingly laid down Arms,
they should send me alive to *Jerusalem*: and if I resisted, by their Authority, they might L
Joseph's Father signifieth all these News unto him. lawfully kill me. They had Letters also directed to *John*, which incited him to make
War against me. Moreover, they charged the *Sephorites*, *Gabarites*, and *Tiberians*, to
maintain *John* against me. After I had intelligence hereof, by my Fathers Letters, who
had notice thereof by *Jesus* the Son of *Gamala*, one of those who were present at the
deliberation, and who intirely loved me. I was much grieved, seeing with how much
ingratitude my Countrey men requited me, and of malice had decreed my death; and
for that my Father invited me by most affectionate Letters to draw my self homeward,
telling me how much he desired to see me, who was his Son, before he left this life. I
imparted these things to my Friends, and certified them, that within three days I would
Joseph resolveth to return home. forsake their Countrey, and retire my self into my own. Whereupon they were surprized M
with great sadness, and besought me with tears, that I would not forsake them; for that
they should be utterly overthrown, if so be they were left destitute of my conduct.
But whereas they could by no means persuade me, and the care of mine own security
prevailed very much with me; the *Galileans* fearing lest I should leave them, and by
that means the Thieves should be encouraged to set upon them, they sent Messengers
thorow all *Galilee*, to signifie unto them the resolution of my departure. Whereupon
divers understanding the news, resorted unto me from all parts, bringing with them their
Wives and Children; not so much, as I suppose, for the sorrow they conceived at my
departure, as the fear that they had for themselves. For they persuaded themselves,
that if I remained among them, there could no mischief befall them. They assembled N
therefore in a great Plain, called *Asochim*, where I remained.

Joseph's admirable dream. That night in my sleep I had a strange dream. For lying in my bed, and being wholly
discomfortate and troubled with the news I had received, methought a certain Man from
above spake unto me after this manner: *Comfort thy self, and fear not. For the distress in
which thou art, shall be the cause to make thee great and happy, beyond thine expectation. For
not only these things shall turn to a fortunate issue, but also many other. Be not thou therefore
dismayed, but remember the advice that I give thee to make War against the* Romans. Af-
ter this dream, I awak'd; and as I prepared to go down into the Plain, the people of *Ga-
lilee*, with their Wives and Children, humbling themselves to the earth, and weeping, be-
A number of *Galileans* besought *Joseph* that he would not forsake them. sought me that I would not leave them for a prey to their Enemies: or abandon their O
Countrey to their discretion. But seeing that I made small reckoning of their prayers, they
uttered a thousand curses against the people of *Jerusalem*, that envied them the peace
and happiness which they enjoyed under my conduct. After

A After I had heard these words, and seen the desolation of the People, my heart was melted with compassion, and I resolved in my self, that in respect of so great a multitude, my life could not be better hazarded than for their preservation. I therefore gave my consent to remain with them, and gave order that five thousand of the best Souldiers, with fit provisions, should attend me: as for the rest, I sent them back to their own houses. When these five thousand presented themselves, I join'd them to the other three thousand that I had with me, and drew out with them fourscore Horsemen, and marched on towards *Chabalon*, a Borough upon the marches of *Ptolemais*, where I undertook to prepare them for the Battel, expecting some assault from *Placidus*, who was come with two Companies of Footmen, and one of Horsemen, sent by *Cestius Gallus* B to burn the Countrey-towns of *Galilee*, and other little Boroughs that border on *Ptolemais*. And for that he was entrenched before the City of *Ptolemais*, I encamped my Army likewise not far from the Borough *Chabalon*, some sixty stades off: and divers times drew I out my Forces to bid him Battel, but there pass'd nothing but skirmishes. For *Placidus*, perceiving my forwardness to fight, was dismay'd thereat, and retired himself: yet he departed not from *Ptolemais*.

Joseph conteneth to slay in *Galilee*.

Placidus against *Joseph*.

About this time came *Jonathan*, with the other Ambassadors, who (as we have heretofore declared) were sent by *Simon*, and the High Priest *Ananus*; they labour'd to entrap me by policy, for that they durst not assail me in open field. To which purpose they writ a Letter to me to this effect: *Jonathan* and the Ambassadors with him, who C are sent by those of *Jerusalem*, to *Joseph*, Greeting. *The chief Men of* Jerusalem *being informed, that* John *of* Giscala *hath oftentimes sought to betray you, we are sent to repress his malice, and to exhort him hereafter to submit himself unto you. And being desirous to confer with you, touching what concerneth the publick good, we pray you to resort to us as soon as you can. with some few Attendants, because the Borough is not able to entertain many.* To this effect they writ to me, hoping that one of these two things would fall out: either that coming disarmed, I should be easily surprized by them; or else bringing with me a great Company, I should be condemned for an Enemy to my Countrey. The Messenger that brought me this Letter, was a valiant young Man, mounted on Horse-back, and had in times past born Arms for the King. The time at which he came to me, was two hours within night, D when I was banqueting with my Friends, and the chief Governors of *Galilee*. After that, one of my Houshold Servants had certified me, that a certain Jew on Horseback was come to speak with me, I commanded he should be brought in; who saluted me but coldly, and delivering me the Letter, said unto me, *They that are come from* Jerusalem, *send you this Letter; give them a speedy answer: For I am commanded to make a speedy return.* They that sate at the Table with me, were amazed at the Souldiers insolence. But for my self, I willed him to sit down, and sup with us: but he refusing the same, I open'd the Letter without the observation of any present, and having seen what it contain'd, I folded it up again, and held it in my hand, in such manner as I had received it, and began to talk with my Friends of other affairs: and not long after rising from Supper, and dismissing the E rest to their repose, I only retained with me some of my most intimate Friends, and gave order that the Souldier should receive twenty drachms to bear the charges of his Voyage. He having received the same, and giving me thanks, I perceived well that he lov'd Money, and consequently might easily be wrought upon with it. Whereupon I said unto him, if thou wilt drink with me, thou shalt have a drachm for every glass thou drinkest. To this the Souldier listned willingly, and having drunk good store of Wine, to get the more Money, he became drunk; so that he was unable any longer to conceal his secrets: but of his own accord he declared the Treason that was prepared, and how the sentence of death was given by them against me. Which when I understood, I answer'd them to this effect: *Joseph* to *Jonathan*, and those that accompany him, Health. F *I am very glad to hear that you are arrived in* Galilee *in good health, especially because I may now deliver into your hands the government of the affairs thereof, to the end (according as I have long time desired) I may return into my Countrey. I am willing not only to come to you at* Xallon, *but to any further place also, though you should not send for me. But you will please to pardon me, though I come not at this present: for I am now at* Chabalon, *to attend* Placidus, *who pretendeth to invade* Galilee. *Resort you therefore unto me, after you shall have read these my Letters.* Farewel.

Jonathan's Letter to *Joseph*.

A Horseman brought the Letters.

Joseph's policy.

Joseph's answer to *Jonathan*.

After I had written this answer, and deliver'd it to the Souldier to carry it to them, I sent with him thirty of my most approved Friends of *Galilee*, commanding them to salute the Deputies, without any further speech of any business whatsoever. I assigned also to G each of these, one of my most resolute and best Souldiers, to watch carefully if any of those I sent should confer with *Jonathan's* Men. They therefore set forward on their way: and *Jonathan* and the other seeing their first purpose failed them, they sent me another

Jonathan's Message and Letter to *Joseph*.

Letter to this effect: *Jonathan* and his Company to *Joseph*, Health. *We command you that within three days, you make your appearance before us, without any of your Souldiers, in the Borough of* Gadara, *to the end we may take cognisance of the Crimes whereof you have accused* John. As soon as they had written this, and received those *Galileans* whom I had sent, they went to *Japha*, which is the greatest Town of *Galilee*, fenced with strong Walls, and peopled with many Inhabitants. The People of that City, with their Wives and Children, came forth to meet them, exclaiming against them with loud cryes, and charging them to return back, and not to deprive them of the good Governor they had. *Jonathan* and his Companions though displeas'd with these words, yet durst not make any open shew of their displeasure, but without returning them any answer, they reforted to other Towns, where they met with no less peremptory Exclamations from the Multitude, who protested plainly, that they would have no other Governor but *Joseph*. Whereupon *Jonathan* with his Followers departed without any further speech, and went to *Sephoris*, the greatest City of *Galilee*. The Inhabitants thereof being affected to the *Romans*, went forth to meet them: but they said nothing at all concerning me. Departing from *Sephoris*, they went to *Asochim*, where the Citizens sung the same Song that the *Japheans* did. Whereupon they being unable to contain their displeasure, commanded their Souldiers to beat with their Truncheons those that exclaimed against them, and desir'd me for their Governor. And when they drew near *Gabara*, *John* came out to meet them, accompanied with 3000 Souldiers: and I having intelligence by their Letters, that they were resolved to make War against me, departed from *Chabalon*, accompanied with 3000 Souldiers; and having committed the Camp to the charge of one of my trustiest Friends, I went to *Jotapata*, because I would be within forty stades of them, and sent them this Letter: *If your will be that I must needs come unto you, there are in* Galilee *two hundred and four Cities and Boroughs, I will meet you in any one of them, which you please, except* Gabara *and* Gischala: *for that the one is the place of* John's *Nativity, and the other is Confederate with him.*

The Ambassadors of *Jerusalem* coldly entertained in *Galilee*.

Joseph writeth again to them.

After *Jonathan* had received this answer, he replied no more, but sought means to entrap me, *John* was of the opinion to write to all the Cities and Boroughs of *Galilee*, supposing that without question there were one or two in them that were mine Enemies, whom they might incense against me, as against their common Enemy. He gave order also that this his resolution should be sent to *Jerusalem*, to the end that those of the City understanding that I was adjudged an Enemy by the *Galileans*, might in like sort confirm that their decree by their opinion. For he said, that by this means it would come to pass, that the *Galileans*, who were well affected towards me, would forsake me, for the fear they stood in of them. This advice of *Johns* greatly pleased them all, and was presently brought unto me about the third hour of the Night, by one *Sacchæas*, who flying from them, came and brought me the News, and particularly related to me their intent. For which cause, perceiving that the time requir'd no longer delay, I commanded *Jacob*, who was one of my most assured and trusty Servants, to take two hundred Men with him, and to beset the wayes between *Gabara* and *Galilee*, and to send me those Passengers whom he should take, and especially those that carried Letters. I sent *Jeremy* also, who was one of my Friends, to the marches of *Galilee*, with six hundred Men at Arms, to keep the passages that way toward *Jerusalem*, commanding him to seize on all those that carried Letters, and to commit the Men to Prison, and to send me their Packets.

The consultation of the Ambassadors against *Joseph*.

Joseph besetteth the wayes of *Galilee*.

After I had in this sort instructed those whom I sent, I commanded the *Galileans* the next day following to take their Arms, and to furnish themselves with Victuals for three dayes, and to attend me at the Borough of *Gabaroth*. Those Souldiers that I had, I distributed into four Companies, and kept those with me, in whom I reposed most confidence, for the guard of my Person: and having appointed Captains over them, and commanded them to be careful, I charged them to suffer no unknown Souldier to enter in among them. The next day I came to *Gabaroth*, at the fifth hour of the day, where I found all the fields about the City full of armed *Galileans*, who reforted thither to assist me, according as I had commanded them. Thither also came a multitude of other Men from other Boroughs. As soon as I came amongst them, and was ready to speak to them, all of them began to cry out, calling me their Benefactor, and the Maintainer of their Countrey. After I had solemnly given them thanks for this favour they shewed me, I charged them to do no wrong, nor attempt any spoil in the Countrey, but to encamp amidst the fields, contenting themselves with that provision they had brought with them, because I was desirous to extinguish these troubles without effusion of blood. It hapned the same day, that *Jonathan's* Messengers and Letters fell into their hands, who had the guard of the passages by my appointment; and, according to my direction, the Men were put in custody, as I gave order: and finding the Letters that were brought me, to be full of nothing but slanders and lyes written by the Ambassadors; I said not a word to any Man, but

Joseph with his Troops reforteth to *Gabaroth*.

A but thought it beſt policy to march towards them. But *Jonathan*'s Souldiers having intelligence of my coming, retir'd, and with them *John* alſo, to *Jeſus*'s houſe, which was a great Tower, nothing different from a Cittadel, in which they lodg'd a good number of Souldiers, and locked up all the other gates ſave one; expecting that I ſhould come that way, to ſalute them. In a word, they had commanded their Souldiers, that when I ſhould enter, they ſhould ſuffer no Man elſe to enter with me, but exclude all the reſt. For they made no other account, but that by this means they might eaſily ſeize on me. But they were deceiv'd of their hopes: For having notice beforehand of their intent, as ſoon as I came thither, I entred into a Lodging that was right over againſt theirs, and feigned that I went to take my reſt. Whereupon *Jonathan*'s Souldiers ſuppoſing that I
B was indeed aſleep, and ſafe, went forth in all haſte into the Plain, and labour'd to diſſuade my Souldiers from their fidelity, becauſe of my ill Government. But all things fell out contrary to what they hop'd: for as ſoon as they were diſcovered, the *Galileans* gave a great ſhout, teſtifying the good will they bare to me their Governor, and they blamed the Ambaſſadors, that without any cauſe of injury, they were come to diſturb the Publick peace, and requir'd them to be gone, for that they would admit no other Governor. When theſe things were ſignified unto me, I made no doubt to adventure my ſelf forth among them, to hear what theſe Ambaſſadors had to ſay againſt me. Upon my arrival, the whole Troop ſhouted for joy, and applauded me with a loud voice, giving me thanks for my juſt and peaceable Government.

John and the Ambaſſadors Forces retire to *Jeſus*'s houſe.

Joſeph preſenteth himſelf among his Enemies.

C *Jonathan* and his Adherents hearing this, were afraid, leſt the *Galileans* ſhould ſet upon them, and they ſhould be in danger of their Lives; and ſo they began to bethink themſelves how they might eſcape. But perceiving that they could not retire, becauſe I requir'd them inſtantly to ſtay, they were ſo confounded, that they ſeem'd out of their ſenſes. I therefore commanded the People to ceaſe their ſhouting, and planted the Souldiers of greateſt truſt in every paſſage, to prevent *John* from charging them unawares. After this, I exhorted the People to betake them to their Weapons, to the end that if the Enemy ſhould ſuddenly aſſail them, they might not be put into diſorder. This done, I firſt of all began to rip up to *Jonathan* and his Followers, what Letters they had written, and how they had certified me, that they were ſent by the Inhabitants of *Jeruſalem*, to
D make an end of thoſe differences that were between me and *John*, and how they had requir'd me to come unto them. Afterwards in the ſequel of my diſcourſe, I produc'd their Letters in open view, to the end they might not deny any thing, ſeeing themſelves convicted by their own hand-writing; and ſpake thus, addreſſing my ſpeech to *Jonathan*.

Joſeph obiecteth treachery againſt the Ambaſſadors.

If being accuſed by John, *I ſhould produce two or three witneſſes that were men of reputation, to teſtifie the ſincerity of my action, is it not evident that you, O* Jonathan, *and you his Collegues, could not but acknowledge mine innocency, and acquit me of that whereof I am accuſed? But to the intent you may know that I have faithfully governed the eſtate of* Galilee, *I am not contented to produce three witneſſes, but I produce all theſe whom you ſee before you. Enquire of them how I have lived, and whether I have governed this Countrey in all honeſty*
E *and juſtice? I adjure you all therefore, who are my Fellows and Friends of* Galilee, *that you hide nothing of the truth; but that before theſe men, as if they were Judges, you declare if I have done any thing that is contrary to right.*

In the mouth of two or three witneſſes conſiſteth truth.

After I had ſpoke after this manner, all of them, with one accord, called me their Benefactor and Defender, and gave teſtimony of my forepaſſed Government, and exhorted me to continue the ſame hereafter. And all of them affirmed by Oath, that I had carefully prevented leſt any Woman ſhould be violated or any Man by my means drawn into any injury or incovenience. This done, I publickly read the two Letters in the preſence of all the *Galileans*, which were taken from *Jonathan*'s Meſſengers, by thoſe who were ap-
F pointed by me to beſet the ways, and were by them ſent to me; which letters were full of injuries and falſhoods, accuſing me that I had behaved my ſelf rather like a Tyrant, than a Governor, towards them: beſides that, there were divers other things in them written and urged very falſly. Theſe Letters (ſaid I) were voluntarily offered me by thoſe that carried the ſame. For I was unwilling that mine Adverſaries ſhould know that I had beſet the wayes, leſt they ſhould forbear to write hereafter.

The *Galileans* teſtimony of *Joſeph*'s good Government.

Joſeph openly readeth *Jonathan*'s Epiſtles.

The People having heard this, were diſpleaſed and animated againſt *Jonathan* and his Followers, and preſs'd on to murther them; as they had ſurely done, had I not pacified the diſpleaſure of the *Galileans*. As for the Ambaſſadors that accompanied *Jonathan*, I told them all, that I pardoned whatſoever was paſt, provided they would change their demeanor, and upon their return into their Countrey, truly report unto thoſe who had
G ſent them, how all things had paſt under my Government. This they promis'd, and I diſmiſſed them; notwithſtanding that I knew they would perform nothing of that which they had promiſed. But the whole multitude continuing their fury againſt them, de-

The wrath and fury of the people againſt *Jonathan* and his Fellow-Ambaſſadors.

fired me to give them leave to punish with all rigor those who had committed this slanderous act. But I laboured all I could to perswade them to lay no hands upon them, knowing full well that whatsoever Mutiny it be, it cannot but breed prejudice to the Common-weal. This notwithstanding, the multitude would by no means be satisfied, but all of them ran in crouds with great fury to the Lodging, where *Jonathan* and the Embassadors were. Whereupon seeing that it was impossible to restrain their fury, I incontinently betook me to my Horse, and commanded the People to follow me to *Sogan* a Borough of the *Arabians*, distant from thence some 20 stades. By this means I brought to pass, that the beginning of a Civil War might not be imputed to me. H

Joseph pacifieth Sedition without bloodshed.

When I arrived at *Sogan*, I made a halt, and admonisht my Followers not to give way to their froward displeasures, nor entertain any desire of revenge: and I commanded them to choose out an hundred of the chiefest and eldest amongst them, who should repair to the City of *Jerusalem*, and there complain unto the People against those that had kindled Sedition in their Province. And I said unto them, *If the People be favourable and listen to your discourse, you shall persuade them to write unto me, that by their authority I remain in* Galilee; *and that* John *and his Followers depart from hence.* After I had given them this charge, and that they were furnished with all things necessary for their journey, with all expedition on the third day I dispatched them, and sent five hundred armed Men with them. I writ also to my Friends in *Samaria*, so to provide for their passage, that they might finish their journey in all security. For *Samaria* was already in subjection to the *Romans*; and it behoved my Men of necessity, in order to make a short journey, to pass that way. For, from *Galilee*, by this means a man may in three days arrive at *Jerusalem*. Furthermore, I conducted the Ambassadors my self as far as the Frontiers of *Galilee*, setting Guards upon the ways to the end that none might easily know of their departure. Which done, I sojourned for a certain time at *Japha*. I

Joseph sends one hundred Ambassadors to *Jerusalem*.

But *Jonathan* and his Companions having failed of their purpose intended against me, dismissed *John* to *Gischala*: as for themselves they went to *Tiberias*, hoping to bring the same under their obedience; for that *Jesus*, who was President at that time, had written to them, and promised them to persuade the people to entertain them, and to take their part if they came: in which hope they retired thither. *Sylas*, who (as I declared) was left by me as Agent in *Tiberias*, certified me of all this by his Letters, advising me to return in all diligence: in doing which, I was brought in danger of my life, upon this occasion that ensueth; *Jonathan* and his Followers being come to *Tiberias*, perswaded divers who were mine Enemies to revolt from me; but after they were certified that I was there in person, they were afraid, and came unto me; and saluting me, told me, that they reputed me happy, in that I had so wisely behaved my self in *Galilee*: and they rejoyced also in appearance, that I was returned with honor; telling me that they participated in that honor as being their Fellow-Citizen. And they protested to me that the friendship which I bore them, was more considerable to them than that of *John*; and desired me to return, promising very shortly to deliver *John* into my hands: and these speeches of theirs they seconded with dreadful Oaths, which made me think that I had no cause to disbelieve them. Furthermore, they prayed me to take up my Lodging in another place, because the Sabbath being near, it were an incovenience that the City of *Tiberias* should be drawn into trouble on that day. I who suspected nothing, repaired to *Tarichea*, leaving notwithstanding certain of my Friends behind me in *Tiberias*, who might curiously observe what the common talk was of me: and all along the way betwixt *Tarichea* and *Tiberias*, I laid certain Men in wait, who from one to another might certifie me of that which was discovered by them who remained in the City. The next day therefore they all assembled in the *Proseucha* or Oratory, which was a large house, wherein they prayed, and capable of a great Multitude. When *Jonathan* was entred into this place, he durst not openly speak to them of a revolt, but only told them that their City had need of a better Governor. But the President *Jesus*, without dissembling, spake plainly after this manner unto them; *It were better for you (my Friends) that you were subject to four Men of Nobility and great wisdom, than to one:* and thereupon he pointed to *Jonathan* and his Collegues. *Justus* stood up, and praised this advice and drew some of the people to his opinion. But the greater part assented not, and there had presently followed a mutiny, had not the Assembly been dismissed, by reason it was mid-day, which is the ordinary hour amongst them to take their repast. Thus did *Jonathans* consorts remit the determination of the matter until the next day, retiring themselves without any good done. Which being reported to me, I resolved with my self the next morning to repair to the City of *Tiberias*: and accordingly arriving there very early, I found the People already assembled in the place of Prayer; but they knew not the cause why they were assembled. *Jonathan* and his Collegues seeing me there, contrary to their expectation, were very much troubled, and bethought K L M N O

The Ambassadors hope to get *Tiberias* into their hands and possession.

Joseph falleth in danger.

Jonathan and his Confederates policy.

The People assemble in the *Proseucha*.

The *Jews* sixth hour is about eleven or twelve a Clock at noon.

A bethought themſelves of this ſubtilty. They told the Multitude that a certain Friend of theirs had inform'd them, that he had diſcovered certain *Roman* Horſemen upon the Frontiers of that Territory, ſome thirty ſtades from the City, in a place called *Homoncea*. Whereupon they cry'd out, that they ought not to endure their Countrey to be pillag'd by the Enemy in their ſight. They uſed this Speech, ſuppoſing that under pretext of reſcuing the Countrey, they might ſend me abroad, and ſo remain Maſters of the City, by getting the affection of the Inhabitants to my prejudice. *Jonathan* and his Aſſociates ſubtilty.

Now although I knew wery well their intent, yet I gave ear to them, leſt I ſhould bring the *Tiberians* into an opinion, that I was negligent and careleſs of their ſecurity. I therefore rode out, and came to the place of which they had ſpoken, where finding no foot-

B ſtep or appearance of an Enemy, I returned ſpeedily without delay to *Tiberias*. When I came there, I found the whole Council aſſembled with a Multitude of People, and *Jonathan* making againſt me a very vehement Invective, that I made no account to relieve them in their Wars, and ſtudied nothing but mine own pleaſure. And whil'ſt they ſpake theſe words, they produced four Letters, as written unto them by thoſe who live upon the Marches of *Galilee*, requiring ſuccor of them, for that the *Roman* Horſemen and Foot-men would within three days forage and ſpoil their Countrey. The *Tiberians* hearing theſe Allegations, and ſuppoſing them true, cryed out, ſaying, *That it behoved them not in that manner to delay time, but to go and ſuccor their Countreymen invironed with great dangers.* Whereupon I anſwer'd, *That I was ready to obey them*, and promis'd to march False Accuſations and Epiſtles produced by the Ambaſſadors againſt *Joſeph*.

C forth againſt the Enemy with all expedition. Now I knew well the pretence of *Jonathan*, and declar'd my opinion, that ſince thoſe Letters ſaid, that the *Romans* gather'd head in divers places, it was requiſite to divide our Power into five companies, appointing every one of them a Chieftain over them, each of the Ambaſſadors to command one. For it is an honor for good Men not only to give counſel, but alſo when need requireth, to be firſt in action: and it lay not in my power to lead any more than one Company. This my advice was pleaſing to all the People, who preſently conſtrain'd theſe Men to march out to the War: whereby it came to paſs, that they were greatly confuſed to ſee that they could not finiſh that which they had imagined, becauſe I croſſed all their Enterprizes. Hereupon, one of their Party call'd *Ananias*, a wicked and ſubtle Man, coun- *Joſeph* diſcovereth the ſubtilty of the Ambaſſadors.

D ſelled the People to celebrate a ſolemn Faſt the next day, and gave direction at the ſame hour, that all of them ſhould gather together in that place without Arms, to teſtifie before God, that without his ſuccors and aſſiſtance, they were able to do nothing. He ſpake this, not for any Piety that was in him, but to the end to ſurprize both me and my Followers unarm'd. To this advice of his I was conſtrain'd to condeſcend, to the end it might appear that I contemned not that which had ſo great an appearance of Religion. As ſoon therefore as we retired every one to our ſeveral Lodgings, *Jonathan* and his Collegues writ to *John*, to reſort unto them early in the Morning with his Men of War, and all the Power he could make; for that they might eaſily lay hands on me, and accompliſh that which they had ſo long time long'd for. He receiving this Letters, wil- *Ananias* one of the Ambaſſadors, a wicked man. *Jonathan* writeth to *John* to come unto him.

E lingly obey'd. The next day I commanded two of my ſtouteſt and faithfulleſt Souldiers to hide their ſhort Swords under their Gowns, and to attend me, to the end that if in any ſort we were aſſailed by the Enemy, we might defend our ſelves. I put on my Curets alſo, and girt my Sword by my ſide, in ſuch ſort, as no Man might perceive the ſame, and came with them to the place of Prayer.

But *Jeſus*, as ſoon as I was entered with my friends, having the guard of the gate, would not permit the reſt of my Followers to enter with me: and as we were ready to begin our Prayers, according to the cuſtom of the Countrey, *Jeſus* riſing up, demanded of me *What was become of the Houſhold-ſtuff that was taken out of the King's Palace when it was burnt? and where the bullion of Silver was? and with whom I had left the ſame?* all which *Jeſus* talks with *Joſeph*.

F he mention'd, that he might delay the time till *John*'s approach. I anſwer'd *That I had put the ſame into the hands of* Capella, *and ten of the chief Nobility of* Tiberias, *and willed him to ask them whether it were true that I ſpake?* He did ſo, and they confeſſed that they had it. *But what* (ſaith he) *is become of thoſe twenty pieces of Gold, that you receiv'd by the ſale of a certain weight of maſſive Silver?* I anſwer'd him, *That I had deliver'd the ſame to the Ambaſſadors, to defray their charges in their Voyage towards* Jeruſalem. Hereupon *Jonathan* and his Collegues ſaid, *That I had done amiſs, in employing the Publick Treaſure to the uſe of thoſe Ambaſſadors.* The People being diſpleas'd with this Malice: And when I ſaw that a Commotion was likely to ariſe, I thought beſt to animate the People the more againſt them; I ſaid, *That if I had done amiſs in furniſhing the Ambaſſadors out of the com-* *Joſeph*'s debate with *Jeſus* for twenty pieces of gold.

G *mon ſtock, they ſhould need to take no further diſpleaſure for that: for*, ſaid I, *I will repay thoſe twenty pieces of Gold out of mine own Purſe.* Hereupon the People were incenſed the

more against them, because they manifestly discover'd what hatred they wrongfully bare unto me. *Jesus* fearing lest some Disturbance might arise, commanded the People to depart, and only the Council to stay, for that it was unpossible to examine matters discreetly, where so much trouble and turmoil was. The People cryed out, *That they would not leave me alone among them.* Whereupon there came one to *Jesus*, who secretly informed him, that *John* with his armed Men was at hand. *Jonathan* being unable to contain and conceal his joy, and God so providing for the conservation of my life (since otherwise, *John* and his Followers had certainly destroy'd me.) *Forbear* (said he) *ye Tiberians, to enquire of the twenty pieces of Gold*, Joseph *merriteth not punishment for this matter; but because he affecteth the Tyranny, and by his words hath deceived the People of* Galilee, *and gotten the Sovereignty to himself.* As he spake these words, he and those of his Faction offer'd to lay hands on me, intending to murther me. But those two, whom I had with me, perceiving their intent, drew their Swords, threatning those who attempted to offer me violence. The People likewise gather'd stones to cast at *Jonathan*, and pull'd me away violently from mine Enemies. As I was getting away, I saw *John* coming with his Troops; whereupon crossing down a private way, that led me to the Lake, I got into a Boat, and went by Water to *Tarichea*, avoiding this danger beyond all hope.

H

The Peoples love to *Josephus*.

Josephus almost suddenly surprized by the Enemy, is delivered from peril.

I

Joseph certifieth the Galileans how traytorously *Jonathan* and the *Tiberians* had deale with him.

There immediately I sent for the chiefest Men of *Galilee*, and told them, how contrary to all right, I had almost been murther'd by *Jonathan* and the *Tiberians*. The *Galileans* were highly incens'd against them, and conjur'd me, without delay, to make War against them; or if I list not my self, to suffer them with all expedition to cut off both *John* and *Jonathan*, with all their Followers. I restrain'd them the best I could, and represented to them that it was best to expect till such time as we knew what News our Ambassadors, that were gone to *Jerusalem*, would bring. To the end to do nothing without their approbation and consent; and by these means I persuaded them. But *John* seeing that at that time his design had no success, return'd back again to *Gischala*.

K

The hundred Ambassadors return from *Jerusalem*.

Some few days after, our Ambassadors return'd from *Jerusalem*, and certifi'd us that the People of *Jerusalem* were much displeas'd with *Ananus* the High Priest, and *Simon* the Son of *Gamaliel*, that without their consent, they had sent Deputies into *Galilee*, to dispossess me of the Government there; and their displeasure was so great, that they were ready to set their Houses on fire. They brought me also Letters, by which the Governors of *Jerusalem*, upon the instant Request that the People made to them, confirmed me in the Government of *Galilee*, and commanded *Jonathan* and his Associates to return back again with all expedition. After I had receiv'd these Letters, I repair'd to the Borough of *Arbela*, where I assembled the *Galileans*: before whom I commanded the Ambassadors to report how much the People of *Jerusalem* were displeased at those things which *Jonathan* had done against me; and how they confirm'd me in the Government of this Countrey, and recall'd *Jonathan* and his Confederates back again to *Jerusalem*: After this, I sent them that Letter that was directed to them, commanding the Messenger to observe very carefully both their actions and countenance. They were greatly troubled, and sent for *John*, and those of the Council of *Tiberias*, with the Governor of *Gabara*, and consulted with them what was best to do. The *Tiberians* opinion, was that *Jonathan* and his Collegues should continue to take care of affairs, and not forsake the City which had put it self into their hands, especially because I would attack them: for that I had so threatned them, they were not asham'd to feign and imagin. This advice not only pleased *John*, but he further gave this counsel, that two of the Ambassadors should be sent from them to the People of *Jerusalem*, to accuse me that I had unjustly govern'd *Galilee*; which they might very easily persuade the People to believe, both in regard of their Authority, as also for that the common People are by nature variable and inconstant. This counsel that *John* gave, was allow'd by them all: and it was thought fit that *Jonathan* and *Ananias* should in person repair to *Jerusalem*, and the other two remain at *Tiberias*; and for their Convoy they gave them an hundred armed Souldiers.

L

An Assembly in *Arbela*.

The Council held against *Josephus* by *Jonathan* and his Companions.

M

N

The *Tiberians* intend War against *Josephus*. *Jonathan* with his Followers taken and kept captive.

The *Tiberians* after this provided for the reparation of their Walls, gave commandment to all the Citizens to take Arms, and sent for some supplies to *John*, who was at *Gischala*, to strengthen their Garrison, if they should any ways be assaulted by me. *Jonathan* travelling onwards of his Journey, came to *Dabaritta*, a City situated upon the uttermost Borders of *Galilee* in a great Plain: there he met about Midnight with some of my Troops that kept the Watch, who commanded them to lay by their Arms, and kept them Prisoners, as I had commanded them. Hereof *Levi*, who had the charge of this Quarter, certifi'd me by his Letters. I dissembling the matter for two days, sent Letters

O

to

A to the *Tiberians*, by which I counſelled them, to lay their Arms aſide, and diſmiſs every one to his own dwelling place. But they returned me an injurious anſwer: for they ſuppoſed that *Jonathan* and his Train were already arrived in *Jeruſalem*. But I ſetting light by their Injuries, reſolved to uſe Cunning, rather than Force: for I thought it a dangerous matter to kindle a Civil War. Being therefore willing to draw them out of their walls, I choſe out ten thouſand of my beſt Souldiers, whom I diſtributed into three Bands, and lodged one Company of them ſecretly at *Dora*, in ambuſh. I placed another thouſand in a certain Borough ſituate in a mountainous place, ſome four ſtades from *Tiberias*; commanding them, that as ſoon as I gave them a watch-word or ſign, they ſhould break forth: as for my ſelf, I drew into the open field, and there quar- The *Tiberians* ſcoff very bitterly againſt *Joſeph*.
B ter'd. Which when the *Tiberians* ſaw, they made continual Excurſions towards me, uſing many bitter and injurious Taunts againſt me: and ſo great Folly poſſeſſed them, that they laid a Coffin in the open Plain, and going round about the ſame, they ſcornfully ſeemed to lament me, as dead, whil'ſt in the mean time I took pleaſure to laugh at their follies.

But being deſirous to ſurprize by ſome policy *Simon* and *Joazar* the two other Colleagues, I ſent to deſire them that they would march forth a little without their Walls, attended by their Friends, and a Guard for their ſecurity; for that I was minded to conſer with them upon a Peace, and to ſhare the Government with them. *Simon* blinded with Ambition, was ſo weak as to come forth with all expedition: but *Joazar* *Joſeph* ſurpri-
C ſuſpecting ſome ſtratagem, would not adventure without the walls. As ſoon as I ſaw *Simon*, I went out to meet him, and embraced him kindly, giving him thanks for that he was come down; and after walking along with him, as if I intended to communicate ſomewhat with him in ſecret, I withdrew him from his Friends; and laying hands on him, I deliver'd him to my Friends to lead him into the Borough, and gave a ſign to my Souldiers to come forth, and with them I aſſaulted the City of *Tiberias*. There was a ſharp skirmiſh on both ſides, and the *Tiberians* had well nigh gotten the Victory: for my Souldiers began to flie; but perceiving how the matter went, I animated thoſe of my Company, and gave a valiant onſet on the *Tiberians*, who almoſt had the better, and chaſed them into their City, and ſent another Company by the Lake, to ſet
D fire on thoſe Houſes which they ſhould firſt light upon. Hereupon the *Tiberians* *Joſeph* ſurpri-
thinking their City was taken by force, caſt down their Weapons for fear, and pray'd me to have compaſſion on their Wives and Children, and to pardon their City. Accordingly, being moved with compaſſion, I reſtrained the fury of my Souldiers; and becauſe it was late, I ſounded a Retreat, both to ſpare the City, and relieve my wearied and wounded Souldiers. I ſent for *Simon* to come and ſup with me, and comforted him in his miſfortune, promiſing him to ſend him to *Jeruſalem* with all ſafety, and to furniſh him for his ordinary expences with all things neceſſary. The next day, with ten thouſand Souldiers, I entred into *Tiberias*, and having aſſembled the chieſeſt Citizens in the *Hippodrome*, I commanded them to diſcover to me who had been the
E Authors of that Rebellion. They ſatisfied me, and I laid hands on them, and bound them, and ſent them incontinently to *Jotapata*. As for *Jonathan* and his Conſorts, I gave them Money for their charges, and ſent them back to *Jeruſalem* with *Simon* and *Joazar*, and five hundred Souldiers for their Guard. Hereupon the *Tiberians* re-aſſembled themſelves before me, beſeeching me to pardon their miſdeeds, promiſing me to recompence by their future fidelity their former defection: and deſiring me to reſtore Thoſe Goods that were taken from the Citizens are reſtored.
thoſe Goods to the Citizens, which in way of pillage were taken from them. Whereupon I gave command, that all the prey ſhould be brought and laid before me: and whereas the Souldiers delayed to perform the ſame, I eſpying one of thoſe Souldiers that ſtood by me, better apparelled than he was wont to be, asked him where he had gotten
F that Garment? who confeſſing that he had taken it in the ſpoil of the City, I caus'd him to be well-cudgel'd, and threatned a worſe puniſhment to all thoſe that would not reſtore what they had taken away. By which means, recovering a great part of the prey together, I gave every Citizen that which belong'd to him.

In this place I cannot forbear to reprehend *Juſtus*, and others, for foul dealing. For A Reproof of *Juſtus* the Hiſtoriographer, that falſely accuſed *Joſeph*.
having ſpoken of this buſineſs in their Hiſtories, they are not aſham'd to gratifie their paſſion and hatred by delivering it to Poſterity otherwiſe than indeed it was. In which they differ nothing from Counterfeiters of Evidence, and Razers of Records, but that theſe Men are more encourag'd by impunity. For *Juſtus*, to the end he might ſeem to employ his time well, undertaking to ſet down the events of this War, hath belyed me
G in many things, and hath been no leſs guilty of falſities in matters relating to his own Country. For which cauſe I am neceſſarily enforced in this place to diſcover that which hitherto I have concealed, and to reprove that which he hath falſely teſtified of me:

Joſeph ſurprized *Simon* by ſubtilty, and leadeth him away priſoner.

Joſeph ſurpriſeth *Tiberias*.

Joſeph ſends the Author of the Sedition to *Jotapata*.

me: neither is it to be wondered at, that I have so long deferred it. For whosoever writes a History, though oblig'd to speak the Truth; yet is not bound to inveigh against the wickeder sort too vehemently; nor for that they are worthy of this favour, but that he may keep himself within the bounds of prudence and moderation. H

Tell me therefore Justus *(for thou desirest to be held for the man of greatest credit amongst all other Historians) tell me, I pray thee, in familiarity (for I must so talk with thee as if thou wert present before me) how I and the* Galileans *were the Authors of that Rebellion, which thy Country began both against the* Romans, *and their King. For before I was chosen Governor of* Galilee *by the People of* Jerusalem, *both thou and all the* Tiberians *were not only up in Arms, but had already make War against those of* Decapolis *in* Syria. *Thy self hadst burnt their Villages, and one of thy Servants dyed in that encounter.* I *Yet not I alone witness this, but it is extant also in writing in the Records of the Emperor* Vespasian, *how the Inhabitants of* Decapolis *supplicated* Vespasian *then in the City of* Ptolemais, *that thou mightest be punished, as the Author of their mischiefs: and assuredly thou hadst been punished by the Emperor, had not* Agrippa, *who received Commission to execute thee, upon the instant request of his Sister* Bernice, *spared thy life, and kept thee bound in Prison for a long time. But the sequel of thy Actions sufficiently shews what the rest of thy life hath been, and how thou didst cause thy Countrey to rebel against the* Romans: *wherefore I will produce hereafter most evident Arguments, and for thy cause will I urge somewhat against those other* Tiberians, *and will make it plain to such as shall read these Histories, that thou hast been no Friend to* Rome, *nor faithful to thy King. And I first instance in the greatest Cities of* Galilee, Sephoris *and* Tiberias, *in which thou* Justus *wert born. The former is situate in the heart of* Galilee, *having round about it a number of Villages, and being easily able to make a revolt at pleasure; yet notwithstanding the Citizens thereof resolved to observe their faith to the* Romans, *and would not receive me, nor take Arms for the* Jews. *And through the fear they had of me, the Inhabitants surpriz'd me by their artifices, and oblig'd me to encompass their City with a Wall: and that done, they willingly entertained a Garison which was sent them from* Cestius Gallus, *who was General of the* Roman *Legions in* Syria, *and deny'd me entrance, because at that time he had a great power, and terrifi'd the Countrey round about. Yea, when our great City of* Jerusalem *was besieged, and the Temple common to all our Nation, was in danger to fall into the Enemies hands, the* L Sephorites *sent no succors, to the end it might not be said that they took Arms against the* Romans: *But thy Countrey,* Justus, *being situate upon the Lake of* Genazareth *distant from* Hippos *thirty stades, from* Gadara *sixty, from* Scythopolis *sixscore, in a Country obedient to the King, having not any City of the* Jews *round about it, might have very easily kept their faith to the* Romans, *if they had pleas'd. For both the City and People were furnished with Munition in all abundance. But as thou sayest, I was the cause at that time. And who afterwards? For thou knowest that before the siege of* Jerusalem, *I was in the* Romans *hands; and that* Jotapata *was taken by force, and divers other Castles; and that a great number of* Galileans *had been lost in divers Battels. At that time shouldest thou have delivered thy self of that fear thou hadst of me, laying thine Arms aside, and presenting thy self* M *to the King and the* Romans, *if thou tookest Arms not of thine own accord, but enforced. But the truth is, you expected* Vespasian's *coming, even until such time as he begirt your City with a siege, and then laid you your Arms aside for fear of danger: yea, even then had your City been overthrown, except the King in excuse of your folly, had obtained your pardon at* Vespasian's *hands. It was not therefore my fault, but your own, that you behaved your selves like Enemies to the* Roman *Empire. Do not you remember how often I obtained the Victory against you, and how seldom you could complain of Bloodshed? But you falling at dissention one with another, became the instruments of your own ruine; and not for the love you bare either to the King, or the* Romans, *but of your own Malice you slew an hundred eighty five Citizens, at such time as I was besieged by the* Romans *in* Jotapata. N *Nay more, is it not true, that during the said siege of* Jerusalem, *there were more than two thousand* Tiberians *slain, or taken Prisoners? But perhaps thou wilt alledge, that at that time thou wert no Enemy, because thou wert fled to the King: but I tell thee that thou fleddest thither for the fear thou hadst of me. I am a wicked man, as thou sayest: but what art thou? whom King* Agrippa *delivered from punishment, at such time as thou wert condemned by* Vespasian *to lose thy head; whom he made Prisoner twice, and as many times past the sentence of Banishment against, and once commanded to be thine own Murtherer, spar'd thy life upon the importunate solicitation of his Sister* Bernice. *And after so many Crimes committed by thee, having entertained thee for his Secretary, when he found thy corruption in that office, he banished thee from his presence.* O

But I will say no more of these matters; notwithstanding I wonder at thine impudence, that hast openly protested, that thou hast written more exactly and perfectly of this matter, than

Tiberias Justus Countrey. *Sephoris* and *Tiberias* two chief Cities of *Galilee.*

Justus condemned to death.

A *than any man; whereas thou art utterly ignorant of those things that were done in* Galilee. *For at that time thou wert at* Berytum *with the King, and knewest not what the* Romans *suffer'd at the siege of* Jotapata, *seeing thou didst not follow us. Neither couldst thou be able to learn how I behaved my self therein, for that there was not one of those that helpt me to defend it left alive to give thee certain intelligence. Thou wilt perhaps say, that thou hast carefully described that which hapned during the siege of* Jerusalem. *And how is this possible? For thou wert neither agent nor spectator in that War; neither hast thou read the Commentaries of* Vespasian. *Which I clearly affirm, because thou hast written clean contrary to that which is contained therein. And if thou art so confident, that thy History is truer than others, why didst thou not publish it during the lives of of* Vespasian *and* Titus, *who were the Generals of that* B *War; or during the life of King* Agrippa, *and his Relations who were all of them very expert in the Greek tongue? For thou hast kept it written by thee above twenty years, and might'st have produced witness of thine exact diligence before them, who were privy to all things. But now when they are dead, and thou think'st that no man liveth that may reprove thee, thou hast taken the boldness to publish thy Work. I have used no such policy in my Books, but presented them to the Emperors themselves, who were eye-witnesses and actors thereof. For I knew in mine own Soul that I had set down all things truly: Whereupon I obtained my expected approbation. Moreover, I communicated the same History with divers others, whereof some of them were present in the War, as was King* Agrippa, *and some of* C *his kindred. And* Titus *the Emperor himself was so desirous that posterity should learn the truth of that History out of these Books, that he placed them in his Library, and caused them to be published, being subscribed with his own hand.* "*As for King* Agrippa, *he sent me seventy two Epistles, testifying the truth of my Books, whereof two are subjoin'd, to the end that the* "*truth may appear thereby. King* Agrippa *to his dear Friend* Joseph, *Health: I have* "*with great contentment read the Book, wherein thou seemest in my opinion to have handled* "*this matter more exactly, than any other. For which cause I pray thee send me the rest.* "*Farewel my Friend. King* Agrippa *to* Joseph *his dear Friend, Health: I perceive by* "*the writings that thou needest no information from me, how matters passed from the begin-* "*ning: yet when we meet next, I will between me and thee tell thee certain things which* D *thou knowest not. Thus was he a witness of the truth of my History: not flattering me, for it became him not; neither deriding me, for far was it from so noble a mind to be subject to so servile a folly: but only to this end, that the truth of my writings might be commended to the Reader by his Testimony.* And thus much have I thought good to set down by way of answer to *Justus*.

Justus knew nothing of the Wars of the *Jews*.

Justus publisht his Book when *Titus* and *Vespasian* were dead.

Manifest Testimonies of the truth of *Josephus* History.

The first Epistle.

The second Epistle.

Josephus prosecuteth his History, and leaveth to debate with *Justus*.

Now as soon as I had pacified these troubles in *Tiberias*, and had established a Council of such as were well affected towards me, I bethought my self of what concerned me to do in respect of *John*. All they of *Galilee* were of the opinion, that I should gather together all the forces of my Government and march against *John*, and do justice upon him, as he that had been the Author of all this mischief. But for mine own part, I misliked their counsels, because my desire was to extinguish these Troubles without blood-shed; E and for that cause I injoin'd them with all diligence possible, to learn the names of all those who served under him: which being done, I published a Proclamation, by which I promised safety and pardon to all those, that should forsake *John*, assigning them the term of twenty daies, to determine of that which seemed best for their own security: and I threatned to set fire on their houses, and confiscate their goods, except they quitted their Arms. They hearing these things, were greatly troubled, and forsook *John*; and after they had laid down their Arms, they came unto me to the number of four thousand: so that only about fifteen hundred Men remained with *John*, either of Citizens, or strangers of *Tyre*. When *John* perceived that he was circumvented by this policy, he ever after remained quiet in his Countrey in great fear.

Four thousand of *John*'s Followers forsake him and follow *Joseph*.

F At that time the *Sephorites* grew so bold, that they took Arms in confidence of the strength of their walls, and for that they saw me distracted with other business. They sent to *Cestius Gallus* Governour of *Syria*, praying him to repair to them with all expedition, and take possession of their City, or send them a Garrison at least. *Gallus* promised to come to them, but he set down no certain time of his approach. Whereof when I was advertised, I took the Men of War I had, and marched against the *Sephorites*, and took their City by force. The *Galileans* very glad of this opportunity, and supposing the time was come wherein they might satisfy the insatiable hatred they bare against that City, omitted nothing that might wholly ruine the City, with all the Inhabitants. They set fire on the houses which they found desolate: for the In-G habitants were fled away for fear, and retired into a Fortress. They plundred the Town, and left nothing unspoiled; neither was there any kind of misery which they inflicted not on their Countrey-men. Which when I saw, I was much grieved, and

Sephoris spoiled.

commanded

commanded them to give over; telling them it was impiety in them, to ſhew themſelve H
ſo ſavage towards their Countrey-man. And ſeeing that neither by any Prayer or command I could draw them to obedience, for that their animoſity was ſo violent, I commanded thoſe that were about me, and whom I moſt truſted, to ſpread a rumor that the *Romans* were entring on the other ſide of the City with a great Army. All which I did, to the end that by this rumor, I might reſtrain the fury of the *Galileans*, and ſave the City of *Sephoris*. And this policy took good effect; For when they heard this news they were afraid, and forſook their pillage, to truſt to their heels, becauſe I who was their General did the like. For I made a ſhew, that I believed the rumor to be true, as well as they: and by this ſtratagem the City *Sephoris* was ſaved beyond all hope.

Tiberias in danger of ruine.

Tiberias alſo hardly eſcaped from being ſpoiled by the *Galileans*, through this occaſion I
which enſueth: The chiefeſt of their Council writ to the King, to deſire him to come and take poſſeſſion of their City. The King promiſed to ſatisfie them very ſhortly, and deliver his Letters to one of his chamber, called *Criſpus* a *Jew* born, to carry the ſame to the *Tiberians*. The *Galileans* took this meſſenger on the way, and brought him unto me: which when the common people underſtood, of meer ſpleen they fell to Arms, and the next day divers of them aſſembled themſelves from all parts, and came to the City of *Aſoch* where I made my abode, and made great exclamations, calling the *Tiberians* traitors, and the Kings Friends, and demanding of me Liberty to repair to *Tiberias*, and raze it to the ground, being as much diſpleaſed againſt the *Tiberians*, as they were againſt the *Sephorites*. K

Joſeph conſulteth with himſelf.

Which when I heard, I ſtood in great doubt how to deliver the *Tiberians* from that diſpleaſure, which the *Galileans* had conceived againſt them: for I could not deny but that the *Tiberians* had written and ſent for the King: for the anſwer which he made them, did evidently expreſs the ſame. Having along while debated the matter with my ſelf, I ſaid unto them; I know as well as you that the *Tiberians* have offended; neither will I hinder you from ſpoiling their City, but you muſt proceed to the execution thereof with ſome prudence. For the *Tiberians* alone do not betray the publick liberty, but others alſo, who are more accounted of in the Countrey of *Galilee*. Stay therefore until ſuch time as I am throughly informed, who they be that are Authors of this Treaſon; and then you ſhall have them all under your hands, with all ſuch you particularly think L

The *Galileans* wrath pacified, conceived againſt the *Tiberians*.

worthy puniſhment. By this diſcourſe I appeas'd the People, who departed from me contented. As for the meſſenger that was ſent by the King, I cauſed him to be impriſoned having reſpect to an urgent neceſſity of mine own, which conſtrained me to depart out of the Kingdom within a little while. And calling *Criſpus* ſecretly unto me, I charged him to make the Souldier drunk, who had the charge of him, to the end that he might in all ſecurity flie back to the King. Thus *Tiberias* being ready to be deſtroyed the ſecond time, by my government and providence, avoided a great and fatal danger.

Juſtus deſireth to command *Galilee*.

At the ſame time *Juſtus*, the Son of *Piſtus*, fled to the King without my knowledge; the cauſe of which flight, I will orderly expreſs. As ſoon as the *Romans* had begun the M
War againſt the *Jews*, the *Tiberians* concluded to obey the King, and in no ſort to rebel againſt the *Romans*. But *Juſtus* perſuaded them to take Arms, thirſting after alteration, and hoping to uſurp the Government of *Galilee*, and of his own Countrey: but his hope failed him; for the *Galileans* being enviouſly bent againſt the *Tiberians*, for thoſe injuries they had ſuffered at their hands before the War, would not allow *Juſtus* to be their Governor. My ſelf alſo, whom the People of *Jeruſalem* put in truſt with the Government of *Galilee*, was oftentimes ſo much moved, that I failed little of killing *Juſtus*; ſo intolerable was his perfidiouſneſs. He therefore fearing leſt my diſpleaſure ſhould ſhorten his days, went to the King, ſuppoſing that he might live more freely and ſecurely with him.

Joſeph aſſailed the walls of *Sephoris*.

The *Sephorites* beyond their expectation having eſcaped this firſt danger, writ to *Ce-* N
ſtus Gallus the ſecond time; deſiring him to come to them, to the end he might ſeize their City; or elſe ſend them Forces to withſtand the incurſions of their Enemies. And they wrought ſo much, that *Gallus* ſent them a Body of Horſemen, and after them Footmen, who came by night, and were received into their City. But ſeeing that the Country round about was but in poor eſtate, by reaſon of the *Roman* Horſemen, I drew my Forces together and came to *Garizim*, where I encamped ſome twenty ſtades from *Sephoris*; and by night I approached the ſame, and ſet Ladders to the wall, with which I entred a great number of my Souldiers, and became Maſter of the better part of the City; from whence notwithſtanding we were afterwards conſtrained to retire, becauſe we knew not all the ways, killing before our departure twelve *Roman* Footmen and two Horſemen, with O
ſome *Sephorites*, with the loſs of one of ours. Afterwards a Fight hapning between us and their Horſemen in open field, we fought for a long time with diſadvantage: For the

Romans

A *Romans* having invironed me on all ſides, my Reerward, through the fear they conceived, began to retire. In this skirmiſh I loſt one of my Guard, called *Juſtus*, who in times paſt had ſerved in the very ſame place under the King. After this, the King's Forces both of Horſe and Foot came thither, under the Government of *Silas* Captain of the Guard, who encamping ſome five ſtades off from *Julias*, beſet the Highways that lead towards *Cana* with Men of War, and the Fort of *Gamala*, to hinder the Inhabitants from receiving any Commodities from the Countrey of *Galilee*.

Silas Captain of the King's Guard.

As ſoon as I received News hereof, I ſent out two thouſand Souldiers under the command of *Jeremy*, who lodging themſelves within a ſtade of *Julias*, near the River *Jordan*, offered nothing elſe but light skirmiſhes, until ſuch time as I had gathered three thouſand
B Souldiers more, and came to them. The next day, having planted an Ambuſh in a certain Trench near the encloſure of their Camp, I touled out the King's Souldiers to skirmiſh, having firſt forewarned my Souldiers to feign a flight, till they had drawn their Enemies as far as the Ambuſh; which they cunningly executed. But *Silas* ſuppoſing that our Men fled for Cowardice, ſet forward to follow them as faſt as he could: but they that lay in Ambuſh charged him on the back, and diſcomfited his Army: and I preſently turning, and making head againſt them, conſtrained the King's Forces to truſt to their heels; and I ſhould have got a ſignal Victory, had not Fortune croſs'd my ſucceſs. For the Horſe whereon I rode, falling into a certain Bog, caſt me on the ground: whereby my hand being put out of joint about the wriſt, I was carried to the Borough of
C *Cepharnom*. My Souldiers hearing hereof, and fearing leſt ſome worſe Misfortune had befaln me, than indeed there had, reſtrained themſelves from purſuing the Enemy any further. Having therefore ſent for Phyſicians, and cauſed my ſelf to be dreſſed, I ſtayed there for that day; and being ſeiz'd with a Fever, I was carried by Night to *Tarichea*, according to the advice of my Phyſicians.

Joſeph putteth the King's Soldiers to flight.

Silas and his Souldiers having News of my accident, recovered their courages; and underſtanding that we kept but ſlender watch in our Camp, they laid an Ambuſh by Night on this ſide *Jordan*, with their Horſemen; and as ſoon as the day appear'd, he invited out our Souldiers to fight, who willingly condeſcended thereunto; and being come into the Plain, they perceiv'd the Men that lay in Ambuſh; by whom they were
D put to flight, and ſix of our Men were ſlain. But they purſued their Victory no further: For having News that certain Troops were coming from *Tarichea* to *Julias*, they were afraid, and returned back.

Joſeph's misfortune animateth the Enemy.

Not long after, *Veſpaſian* arrived at *Tyre*, accompanied with King *Agrippa*. Againſt whom the *Tyrians* began to utter many reproaches, telling *Veſpaſian*, that the King was an Enemy both to the *Tyrians* and the *Romans*; and that *Philip* his General, had betray'd the King's Palace and the *Roman* Army in *Jeruſalem*, and that by the King's Commiſſion. Which when *Veſpaſian* underſtood, he reprov'd this impudent boldneſs of the *Tyrians* for blaming a King of that power, and a Friend to the *Romans*: and adviſed the King, to ſend *Philip* to *Rome*, to give account of his actions. But notwithſtanding that *Philip*
E was ſent thither, yet he preſented not himſelf before *Nero*; for finding him extremely buſied with Troubles and Civil Wars, he return'd to the King without doing any thing. When *Veſpaſian* was arriv'd at *Ptolemais*, the Inhabitants of *Decapolis* accuſed *Juſtus* the *Tiberian*, for burning their Boroughs. *Veſpaſian* therefore deliver'd him bound to the King, as being his Subject, that he might be puniſhed. And the King before that time, unwitting to *Veſpaſian*, kept him Priſoner, as it hath been heretofore declared. The *Sephorites* alſo reſorted to *Veſpaſian* to ſalute him, and receiv'd a Garriſon from him, with their Commander *Placidus*, againſt whom I made War, until ſuch time as *Veſpaſian* arriv'd in *Galilee*: of which arrival I have amply ſpoken in my Books of the Wars of the *Jews*, how he came, how he fought againſt me, the firſt time near the City of *Tarichea*;
F how I departed from thence to *Jotapata*; how I fell into the hands of the *Romans*; how I was afterwards ſet at Liberty; and, in a word, all my actions and fortunes during the Wars of the *Jews*, and the ſiege of the City of *Jeruſalem*. But now it ſeemeth neceſſary that I deſcribe other things exploited by me during my life-time in other places, than in the Wars of the *Jews*. After the ſiege of *Jotapata* was ended, I was Priſoner with the *Romans*, and kept very carefully: notwithſtanding *Veſpaſian* did me much honour. For by his commandment I married a Virgin, that was one of thoſe that had been taken captive in *Cæſarea*. But ſhe remain'd not long with me: for after I was ſet at Liberty, and that I follow'd *Veſpaſian* to *Alexandria*, ſhe left me. After which I married another Wife in *Alexandria*, from whence I was ſent to *Titus* to the ſiege of
G *Jeruſalem*, where I was oftentimes in danger of death. For the *Jews* labour'd what they could to deſtroy me: and the *Romans* ſuppoſing that as often as the lot of Arms was not favourable to them, it was by my Treaſon, cryed out continually to the Emperour

Veſpaſian and *Agrippa* arrive at *Tyre*.

The governors of *Decapolis* accuſe *Juſtus*.

Of *Veſpaſian*'s arrival, and the ſiege of *Jotapata*, read *Joſephus*, l. 4. c. 5. of the Wars of the *Jews*.

The dangers that *Joſeph* paſt betwixt the *Romans* and *Jews*.

perour to execute me for a Traytor. But *Titus* well-experienc'd in the Chances of War, pacified the violence which his Souldiers intended againſt me, by his ſilence. And after the City of *Jeruſalem* was taken, *Titus* often ſolicited me to take what I lik'd among the Ruines of *Jeruſalem*, promiſing to give it me. But I making ſmall account of any thing after the Ruine of my Country, pray'd him only to give me the Liberty of ſome perſons, and the Sacred Bible, which I receiv'd for a great conſolation in my miſeries. All which he graciouſly granted me. Not long after, having beg'd my Brother, and fifty other of my Friends, they were given me; and I was refuſed in nothing. Entring into the Temple by *Titus*'s permiſſion, I found a great number of Priſoners ſhut up therein; and all thoſe Women and Children of my Friends and Familiars, whom I knew, I deliver'd, to the number of 190, without paying any Ranſom: and I reſtor'd them to their former free condition. Being ſent with *Cerealis* and a thouſand Horſe into the City of *Tecoa* by the Emperor *Titus*, to ſee if the place were fit for a Camp; in returning from thence, I ſaw divers Priſoners Crucifi'd, amongſt which, were three of my Familiars; whereat I was griev'd in my Soul, and I came and ſignifi'd the ſame to *Titus* with tears: who incontinently commanded that they ſhould be taken down, and as carefully dreſt and cured as might be: two of which dyed, notwithſtanding the utmoſt diligence of the Phyſicians, and the third ſurviv'd.

Joſeph diſchargeth a number of Captives.

Joſeph delivereth three from the Gibbet.

Joſeph repaireth with *Titus* to *Rome*, and is honorably entertained by *Veſpaſian*.

After *Titus* had appeas'd the Troubles of *Judea*, conceiving with himſelf that the poſſeſſions which I had about *Jeruſalem*, would yield me but little profit, by reaſon of the *Roman* Garriſon that ſhould be placed there, he gave me Lands a greater diſtance: and intending to embark himſelf for *Rome*, he took me with him in his own ſhip, and did me great honour. As ſoon as we came to *Rome*, *Veſpaſian* had great care of me; for he lodg'd me in his own Houſe, where he liv'd before he was Emperor, and honour'd me with the title of a Citizen of *Rome*, and gave me an annual Penſion; and as long as he lived, continued his good affection towards me, omitting no kind of bounty which he might uſe towards me. Whereupon I was ſo much envied, that I came in danger thereby to loſe my life. For a certain *Jew* called *Jonathan*, having ſtirred up a ſedition in *Cyrene*, and gathered about him ſome two thouſand Inhabitants of the Countrey, who were all ſeverely puniſht; and himſelf being ſent bound by the Governor of that Countrey, to the Emperour, he accus'd me that I had ſent him Arms and Money. But *Veſpaſian* knew his falſhood, and cauſed his head to be cut off. After this, my Enemies objected divers Crimes againſt me, in regard that I was in good Reputation: but God deliver'd me from them all. Moreover, I received in gift from *Veſpaſian*, an ample poſſeſſion in *Judæa*; and about the ſame time I forſook my Wife, becauſe her manners pleaſed me not, although ſhe was the Mother of my three Children, of whom two are deceaſed, and the third, called *Hircanus*, is yet alive. After this, I married a Wife that was born in *Candy*, by Nation a *Jew*, and by Birth Noble, and one of the greateſt Reputation amongſt the Inhabitants, endow'd with as laudable manners, as any other Woman whatſoever. By her I had two Sons, *Juſtus*, who was the eldeſt, and *Simon*, who was alſo ſirnamed *Agrippa*. Thus far touching my domeſtical affairs. To which I muſt add, that I have always continu'd to be honour'd with the good-will of the Emperours. For after *Veſpaſian*'s death, *Titus*, who ſucceeded him in the Empire, continued the ſame favour which his Father had ſhew'd me. For although I was oftentimes accuſed, yet were not my Adverſaries believ'd. *Domitian*, who ſucceeded him, augmented my Honours. For he puniſh'd thoſe *Jews* that accuſed me, and gave order that the Eunuch and ſlave whom I kept to teach my Son, and by whom I was accus'd, ſhould be puniſhed. He granted me exemption alſo from all the Tributes of *Judæa*, which is one of the greateſt Honors that a Man can receive. And as for *Domitia* the Emperor's Wife, ſhe always continued her good affection towards me. Behold here the ſhort Recital of my whole Life: whereby let each Man conjecture of my Manners. As for you, O thrice excellent *Epaphroditus*, after I have dedicated to you the *Continuation of my Antiquities*, I will forbear to ſay more thereof.

Joſeph ſtervied and ſlandered.

Joſeph's third Wife.

The perpetual favour of the *Cæſars* towards *Joſeph*.

THE

A

THE HISTORY OF THE B JEWS.

C The Preface of Josephus.

THEY who apply themselves to write History, have not all one and the same intent and motive, but oftentimes very different causes of their labours. For some are led to this study, by a desire to shew their Eloquence, and to gain Reputation: Others do it, to oblige the persons whose actions they relate; and they strive to the uttermost to please them. Others engage upon it, because having born a part in the Events which they describe, they are willing that the Publick should have knowledge of the same. Lastly, others employ themselves this way, for that D *they cannot suffer that things worthy to be known by all the World, should remain buried in silence. Now of these forenamed causes, the two last are these that incited me to write. For on the one side, in regard I was an Actor in the War against the* Romans, *and a Witness of the Actions which passed therein, and also know what were the several Events thereof, I conceived my self obliged, and, in a manner, forced to write the History of the same, to the end to manifest the unfaithfulness of those, who having written concerning this Subject before me, have disguised and perverted the Truth. And on the other side, I have reason to believe that the* Greeks *will be well pleased with this Work, because it will afford them an Account of the Antiquity of our Nation, and the Form of our Commonwealth, Translated out of* Hebrew *into their own Tongue. When I began the History of the foresaid War, I pur-* E *posed to lay open to the World, How and whence the* Jews *had their first original; What alterations in Fortune they had fallen into; By what Law-maker they had been instructed in Piety, and incited to the exercise of Virtue; What Wars they sustained through several Ages; and finally, How, against their will, they became engaged in this last against the* Romans. *But for that this Subject was too ample and copious, to be treated only in passing, I thought fit to make a separate Work after it, and accordingly set upon this Treatise. Afterwards (as it usually happeneth to those that attempt matters of great difficulty) I fell into a certain slothfulness, which made me very backward to resolve upon the Translation of so long a History, into a Foreign Language. Yet some there were, who inflamed with a desire of knowledge, animated me to this action; and especially* Epaphroditus, *a Man enamor'd of all Learning, and par-* F *ticularly History; which is not to be wondred at, since himself hath had very considerable Employments, and experienced several Accidents of Fortune; in all which he hath shewed a marvellous magnanimity of courage, with an unmoveable resolution to follow Virtue. Being thus perswaded by him, who is accustomed to encourage those whom he perceives disposed to perform things profitable and honest; and (which is more) being ashamed in my self, that I should rather take delight to follow idleness, than addict my self to so laudable an exercise; I resumed my Work, and with so much the greater chearfulness, when I considered with my self, that our Ancestors never made any difficulty to communicate matters of this nature to strangers; and that the most famous among the* Greeks, *have been curious to understand what passes amongst us. For* Ptolomy *King of* Egypt, *the second of the Name (highly affectioned* G *to good Letters, and desirous to store and gather Books at incredible charge) caused our Laws and Customs, and manners of living, to be translated into the* Greek *Tongue. And our High Priest* Eleazar *(who was not second in virtue to any other whatsoever) thought not fit to*

deny

deny this satisfaction to that Prince, as he would without doubt have done, had it not been the H
ordinary course of our Ancestors, not to conceal from other men, such things as are good and laudable. For which cause I have held it a matter no ways undecent for me, to follow the goodness and generosity of that worthy High Priest; and the rather, for that even at this day I suppose many are no less well affected to good Letters, than that great King. Yet the Copy of all the Holy Scripture was not given him; but those Translators who were sent unto him to Alexandria, *did only communicate that unto him which belongs to our Law. But the things that are found written in the Sacred Books of Holy Scripture, are innumerable; being the History of five thousand years: in which divers extraordinary Events and Revolutions, sundry great Wars, and many glorious Actions done by excellent Captains are described. In sum, if any one* I
have a desire to read this History, he shall principally learn and observe, That all things fall out happily, and beyond their expectation, to those men who observe the Will of God, and are afraid to transgress his Commandments; and that God hath prepared for such the crown and reward of Felicity: as on the contrary, that they who depart from the diligent observance thereof, instead of succeeding in their designs, (how just soever the same may seem to themselves) fall into all sort of misfortunes, and into miseries without recovery. For which cause I exhort all those that shall read these Books, to conform themselves to the Will of God, and to observe in Moses *our excellent Law-giver, how worthily he hath spoken of his Divine Nature; how he hath manifested that all his Works are proportionable to his infinite Greatness; and how his whole Narration thereof is pure and free from the vanity of Fables, wherewith all other Histories are poysoned. For the Antiquity alone of his History secures him from the suspicion* K
that one might entertain of his having mingled any thing of fabulous in his writings; inasmuch as he was born more than two thousand years ago, which is a continuance of Ages, to which the Poets neither durst refer the original of their gods; neither the deeds or laws of men, whereof they make mention. But in pursuit of our History, the sequel of our Discourse shall declare all things exactly, and in the order which is observed in the Sacred Books. For in compiling this Work, I have promised neither to add, nor to pretermit any thing: And for that all whatsoever we shall declare, doth almost wholly depend on the knowledge which the wisdom of our Law-maker Moses *hath given us thereof; it is necessary before all other things, that I speak somewhat of himself; lest perhaps any man should wonder, that in a History wherein it may* L
seem that I ought to relate nothing but Actions past, and Precepts concerning manners, nevertheless I intermix so many things which concern the knowledge of Nature. We ought therefore to know, that Moses *thought it most especially necessary, for him that will either virtuously dispose his own life, or impose Laws to other men, to begin with the knowledge of God; and after having attentively considered all his Works, to strive as much as in him lieth, to imitate his most perfect example, and follow him with all diligence. For it is impossible, that a Law-giver being void of this contemplation, should have good sense; or that his writings should be of any moment to induce them unto virtue, who should receive those Laws, except before all things they learn, that God who is the Father, and Lord of all, and that seeth all, giveth happy life unto those that follow him; and contrariwise inviroueth them with great calamities, who forsake the way of virtue and righteousness.* Moses *therefore intending to instruct his Citizens in* M
this doctrine, began not his Ordinances with the Treatise of Contracts and Covenants, which we practise one with another, as other Law-givers are accustomed to do, but he hath raised their minds to the knowledge of God, taught them in what manner this World was made by him, and shewed them that the principal work among all those things which God made in the World, is Man. And after that he had made them capable of things concerning Piety, then might he more easily persuade them in the rest. Whereas other Law-givers, addicting themselves unto Fables, have in their discourse imposed on their gods the infamy of sins committed by men, and by that means have brought to pass, that the wicked sort are yet more wicked, and addicted to evil doing. But our admirable Law-giver, after having declared that God is in himself all virtue N
pure and unspotted, he shews that men also ought to endeavor to imitate the same; and on those that neither conceive nor believe those things, he inflicteth a grievous and inevitable punishment. I exhort the Reader therefore to examine our Writings according to these Rules; for to those that consider after this manner, nothing shall seem either absurd or unworthy the Majesty of God, or of his love to men; by reason that all things have their disposition conformable to the universal nature, which our Law-giver hath declared sometimes obscurely, sometimes in convenient Allegories gravely; and elsewhere expressing that manifestly, and publishing that in plain words, which ought openly to be made known. The causes whereof, if any man would search, he might find need of a most deep and philosophical contemplation; which I overslip at this present, without staying longer thereon: but if God shall give me time, I will inforce my self to compose it in a Volume, as soon as I shall have finished this Work. For this present then I O
will apply my self, to relate those things which have been done, beginning at the Creation of the World, according as Moses *hath taught us, and I have found written in the Holy Scriptures.*

THE

The First Book of the History of the *JEWS*, drawn out of the Old Testament, and continu'd to the Empire of *NERO*, by *FLAVIUS JOSEPHUS*, under the Title of JEWISH ANTIQUITIES.

The Contents of the Chapters of the First Book.

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CHAP. I.

The Creation of the World. Adam *and* Eve *disobey the Command of God, and are driven out of the earthly Paradise.*

The year of the World, 1. before Christs Nativity, 3963.

IN *the beginning God created Heaven and Earth.* Now the Earth, not being subject to sight, but covered with thick darkness, and traversed with an Air coming from high: God commanded that there should be Light; and after the Light was made, having considered the universal matter, he separated the Light from the Darkness, and named the Darkness Night, and the Light Day; calling the Morning the beginning of the Day, and the Evening the time wherein we cease from Travel; and this was the first Day which *Moses* in his language called a Day, and not the first Day: whereof at this present I could give a sufficient reason; but for that in a particular Discourse I have promised to write of all such things; I will refer the declaration thereof to its convenient time and place. After this, on the second Day, God created the Heaven, and placed it above all the World, having separated it from other things; and making it firm by the means of a Crystalline matter, he endowed it with a quality moist and rainy, to the end the same might render the Earth fruitful. The third Day, he firmly established the Earth, spreading the Sea round about the same; and the same Day, he with a word caused all Plants and Seeds to spring upon the face of the Earth. The fourth Day, he embellished the Heavens, with the Sun, the Moon, and the Stars, ordaining them their motions and courses, by which the seasons orderly ensuing might be distinguisht. In the fifth Day, he made all kind of living Creatures which dwell upon the face of the Earth, as well those that swim in the deep Waters, as those that fly in the Air; uniting them together by couples and pairs, to the end that each, in their kind, might increase and multiply. The sixth Day, he made all four-footed Beasts, and distinguisht them into Male and Female: and in the same Day, he formed Man. So that *Moses* saith, *That the World, and all that is therein, was made in six Days, and that on the seventh Day, God took rest, and ceased from his labour.* By reason whereof, we likewise desist from Travel on that Day, which we call the *Sabbath*, which in our language signifies *Rest.*

Gen. 1. 1. *ad finem. Hedio & Rufinus*, cap. 1.

The creation of the world.

The first day.

The second day.

The third day.

The fourth day.

The fifth day.

The sixth day.

Gen. 2. 2.

Sabbatum.

Hedio & Ruffinus, cap. 1. *Gen.* 2. 19. *Gen.* 3 20. The first naming of all creatures.

After the seventh day, *Moses* describes more particularly the original of Man, and the manner of his Creation, in these terms; God framed Man of the dust of the earth, and breath'd into him a Spirit and Soul; which Man was called *Adam*, an *Hebrew* word, signifying *red*, because he was made of *earth*, which was *red* or *yellow*; for the natural earth, called *Virgin-earth*, is of that colour. Then brought God all kind of living Creatures before *Adam*, shewing him as well the *male* as the *female*; on whom *Adam* bestowed those names, which to this present time they retain, And seeing that *Adam* had no female to accompany and live with him (for as yet there was no Woman) and for that he thought it strange that all other living Creatures had their companions: God took one of his *ribs* from him at such time as he *slept*, and of the same he form'd a Woman; who being brought before *Adam*, he did acknowledge that she was made for him: Now in *Hebrew* a *Woman* is called *Isha*, but this was called *Eva*, which is as much as to say, *The Mother of all Living*. He declareth also, that God planted in the East a Garden, flourishing and adorned with all sorts of *Plants*, amongst which was the *Tree of Life*, and another the *Tree of Knowledge*, by which was known both good and evil. And after he had brought *Adam* and his Wife into this Garden, he commanded them to keep and cherish the Plants. Now this Garden was watered by a River that invironed it round about, and divided it self into four *Chanels* or *Rivers*. The first called *Phison* (which name signifieth *abundance* or *multitude*) floweth by the Land of *India*, and entreth into the great Sea, and is by the *Greeks* called *Ganges*. The second called *Euphrates*, and in *Hebrew Phora* (that is to say, *dispersion* or *flower*.) And the third called *Tigris* or *Diglath* (which signifieth *strait* and *swift*) fall into the Red Sea. *Gehon*, which is the fourth, runneth through the Country of *Egypt*, and signifieth as much as *coming from the East*: the *Greeks* call it *Nilus*.

The year of the World, 1. before Christ's Nativity, 2963.

Gen. 2. 21. *Eve* the mother of all living creatures.

17. Paradise.

The 4 floods of Paradise.

10, 11, 13, 14. The first *Phison* or *Ganges*. *Tigris*. *Hid. Seth.* 2. *Euphrates*. 3. *Tigris*. 4. *Gehon*, *Nilus*. *Hedio & Ruffinus*, cap. 3. *Gen.* 3. 1.

Now God commanded *Adam* and his Wife to eat of the fruits of all other Plants, but to abstain from that of Knowledge, telling them, that at what time soever they should taste of the same, they should die the death. Now at that time, all living Creatures were at accord one with another; but the *Serpent*, who was very tame towards *Adam* and his *Wife*, became inflamed with *envy*, for that he saw they should be happy, if they continued in the observation of God's Commandments: and that contrariwise, they should cast themselves headlong into ruine and destruction, if they should disobey the same. He therefore maliciously persuaded the Woman to *taste the fruit of the Tree of Knowledge*, giving her to understand, that the knowledge of good and evil was in the same; and that as soon as they had tasted thereof, they should lead a life no less happy than *God* himself: and by this means he caused the Woman to fall, who had no regard of the ordinance of God. For having her self tasted of this fruit, and finding it *pleasant* and *delicious* in *taste*, she persuaded her Husband also to taste the same: whereupon they understood that they were naked, and sought means to cover themselves: (for this fruit had in it self the virtue to give understanding, and to quicken the mind.) Then covered they themselves with *Fig-leaves*; which they put before their Privities, esteeming themselves more happy than they were before, in that they now knew that which before they were ignorant of. But when God came into the Garden, *Adam* (who before was accustomed familiarly to talk with him) finding himself guilty of sin, hid himself from his presence: but God asked him for what cause he fled and shunned him at that time, whereas before he had taken pleasure to talk familiarly with him? *Adam* knowing that he had transgressed the Ordinances and Commandments of God, answer'd him not a word, but God spake unto him after this manner: I had provided for you the means whereby you might have led your life without any evil, or sense of misery; so that all whatsoever was requisite for necessity or pleasure, might have hapned of it self unto you, by my only providence, without any travel or care on your parts; which if you had well used, your life would have been very lovely and very happy: but you have scorned this mine Ordinance, and broken my Commandments. For in that thou art silent at this time, it proceedeth not of *respect*, but of *evil*; of which thou findest thy self culpable. *Adam* excuseth his sin as well as he could, and prayed God not to be incensed against him, laying the fault of that which had hapned upon *his Wife*, alledging that he had offended, by reason *he* was deceived by *her*: and the *Woman* accused the Serpent. But God for his punishment, because he had suffer'd himself to be overcome by the counsel of a *Woman*, declared that the earth thenceforward never more of its own accord should *bring forth fruit*; but only when they till'd it with the sweat of their countenance: nor should it always yield all that was expected from it. And as touching *Eve*, he chastised her with *Child-bearing*, and *throes* in *Travel*; for that being her self deceived by the Serpent, she had drawn her Husband by the same means into extreme misery. He took also from the Serpent his *speech*, and was displeased with him, *by reason of the malice he had conceived against *Adam*; and he put venom on his tongue, declaring him an enemy both to Man and Woman; whom he

6. *Adam* and *Eves* fall.

7.

8, 9.

God speaketh unto *Adam*. 12. *Adam* asketh pardon. *Adam*'s punishment.

13. *Eves* punishment.

17, 18. The Seed of the Woman (that is, Christ) shall bruise the Serpents head. *Gen.* 3. 14, 15. The Serpent's punishment.

* *Josephus*'s ignorance in understanding this place of Scripture.

The subtilty of the Serpent. 3, 4, 5.

A he commanded to bruise the *head* of the Serpent, as well for that all the evil which chanced unto men, proceeded from his *head*; as also in that being assaulted in that part, he is most easily put to death. Moreover, having deprived him of his *feet*, he condemned him to *slide* and *trail* himself along the earth. After God had ordained them to suffer these punishments, he drove *Adam* and *Eve* out of the Garden of delights, into another place. 14. *The year of the World, 1. before Christs Nativity, 3963.*

CHAP. II.

Cain *kills his Brother* Abel. *God banishes him for it: His Posterity is as wicked as himself. The virtues of* Seth *the other Son of* Adam.

B BUt *Adam* and *Eve* had two *male-children*, the first whereof was called *Cain* (which signifies *acquisition*) and the second was called *Abel* (which signifies *mourning*) they had also three Daughters. These Brothers were of very different inclinations. *Abel* the younger honoure *justice*, and (supposing that God was present in all his actions) he always and wholly fixed his thoughts on *virtue*: and his exercise was *keeping of sheep*. But *Cain* (being a wicked man, and addicted to *unsatiable desire of profit*) was he that first found out the use of *the Plough*. He killed his Brother for the cause which ensueth. Having concluded among themselves to sacrifice unto God, *Cain* offered *the fruits of his labour*, and planting; *Abel* presented *milk*, and *the firstlings of his fold*: which sacrifice of his, was more acceptable to God, in that it rather consisted of things produced of themC selves by the *order of nature*, than that which *Cains* covetousness had forcibly in a manner extorted *from nature*. Hereupon *Cain* (being enrag'd because his Brother *Abel* was more honoured by God than himself, *slew his Brother*; and having hidden his body out of sight, he thought the murder would be concealed. But God well knowing the fact, appeared to *Cain*, and questioned him concerning his Brother, *what was become of him*, for that for some days he had not seen him; whereas before they had been always together. *Cain* (being troubled, and ignorant what answer to make unto God) said at first that he wondred what was the cause his Brother was so long absent: but afterwards being troubled that God continued the question, and more closely press'd him; he said *he was not his Brothers keeper*, nor bound to take care of his affairs. Then God reproD ved and convicted *Cain* of murthering his Brother, and ask'd him how he dar'd deny the knowledge of his brothers death, whereas he himself had slain him. Notwithstanding God forbare to inflict upon him the punishment deserved for this murther, by reason that *Cain* offer'd sacrifice, and made request unto God, that it would please him to remit somewhat of the severity of his justice against him. Yet did God curse him, and threatned to punish his Posterity to the seventh Generation. Then did he drive him and his Wife out of that Country: whereat *Cain* being affrighted (for fear of being encountred and devour'd by some *Savage Beasts*) God commanded him to suspect no dangerous event for that cause, assuring him that he might safely travel thorow all Regions, without being either assaulted or seized by *Savage Beasts*: and having set his *mark upon* E *him*, by which he might be known, he commanded him to depart the Country. After that *Cain* (accompanied with his Wife) had travelled thorow divers Regions, he made his abode at *Nais*, and in that place had several Children. But he made not use of this chastisement for his *better amendment*, but rather became *worse and worse*; for he abandoned himself to all sensual pleasures, making it his sport to outrage those with whom de conversed, filling his house with riches gotten by *rapine* and *violence*: and gathering together other wicked and debauch'd men, he taught them to commit all sorts of crimes and impieties: he destroy'd that simplicity which men before that time had used in their mutual societies, by the inventions of *Measures* and *Weights*; the ignorance whereof was the cause that the life of Man was estranged from deceit: but instead and place of F *free* and *plain sincerity*, he introduced *fraud* and *deceit*. He it was that first *bounded the fields*, and built the *first City*, and made a *Wall* and a *Rampire*, enforcing his Followers to dwell therein. This City he named *Enos*, by the name of *Enos* his first begotten Son. *Jared* was the Son of *Enos*; of *Jared* issued *Malaleel*, whose Son was *Methusala*, who begot *Lamech*, who had 77 Children by his two Wives, *Sella* and *Ada*; amongst whom, *Jobel* the Son of *Ada* was the first that made *Tents*, and took delight to lead a pastoral life; contenting himself with the same. *Jubal* his Brother invented Musick, and the *Psaltery*, and *Harp*. And as touching *Thobel* one of his Sons, by his other Wife *Sella*, he surpassed all his other Brethren in *courage*, and *bravely managed the affairs of War*, by which means he got *Riches*, and Means to maintain his life with more pleasure than forG merly. He it was that first invented the Art of *Forging*, and was Father to a Daughter named *Naama*. But *Lamech* being well instructed in divine things, and foreseeing that he should suffer punishment for the fratricide of *Cain*, he told it to his two Wives.

2. *The year of the World, 70. before Christs Nativity, 894.*

3. The sacrifice of *Cain* and *Abel*.

4. Weak reason in *Josephus*.

5, 6, 7. *Cain* slew his Brother *Abel*.

8. The talk betwixt God and *Cain*.

9. 10, 11, 12.

Cain's banishment.

14.

15.

16. *Cain* is not bettered by Gods chastisements.

Measures and Weights found out by *Cain*.

Enos the first City.

17, 18, 20.

Jubal inventer of Musick.

21, 22.

So it was, that during the life of *Adam* himself, the ſucceſſors of *Cain* were moſt H wicked, teaching and imitating one anothers wickedneſs, the laſt of them proving al-
Vers. 23, 24. ways the worſt; ſo that they were ſtrangely inflamed to follow War and Theft: and
The year of the World, 70. *before Chriſts Nativity*, 2804. if perhaps ſome of them were more remiſs than others in committing *Murthers*, and *outrages*; yet were they rapacious enough to *ſpoil* and *poſſeſs* the *goods* and *heritages* of other men. But *Adam* the firſt Man made of Earth (for the Hiſtory requireth that I ſhould return to ſpeak of him) after the death of *Abel*, and the flight of *Cain*, earneſt-
Cain the Father of hypocrites and evil men. ly deſired to have *Children*; and accordingly he had many, being about the age of *two hundred and thirty years:* beſides which, after he had lived ſome *ſeven hundred* more,
25. *Adams* years, 930. at laſt he *died*; amongſt whoſe Children was *Seth*. Now for that it were too long to ſpeak of all of them, I will only touch that which concerneth *Seth:* He being nou- I riſhed and trained by his Father to the years of diſcretion, ſtudied virtue, and left his
Gen. 4. 26. *Gen.* 5. 3, 4, 5. deſcendants Heirs and followers of his ſanctity: who being all of them well born, re-
Seth the Son of *Adam* a vertuous man. mained in the World free from all contention, and lived happily: ſo that it never happened that any of them in any ſort did injury to any man. To theſe we owe the ſcience of *Aſtronomy*, and all that which concerneth the *Beauty* and *Order* of the Heavens. And to the end that their inventions might not wear out of the memories of men, nor
Two Pillars raiſed. periſh before they were perfectly known, (inſomuch as *Adam* had foretold them of the general deſtruction of all things after two ſorts, the one by the *force of fire*, and the other by the *violence and abundance of waters*) they made *two pillars*; the one of *Brick*, and the other of *Stone*; and ingraved in each of them ſuch things as they had invented; K to the end if that of *Brick* ſhould be aboliſhed by the overflowings and rage of Waters, that other of *Stone* might remain, and declare unto men that which was imprinted thereon for their inſtructions. That of *Brick* was deſtroyed by the deluge, but the other of *Stone* is to be ſeen in the Country of *Syna* even to this preſent day.

CHAP. III.

Of the Poſterity of Adam *till the Deluge, from which God preſerved* Noah *and his Family in the Ark.*

L

Hedio & Ruffinus, cap. 6. *Gen.* 6. 6. Thoſe whom *Joſephus* nameth in this place Angels, *Moſes* calleth the Sons of God. *Gen.* 6. 2. *Heb.* 11. 7. 2 *Pet.* 2. 7. 11. 13.

IN this manner Mankind liv'd for ſeven Generations, honouring one God the Lord of all things, and having always a reſpect of virtue. But afterwards in proceſs of time, they degenerated from the ancient inſtitutions of their fore-fathers, neither obſerving humane Laws, nor continuing their accuſtomed ſervice of God; and they that before induſtriouſly exerciſed themſelves in *virtue*, afterward with twice as zealous ſtudy followed *wickedneſs*; and grew at laſt to that height of impiety, that they provoked Gods heavy diſpleaſure againſt them. For the *Angels of God* marrying with the Daughters of *Seth*'s deſcendants, produc'd a race of inſolent People, contemners of all good, by reaſon of the truſt they had in their Forces; and for their heinous actions not unlike the Giants which the *Greeks* mention in their Fables. But *Noah perplexed and extremely* M diſpleaſed with ſuch their miſdemeanors, exhorted them to change their lives, and amend their miſdeeds: and (ſeeing them moved by no admonitions, but wholly poſſeſſed with the pleaſure which they took in vices) he fearing leſt they ſhould kill him and his Family, left them to their looſneſs, and with his Wife, Children, and all his Family,
Noah departeth into another Country. 13. departed into another Country. Then God (who lov'd him for his juſtice) became ſo provoked with the malice and corruption of the reſt of Mankind, that he reſolved to deſtroy all Creatures whatſoever in the World, and to produce another new race innocent, and repurged from all impiety: He abridged alſo the time of their life, ſo that they lived not any more ſo long as they were wont, but only attained the term of ſixſcore years; and he covered the Land with Waters, by which means all of them N
14. *Noahs* Ark. were deſtroyed; only *Noah* eſcaped by the means and way which God taught him: He built an *Ark of four ſtages*; in *length three hundred cubits*; in *breadth fifty:* and in *height thirty:* into this he entred with his *Mother*, his *Wife*, and his *Children*, and their
15. *Wives*, having provided himſelf of all things requiſite both for their ſuſtenance and uſe:
Gen. 7 2, 7, 8. he cloſed alſo therein all ſorts of *living creatures*, two and two, *male* and *female*, for the conſervation of every kind, and of ſome of them ſeven couples. The ſides of
Noahs genealogy. The Deluge. this Ark were ſtrong, and the cover alſo; ſo that no water could pierce the ſame, and whatſoever ſtorm might come, it was able to reſiſt it. Thus was *Noah* (by lineal deſcent, the tenth from *Adam*) ſaved with all his houſhold; for he was the Son of *Lamech*, whoſe Father was *Methuſala* the Son of *Enos*, the Son of *Jared*, the Son of *Malaleel*, O who with divers other Brethren were begotten by *Cainan*, who was the Son of *Enos* who was the Son of *Seth*, who was the Son of *Adam*. This deſtruction hapned in the

ſix

A *six hundredth year of Noah's* age (and the second month, which was called *Dius* by the *Macedonians*, and by the *Hebrews Marsomane*) for so have the *Egyptians* distinguisht the year, but *Moses* sets down *Nisan* for the first month in his *Chronicles*, which is *Xanthicus* among the *Macedonians* (for that in this month he brought the *Israelites* out of the thraldom of the *Egyptians*;) He made this Law therefore, that all things which appertain to divine service, should take their beginning and reckoning from this month: but in respect of civil matters, as Fairs and Markets appointed for Traffick, he observed the ancient order of the year, beginning in *December*. *Moses* writes that the Deluge began the *seven and twentieth day* of the second month in the year *two thousand two hundred fifty and six*, after the Creation of the first Man *Adam* (which time is care-

B fully calculated in Holy Writ, in which the birth and death of great personages of that time are most exactly set down.) At such time then as *Adam* was 230 years old, his Son *Seth* was born unto him; and the same *Adam* lived 930 years. *Seth* about the age of 250 years, begat *Enos*, who after he had lived 905 years, left the Government of his affairs to his Son *Cainan*, whom he had begotten about the 190 year of his age. After that *Cainan* had lived 910 years, he had his Son *Malaleel*, begotten by him in the 170 year of his age. The said *Malaleel* having lived 195 years died, leaving his Son *Jared*: who at the age of 162 years, begat *Enoch*, who lived 962 years. After *Enoch*, succeeded his Son *Methusala*, begotten about the age of 162 years, at such time as the said *Enochs* Father was yet alive: and after that *Enoch* had lived 365 years,

C he was taken up unto God (whence it cometh to pass that his decease hath not been mentioned by any Writer.) *Methusala* the Son of *Enoch*, in the year of his age 187, had *Lamech* for his Son, who lived 782 years, and to whom he left the Soveraignty, having held the same 969 years. And *Lamech* after he had governed 707 years, declared his Son *Noah* Governor, at such time as the said *Lamech* had lived 1823 which *Noah* liv'd the space of 900 years.

All these years calculated into one sum, make the number of 2256; yet to perfect this account, we ought not to seek out the decease of the Personages (for they lived in the same time that their Children and successors did:) but the only thing we are to observe, is their births. Now God having given the sign, and the *rain* falling for the space

D of *forty days* together, the waters rose and overflowed the whole earth *fourteen cubits*, (so that there was no means of flight, or place of refuge for any.) But as soon as the rain was ceased, the water began to decrease by little and little for the space of one hundred and fifty days, till the 27 day of the seventh month; when *Noah* perceiving that the Ark was on ground upon the top of a certain Mountain of the Country of *Armenia*, he opened the window, and seeing the earth a little discover it self round about, he conceived some better hope, and began to comfort himself. Some few days after, when the water was ebbed somewhat more, he sent out a *Raven* (desiring to know if the rest of the earth were delivered from the waters, and whether without danger he might go out of the Ark. But the *Raven* finding the earth still cover'd with water, re-

E turned unto *Noah*: who the seventh day after sent out a *Dove* to discover the state of the earth, which returned bemired, and bearing in its mouth an *Olive branch*: whereby *Noah* perceived that the earth was freed from the Deluge; and having still waited *seven days more*, he set at liberty all living Creatures that were in the Ark. But as soon as *himself*, his *Wife*, and his *Family* came forth, he offered sacrifice unto God, and Feasted, and rejoyced, both he and all his household. The *Armenians* in their language have called the place where *Noah* descended, *Apobaterion* (which signifieth a *descent*) and in that place, even at this present, the Inhabitants of the Country shew some remainders of the Ark. All Historians, even the *Barbarians*, have made mention of this *Deluge*, and of the *Ark*: amongst whom is *Berosus* the *Chaldean*, who setting down the oc-

F currences of this Deluge, writeth after this manner: *Some say likewise that a certain part of this Ark is still seen in* Armenia, *upon the Mountain of the* Cordæans, *and that some persons have brought from thence some of the Pitch wherewith it was calked, which the men of that place are wont to use instead of a preservative against inchantment. Hierome* the *Egyptian* also (who hath written of the Antiquities of the *Phœnicians*) hath made mention of this matter: as also *Mnaseus*, with divers others. *Nicholas* of *Damascus* likewise in his Ninety sixth Book speaketh hereof after this manner: *Above the Region of the* Mineans *there is a great Mountain in* Armenia *called* Baris, *in which it is reported that divers retired themselves for safety, during the time of the Deluge, and there escaped: and that a certain man born on an Ark, arrived on the highest top of that Mountain; and that certain*

G *pieces of that bottom had been kept there a long while.* 'Tis probable this is the Man of whom *Moses* the Law-giver of the *Jews* maketh mention. But *Noah* fearing lest God (having condemned all men to a general perdition) should every year overflow the earth

The year of the world, 1656. before Christs Nativity, 1208.

Nisan or *Xanthicus* is *April* to us.

11. *Gen.* 5. à *v.* 3. *ad finem.* This comparison doth not exactly agree with the *Hebrews*, and the 70 Interpreters.

Gen. 5. 24. *Enochs* death is not written in holy Scriptures

Gen. 7. 4. In the Greek Copy, and *Moses* are 40 days à *v.* 17. *ad* 20. The Latine *Josephus*, 90. *Gen.* 8. 1.

Noah sendeth a Raven out of the Ark. 8.

Noah forsaketh the Ark, and sacrificeth to God. 16, 17.

Nicholas Damascen of *Noahs* Ark.

earth after this manner offered burnt-sacrifice unto God, beseeching him, that hereafter H
The year of the World, 1687. before Christs Nativity, 2207. he would maintain the ancient order, and that no such great calamity might arrive, by which all living Creatures might come in danger to be utterly destroyed and exterminated; but that having inflicted deserv'd punishment on the wicked, he would spare the Innocent, whom in his mercy he had preserved from the past danger; otherwise they should be more miserable, than those that had been buried in the waters, if having beheld with trembling so strange a desolation they should not be preserv'd from the first, but to perish by a second. He prayed therefore that he would be pleased to accept of his sacrifice, and in his mercy vouchsafe not to conceive hereafter a ruinous hate and displeasure against the earth; to the end that he and his posterity might by their labours Till it, and building them Cities might possess the same in peace, wanting none I
Hedio & Ruffinus, cap. 6. *Gen.* 8. 20. *Noah* prayeth God that he will drown the earth no more. of those commodities which they enjoyed before the Deluge: but that they might equal their fore-fathers in age, and length of life.

12. God heareth *Noahs* Prayer. Nota. *Hedio & Ruffinus*, cap. 8. Man is the author of his death, not God. Gods covenant with *Noah*. *Noah* having in this sort finished his requests, God (who loved him for the uprightness of his heart) granted him his request, and said he had not been the Author of their deaths who were drowned, but that they themselves by their own wickedness had procured those punishments due upon themselves. For had he desired that they should be extinguished, he would not have brought them into the World. For better it is, *not to grant life*, than *to destroy those to whom it is given*. But (said God) through their contempt of my service and graces, they have inforced me to destroy them with the rigor of this vengeance: hereafter I will not so severely pursue and punish their iniqui- K
The year of the World, 2007. before Christs Nativity, 1949. ties, in my displeasure, especially for thy sake: And if hereafter at any time I shall send any tempest, fear not (how great and hideous soever the storms be) for there shall be no more Deluge of water upon the earth. In the mean time I command you to keep your hands innocent from murther, and all man-slaughter; and to punish those that commit wickedness. I leave the use of all other living Creatures to your sustenance or service; in as much as I have made you Lords over them all, as well those that breathe upon the face of the earth, as those that swim in the waters, and such as inhabit and fly in the air: but you shall not eat any blood, in as much as therein consisteth the soul and life of living Creatures. And I declare unto you, that I will forbear to draw the shafts of my displeasure against men; And I will give you the *Rainbow for a sign* of the L
The Rainbow the sign of atonement between God and *Noah*, *Gen.* 9. 11, 12, 14, 15. *Hedio & Ruffinus*, cap. 8. promise which I make to you.

Noahs age 950 years. *Noah* lived after the Deluge 350 years; and having spent all the rest of his life in happiness, he died after he had lived in the world 950 years. Neither is there cause why any man (comparing this our present age and the shortness thereof, with the long life of the Ancients) should think that false which I have said: neither followeth it, that because our present life extendeth not to such a term and continuance of years, therefore they of the former World attained not the age and long life which we publish of them. For they being beloved of God, and newly created by him, using also a kind of nutriment agreeing with their natures, and proper to prolong their lives, it is no absurd thing to suppose that their lives were of that continuance, considering that God gave them M
Why they in times past lived longer than we do. long life, to the end that they should teach virtue, and should conveniently practise those things which they had invented, the Sciences of *Astronomy* and *Geometry*: the demonstrations whereof they never had attained, except they had lived at the least six
The great year hundred years. For the great year is accomplished by that number of years: whereof all they bear me witness, who either *Greeks* or *Barbarians*, have written ancient Histories. For both *Manethon* (who hath written the History of *Egypt*) and *Berosus*, who registred the acts and affairs of the *Chaldeans* (together with *Mochus*, *Hestiæus*, *Hierom* of *Egypt*, who writ those of the *Phœnicians*) and others, accord with me in that which I have said. *Hesiodus* also, *Hecatæus*, *Hellanicus*, and *Acusilas*, *Ephorus*, and *Nicolaus* do declare, that they of the first World lived *one thousand years*. Notwithstanding let every man judge N
Gen. 9. 18, 10. of these things, as best liketh him.

CHAP. IV.

Of the Tower of Babylon, *and the change of Tongues.*

The year of the World, 1790. before Christs Nativity, 2174. NOah had three Sons, *Sem*, *Japhet*, and *Cham*, born one hundred years before the Deluge. These first descended from the *Mountains* into the *Plains*, and there made their habitation: which when other men perceived (who for fear of the Deluge had fled the *Plains*, and for that cause were loth to forsake the *Mountains*) they gathered
Gen. 10. per totum. *Noah's* three Sons. courage, and persuaded themselves to do the like: and the *Plain* where they dwelt was called *Senaar*. And whereas they were commanded by God, that (by reason of the O
God commanded the posterity of *Noah* to inhabit the earth. increase and multitude of men) they should send Colonies to inhabit divers Countries of the World (to the end no quarrels might grow betwixt them; but

contrariwise

A contrariwise in labouring and tilling a great quantity of ground, they might gather great store of fruits) they were so ignorant, that they disobeyed God, and falling into great calamities, suffered the punishment of their offence. Now God seeing their number continually increase, he commanded them again to divide themselves into Colonies. But they (forgetting that the Goods which they possessed, proceeded *from him*, and *his bounty*, and presuming *that their force was the only cause of their abundance*) did not obey him, but rather suspected that God sought to betray them, to the end that being thus divided, he might the more easily destroy them; *Nimrod* the Grandson of *Cham* one of *Noah*'s Sons, incited them in this sort to *mock* and *contemn God*. He put them in the head that they should not believe that their prosperity proceeded from God, but that B they ought to attribute it to their own valour, which furnish'd them with so much riches: so that in a little space he reduced their estate to a tyranny; supposing by this only means that he might make men revolt against God, if he might persuade them to submit themselves to his Government; giving them to understand, that if God should once more threaten a *Deluge*, he would protect them against him, and to that end *build a Tower, to whose top the water should not reach, and also revenge the death of their Predecessors*. The stupid People gave ear to these persuasions of *Nimrod*, supposing it to be pusillanimity in themselves, if they should obey God. For which cause they began to build the Tower with their uttermost industry; neither was there any one idle in all that work: yea, so great was the number of Labourers, that in a little time the work was raised to a C height beyond all expectation. The thickness of it was so great, that it obscured the height: and it was built of *burnt Brick*, and *cemented* and *joyned with a bituminous morter*, to the end that it might become the stronger.

Ver. 8, 9.

Chap. 11. 2, 3, 4.

5.

The confusion of Tongues.

God seeing their madness, yet condemned them not to a general extermination (by reason that they had made no profit by their example, who perished in the first Deluge) but made them mutiny the one against another *by changing of their tongues*; so that by reason of their diversity of language, they could not understand one another. The place where this Tower was builded, is at this present called *Babylon* (by reason of *the confusion of tongues* that first began in that place) for *Babel* in *Hebrew* signifieth *confusion*. Of this Tower, and the diversity of languages, *Sibylla* makes mention in these words: *At such* D *time as men used one kind of language, they built a most high Tower, as if they meant by the same to mount up into Heaven; but the gods raised winds, and overthrew the Tower, and sent amongst the Builders distinct and several languages; whence it came to pass, that the City which was afterwards built in the same place was called* Babylon. But as touching the field of *Senaar* where *Babylon* stands, *Hestiæus* testifieth after this manner: *It is said of those sacrificers, who escaped from this great disorder, that they took the Sacred Reliques of* Jupiter *the Conqueror, and came into* Senaar *of Babylon.*

Ver. 6, 7, 8.

9.

Sibyls prophecy of the Tower of *Babel.*

CHAP. V.

How Noah*'s Posterity dispersed themselves thorow the whole World.*

E FRom that time forward (by reason of the diversity of tongues) the multitude dispersed themselves into divers Countries, and planted Colonies in all places, and occupied those places whither either God or their good fortune conducted them; so that both the Sea-coasts, and the Middle-land were replenished with Inhabitants. Some there were also, who passing the Sea in ships and vessels, first peopled the Islands. And there are some Nations likewise, who at this day retain the names which in times past were imposed on them, some others have changed them. Others are altered into names more familiar and known to the Neighbors, deriving them from the *Greeks* the Authors of such Titles. For they in latter times having grown to great name and power, appropriated the ancient glory to themselves, in giving names unto the Nations which they F subdu'd, as if they had taken their original from them.

Hedio & Ruffinus, cap. 10.

The year of the World, 1796. *before Christs Nativity*, 2174.

The Names of Regions and Nations.

CHAP. VI.

The Descendants of Noah *down to* Jacob. *The several Countries which they possest.*

NOw they, in honour of whom the Nations receive their first names, were the children of the sons of *Noah*. *Japhet* the son of *Noah* had seven children, who extended themselves in *Asia*, from the mountains of *Taurus* and *Amanus*, to the River of *Tanais*; and in *Europe* unto *Gades*, occupying the Countries which they first met with, not before inhabited, and calling their several Lands by their own name; *Gomar* was the founder of the *Gomarians*, whom the *Greeks* now call *Galatians*: *Magog* dwelt amongst those, who G (according to his name) were called *Magogians*, and by the *Greeks Scythians*. Of *Madus* (the first begotten son of *Japhet*) issued the *Madians*, whom the *Greeks* name *Medes*; and of *Javan* his other son, the *Jonians*, all the race of the *Greeks* took their original. *Thobelus*

Hedio & Ruffinus, cap. 11. *Gen.* 10. à *ver.* 10. *ad finem.*

The *Galatians* descended from *Gomar.*

The progeny of *Japhet*, *Noah*'s first begotten Son.

lus gave name likewise to the *Theobelians*, who at this day are called *Iberians*. *Meschus* was the founder of them that were called *Meschinians*, who were since named *Cappadocians*; for they shew even at this day a token of their ancient name, to wit, the City of *Masaca*, which testifieth that this Nation hath been so called. *Theres* gave name to the *Therians*, who were under his Government, and whom the *Greeks* called *Thracians*. All these Nations took their original from the seven sons of *Japhet*. But of the three sons which *Gomar* had, *Aschanaxes* gave name to the *Aschanaxians* (at this day termed *Rheginians* by the *Greeks*:) *Riphates* gave name to the *Riphatinians*, called at this day *Paphlagonians*; *Tygranes* to the *Tygraneans*, who by the *Greeks* are called *Phrygians*. Also *Javan* the son of *Japhet*, had three sons; of whom *Alisus* gave name to the *Alisians*, who at this present day are the *Aetolians*, over whom he commanded. *Tharsus* gave name to the *Tharsians*, which was the ancient name of the *Cilicians*, as appeareth by the name of their Renowned and Metropolitan City *Tharsis*; *Chetim* obtained the Isle of *Cherine*, called at this day *Cyprus*, (whence it is that not only all Islands, but also all places on the Sea-coast are by the *Hebrews* called *Cethim*) witness one of the Cities of *Cyprus*, which hath had the fortune to preserve its ancient name; being called *Citium*, by those that give *Greek* names to all things, a word not very much varying from *Cethim*. These Nations were founded by the sons and young children of *Japhet*. But I will first publish one thing which perhaps is unknown to the *Greeks*, and then prosecute my purposed Narration which I have omitted; that is, that these names have been changed after the manner of the *Greeks*, to the end their pronuntiation might be more easie and agreeable. For we never alter the terminations of words.

The Progeny of the Sons of *Gomar*.

The Progeny of the Sons of *Javan*.

Tharsus S. Paul's Country, *Act.* 9.

Whence grew the change of names.

Of the Sons of *Cham*, and their Progeny.

But the sons of *Cham* possessed *Syria*, and all the Region that abutteth on the Mountains of *Amanus* and *Libanus*; extending their Empire even as far as the Ocean, and giving names to the same. Which names are partly wholly abolished, and partly so changed, that they are very hard to be known. There are only the *Ethiopians*, of whom *Chus*, one of *Cham*'s four sons, was Prince, that have always preserv'd their name; and not only in that very Country, but also through all *Asia* they are call'd *Chusians* to this day. The *Mesreans* descended from *Mesré*, have also preserv'd their name: for we call *Ægypt Mesrée*, and the *Ægyptians Mesréans*. *Phut* likewise established the Colonies of *Libya*, and called the Inhabitants thereof according to his name, *Phutians*; and there is a River in the Country of *Mauritania*, which hath the same name, of which it is manifest that divers *Greek* Histories make mention, as also of the Country near adjoining, which they call the Country of *Phut*, but it hath since changed its name by the means of one *Libis* one of the sons of *Misraim*; (why it is called *Africa*, I will hereafter signifie unto you.) As touching *Canaan* the fourth son of *Cham*, he dwelt in the Country at this day called *Judæa*, and called it the Country of *Canaan*, according to his own name. *Chus*, who was the eldest son of *Cham*, had six sons; *Sabas*, Prince of the *Sabeans*; *Evilas*, Prince of the *Evileans*, at this day called *Getulians*; *Sabathes*, Prince of the *Sabatheans*, whom the *Greeks* name *Astabarians*; *Sabactes*, Prince of the *Sabactians*; and *Romus*, Prince of the *Romeans*; who had also two sons, of whom *Juda* dwelt in the Country of the *Indians*, amongst those that are called *Hesperians* in *Æthiopia*, and *Sabeus* founded the *Sabeans*.

Libya, or *Africa*.

The Progeny of the *Chananeans*.

The year of the World, 1790. *before Christs Nativity*, 2174.

Nabrodes or *Nembroth*.

As for *Nimrod* the sixth son of *Chus*, he setled his Colony upon the Confines of *Babylon*, and tyrannized there, as is before declared.

Palestine, so named of *Philistine*.

All the eight sons of *Misraim* occupied all the Country from *Gaza* unto *Egypt*; but only one of the eight named *Philistin*, hath left his name to the Country which he possess'd, for the *Greeks* call a part thereof *Palestine*. As touching the rest, *Lom*, *Enam* and *Labim*, *Nethem*, *Phetrosim*, *Chesiem*, *Chreesene* and *Chepthom*, we know neither of their *actions*, nor of their *names*, except *Labim*, who planted a Colony in *Libya*, and gave his name to it: For the *Æthiopians* (whereof hereafter we shall make mention) overthrew their Cities.

The Children of *Canaan*.

Canaan also had eleven sons, amongst whom *Sidonius* built and named *Sidon* (a City in *Phœnicia*,) and *Amathus* built *Amath*, which at this day the Inhabitants call *Amatha*, though the *Macedonians* call it *Epiphania* (which signifies *famous*) from the name of one of its Princes; *Arudeus* possessed the Isles of *Arudus*, and *Ariceus* built the City of *Arce*, upon mount *Libanus*. As for the other seven, *Eveus*, *Cheteus*, *Jebuseus*, *Eucleus*, *Sineus*, *Samarcus* and *Gorgeseus*; there is no memory remaining of them in Sacred Scriptures, but only their names: For the *Hebrews* rased their Cities upon the occasions which I am going to relate.

Hedio & Ruffinus, cap. 13. *Gen.* 9. 19, 20, 21, 22, 23, 24, 25.

After the Deluge, when the earth was established in its first estate, *Noah* gave himself to Tillage, and planted Vineyards; and when the Fruit thereof was ripe (and he had pressed and made Wine thereof) he drank, and banquetted after he had done sacrifice; being thereby made drunk, and overpressed with sleep, he lay discovered in a most unseemly and shameful fashion; which when *Cham* his younger son beheld, he scornfully discover'd it to his Brothers; who being asham'd, cover'd their Father's nakedness with reverence.

A reverence. Which fact of his coming to the knowledge of *Noah*, he wished all felicity to the other two; and as touching *Cham* (out of a fatherly tenderness) he cursed him not, but only his posterity after him; who accordingly were punisht for the sin of their Forefather, as we shall shew hereafter.

Noah is made drunk, lieth naked, and is scorned, and curseth him that derideth him. *Hedio & Ruffinus*, cap. 14. *Gen.* 7. 1.

Sem the third Son of *Noah* had five sons, who inhabited the Country of *Asia*, beginning at *Euphrates*, and extending to the *Indian Ocean*. For *Elimis* the eldest left the *Elimeans* or *Elamites* for his Successors, whence proceeded the *Persians*. *Assur* the second built the City of *Ninive*, and gave his Subjects the name of *Assyrians* (who were rich above all the rest.) *Arphaxad* the third, named those of his command *Arphaxadians*, who at this day are called *Chaldeans*. *Aram* the fourth, had the *Arameans* (whom the *Greeks* call *Syrians*;) Of the Sons of *Sem* the third Son of *Noah*, and of theirs, and *Abraham*'s Progeny.

B And from *Ludis* the fifth, came the *Ludeans*, who at this day are called *Lydians*. Of those four sons which *Aram* had, *Uses* dwelt in the Region of *Trachonites*, and built the City of *Damascus* (situate between *Palestine* and that part of *Syria*, which is surnamed *Cœler* or hollow.) *Oirus* obtained *Armenia*; *Gether*, *Bactria*. *Misus* was father to the *Mezaneans*, whose Country is called at this day the valley of *Pasin*. *Sale*, *Arphaxad*'s son, was *Heber*'s father, from whose name in times past the *Hebrews* were denominated: *Heber* begat *Jucta* and *Phaleg*, who was so called, for that he was born at such time as Lands came to be divided: for *Phaleg* in *Hebrew* signifieth *Division*. They that follow, were the sons of *Jucta*: *Elmodad*, *Saleph*, *Azermoth*, *Izrais*, *Edoram*, *Uzal*, *Dael*, *Ebal*, *Ebemuel*, *Siphan*, *Ophir*, *Euilas*, and *Jobel*; who occupied some parcel of that Region which was between *Cophen* a River

The original of the *Hebrews*.

C in *India*, and the hither *Syria*. Hitherto have we spoken of the Progeny of *Sem*, now we come to speak of the *Hebrews*. *Phaleg* the son of *Heber* begat *Ragaus*, by whom was begot *Seruch*, from whom *Nachor* descended, and from *Nachor Thares*, who was *Abrahams* father, the tenth in account from *Noah*, and born 292 years after the Deluge. For *Thares* being 70 years old, begat *Abraham*. *Nachor* at 120 years of age, begat *Thares*. *Nachor* was born to *Seruch*, when he was about the years of 132 of his life, and *Ragaus* begat *Seruch*, when he was 130 years old; and about those years *Phaleg* begat *Ragaus*. But *Heber* at 34 years of age, begat *Phaleg*: (himself begotten by *Sela*, when he was 135 years old;) which *Sela* was begotten by *Arphaxad*, when he was 135 years of age. And *Arphaxad* was the son of *Sem*, and Grandson of *Noah*, whom he begat two years after the Deluge.

Abraham's Genealogy.

D *Abraham* had two brothers, *Nachor* and *Aram*; of whom *Aram* left *Lot* for his son, and *Sara* and *Melcha* for his daughters, and afterwards died in the land of *Canaan* in a City called *Ur* of the *Chaldees*, where his Sepulchre is to be seen even at this day. His daughters were married, *Melcha* to *Nachor*, and *Sara* to *Abraham*. But *Thares* growing weary of *Chaldæa* after the death of his son *Aram*, he and his Family transported themselves into *Charan* a City of *Mesopatamia*; in which place they buried *Thares*, when he had lived the space of 250 years. For about this time the life of man was abridged, and grew more short, until the time of *Moses*: when the space of man's life limited by God himself was 120 years; to which term *Moses* attained. *Nachor* had eight children by *Melcha* his wife: *Ux*, *Baux*, *Manuel*, *Zacham*, *Azam*, *Phaleg*, *Jadelphus*, and *Bathuel*, (who were

The year of the World, 2950. *before Christs Nativity*, 2014.

The term of mans life about this term, 120.

E the legitimate sons of *Nachor*.) But *Tabæus* and *Gadan*, *Thavan* and *Macham* were begotten by him on his Concubine *Ruma*. To *Bathuel* one of the legitimate sons of *Nachor*, was born a daughter named *Rebecca*, and a son called *Laban*.

CHAP. VII.

How Abraham, *the Author of our Nation, departed from the Land of the* Chaldeans, *and dwelt in the Country of the* Canaanites, *which is now called* Judea. *Gen.* 12. 1, *ad* 4.

Abraham having no Issue, adopted *Lot* the son of *Aram*'s brother, and brother to *Sara* his wife: he departed out of the Country of *Chaldee*, when he was 75 years old, (having had commandment from God to depart thence into *Canaan*) in which Country

The year of the World, 2204. *before christs Nativity*, 1940.

F he remained, and left the same to his Posterity after him. He was a man accomplished in all things, full of understanding, and apt to persuade those that gave ear unto him, without any default in his foresight and providence. For this cause he was supposed to surpass all men in virtue, and was he that first undertook to rectifie the received erroneous opinions of men touching the Deity. He first of all did most manifestly preach, and prove, *That there was but one God*, Governor and Maker of all things; and that otherwise if any thing conferred or furthered our Felicity, it hapned unto us not by our own workings, but by his holy Will. And this he observ'd and prov'd by what comes to pass both in the Earth and the Sea, as also by those things which he saw daily occur by the influences of the Sun, the Moon, and other Stars: namely, that there is a certain

Hedio & Ruffinus, cap. 15. The wisdom of *Abraham*. *Abraham* the first Preacher of the Word.

G power that disposeth them, and decently administreth all things; without whose assistance, nothing would be profitable unto us; whereas nothing hath of it self any virtue, but all things are obedient to his Omnipotent Will; and for that cause, honour and thank-

thankſgiving ſhould wholly be aſcribed to him. For which advices and counſels of his, H
ſeeing the *Chaldeans* and *Meſopotamians* began to mutiny againſt him, he thought it expedient to forſake that Country, and follow the Will and Command of God, and ſo went and dwelt at *Canaan*; where being ſeated, he built an Altar, and ſacrific'd unto
Beroſus. God. *Beroſus*, amongſt other things, maketh mention of our Father *Abraham*; although he names him not, when he ſpeaketh after this manner: *After the Deluge, and during the tenth Generation, there dwelt amongſt the* Chaldeans, *a moſt juſt, excellent, and upright*
Hecatæus. *man, and exerciſed in the knowledge of the Celeſtial bodies.* But *Hecatæus* makes not a bare mention of him; but hath left a Volume which he hath written concerning him. And
Nicolaus Damaſcenus. as touching *Nicolaus Damaſcenus*, hear what he ſaith in the Fourth Book of his Hiſtories: Abraham *reigned in* Damaſcus *(where he was a ſtranger) whither he arrived with* I
his Army from a Country ſituate above Babylon, *called* Chaldæa; *and a little while after (departing out of that Region) he went and dwelt with his People in a Country at that time called* Canaan, *and at this day* Judæa, *and his Poſterity multiplied therein.* In another Treatiſe I will recite that which is reported of him: The name of *Abraham* even at this day, is honourable in the Country of *Damaſcus*, and there is a Village to be ſeen, which
Abraham's houſe. beareth his name, and is called *Abraham's* houſe.

CHAP. VIII.

Abraham, *preſſed by Famine, departed into* Egypt; *where having ſtay'd a while, at laſt he returned back again* K

The year of the world, 2026. before Chriſts Nativity, 1938.

AFter this (when Famine had invaded the land of *Canaan*) *Abraham* had intelligence that the *Egyptians* abounded in all plenty, and decreed with himſelf to retire thither: purpoſing alſo to confer with their Prieſts concerning their Notions of God, and either to follow their belief, if they were better grounded in the ſame than himſelf, or
Hedio & Ruffinus, cap. 16. to rectifie them, if his judgment were better grounded than theirs. He led with him his
Gen. 12. 10. wife *Sara:* and underſtanding that the *Egyptians* were much addicted to women, to
Gen. 12. 13. the end the King might not put him to death, in order to enjoy his wife *Sara*, who was
15. very beautiful, he deviſed this excuſe, to ſay, *That ſhe was his ſiſter*; charging her, that if the matter came in queſtion, ſhe ſhould not fail, but confirm the ſame. But no ſooner L
came they into *Egypt*, but the like fortune encountred them, as *Abraham* had before ſuſpected: for the beauty of his wife was ſuddenly publiſhed in every place. For which
The luſt of the *Egyptians.* cauſe, *Pharaoh* the King of that Nation, (deſirous to ſee that with his eyes, which he
16, 17. had heard with his ears) *he ſought for, ſent* and *luſted after her:* but God withſtood this his unbridled luſt, by afflicting the King's Subjects with a *Plague*, and his State by *Sedition.* Whereupon taking counſel of the Prieſts, what remedy might be uſed, and means
18, 19. ſought to appeaſe the Divine Majeſty; they anſwer'd him, *That the cauſe of their afflictions proceeded from his intending violence to the ſtranger's wife:* Whereat being much affrighted, the King firſt queſtioneth with the woman, what ſhe was, and who her companion ſhould be? and at laſt reſolv'd of the truth, he excus'd himſelf to *Abraham*, ſaying, M
he ſuppos'd her to be his *ſiſter*, not his *wife*; and that his purpoſe was not to offer injury, but *ſeek alliance:* and giving him a great ſum of money, he gave him leave to confer
Abraham taught the *Egyptians* Religion and Arts. with the moſt excellent and learned Prieſts among the *Egyptians.* By this conference he grew into great eſtimation, in regard of his virtues: for whereas that Nation was divided into different *Sects* and *Opinions*, and through mutual contempt and diviſion, were incens'd one againſt another, he declar'd, *That all their different Opinions in Religion, were moſt vain, and void of all truth.* For theſe his diſputations he was held in great regard among them, and eſteemed for a moſt wiſe and excellent perſonage; not only in well underſtanding, but alſo in expreſſing and perſuading that which he undertook to teach.
Abraham an excellent Aſtronomer. He imparted to them the Sciences of *Arithmetick* and *Aſtronomy:* for before *Abraham* N
came into *Egypt*, the *Egyptians* were altogether ignorant of thoſe Sciences; but he firſt brought them from *Chaldæa* into *Egypt*, and from thence are they deriv'd to the *Greeks.*
Gen. 13. 1. The diviſion of the fields between *Abraham* and *Lot.* As ſoon as he return'd into *Canaan*, he divided the Country with *Lot:* and for that there grew a contention betwixt their ſhepherds, (touching the bounds of the paſtures where they fed their Cattel) he gave *Lot* the choice and election of that Country which beſt pleaſed him, retaining unto himſelf that which was left. Thus pitching his Tents towards a mountain near the City *Hebron*, (which was by ſeven years more ancient than *Tanis* in *Egypt*) he dwelt there. But *Lot* choſe the *Plain* near the River of *Jordan*, not far from *Sodom*; which in thoſe days was a goodly City: but at this preſent, by the juſt judgment of God, is utterly deſtroyed; ſo that no memory remaineth thereof. O
The cauſes of which judgment ſhall be related hereafter.

CHAP.

CHAP. IX.

The overthrow of the Sodomites *by the* Assyrians. Lot *is taken Prisoner.*

AT this time the *Assyrians* were Lords over all *Asia*; and the estate of *Sodom* flourished in all affluence, riches, and multitude of People, and the Country was governed by five Kings; *Balla*, *Bareas*, *Senabarus*, *Symoborus*, and *Bale* (each particularly seized of his Province and Kingdom.) Against these, the *Assyrians* encamped themselves; and having divided their Army into four parts, (under the conduct of four Generals) they waged Battel with them; in which the *Assyrians* attaining the day, they imposed a tribute on the Kings of *Sodom:* who (after they had for twelve years space performed their duty, and payed their tribute) in the thirteenth year revolted from them. Whereupon the *Assyrians* levied a new Army against them, under the conduct and command of *Marphad*, *Arioch*, *Chodollogomar*, and *Thargal*, who sacked all *Syria*, and extinguished the Posterity of the Gyants. And drawing near to *Sodom*, they encamped near the *bituminous* Pits (which at that time were in that Valley :) and which after *Sodom* was destroyed, became a Lake, which (by reason of the *bituminous* matter that floateth in the same) is called *Asphaltites*, that is to say, *bituminous*. Of this Lake hereafter we will speak somewhat. But the *Sodomites* encountring with the *Assyrians*, there was a terrible Battel fought, wherein many of the *Sodomites* perished, and many were made Prisoners; amongst whom was *Lot*, who came thither to assist them.

Hedio & Ruffinus, chap. 17. *Gen.* 14.

Five Kings of *Sodom.*

The year of the World, 2021. *before Christs Nativity*, 1933.

The Lake of *Asphaltites.*

CHAP. X.

Abraham *pursueth the* Assyrians, *and returneth Victorious.*

The year of the World, 2031. *before Christs Nativity*, 1934.

Abraham hearing of these things, and moved both with the taking of his Cousin *Lot*, as also with the slaughter of his Friends and Neighbours, presently prepared himself with all his Followers, to succour them: and us'd such diligence in pursuit of the *Assyrians*, that the fifth night after he encountred them near *Dan*, which is one of the sources of *Jordan:* Where surprising them on the sudden, (disorder'd with Wine, and disarmed) he kill'd a great number, put the rest to flight; and pursu'd them in such sort, that the second day after he drove them all into *Soba* of *Damascus*; manifesting hereby, that Victory consisteth not in the multitude, but rather in the courage of those that fight; and that a few generous hearts are more worth always than a faint-hearted multitude: for he had not with him above three hundred and eighteen of his Houshold Servants, and three of his Friends, to defeat this great Army. The few *Assyrians* that escaped out of this slaughter by flight, returned to their Houses with ignominy.

Hedio & Ruffinus, chap. 18. *Gen.* 14. 14, 15, 16.

On what Victory dependeth.

As soon as *Abraham* had rescued his Nephew *Lot*, and those other Prisoners of *Sodom* which were taken by the *Assyrians*, he returned into his Country, and met in his way with the King of *Sodom* (in a place called *The Kings Field*) where also he was entertained by the King of *Solyma*, called *Melchisedech* (which is as much as to say, *The just King:*) for in truth he was no less; but was held worthy, by reason *of his justice*, in all mens opinion, to sacrifice as the Priest of the most high God. *Solyma* in process of time was called *Jerusalem*. This *Melchisedech* friendly entertain'd *Abraham* and all his Followers, not suffering them to want any thing that was fit for their sustenance; he feasted him at his own Table, highly praised him, and rendred publick thanks to the great God, for that he had vouchsafed to grant him Victory. *Abraham* on the other side presented him with the tenths of his spoils. As for the King of *Sodom* he remitted all the prey that was taken, and only required to be possessed of those Captives which were of the Country: which condition *Abraham* accepted not, answering, That he would receive no profit of that Prey, but only some provisions for his Servants and some part of the spoils for his three Friends who had assisted him; the first whereof was called *Eschol*; and the two other, *Ennerus* and *Mambres*. For this cause God praised *Abraham*, saying, *Thou shalt not want the reward that is due unto thee for thy valiant Acts.* To which he answer'd, *And what good shall I reap of this recompence, if I have not an heir to possess it after my decease?* (for as yet he had no Issue.) Then did God promise him a Son, whose Posterity should be so multiplied, that they might in number equal the Stars of Heaven: which when he understood, he offered sacrifice unto God, according to the Commandment which he had received: He took a *Heifer of three years old*, a *Goat of three years*, and a *Ram of three years*, and a *Turtle*, and a *Pigeon*; all which he divided in twain, as he was commanded, the *Birds* only excepted. But before the Altar was prepared (at such time as the Fowls hovered about to have part of the blood of those Beasts which were sacrificed) he heard a voice from Heaven

v. 18, 19, 20. *Abraham* bringeth back both *Lot* and the *Sodomites* that were prisoners.

The Kings field.

Solyma was afterward called *Jerusalem.*

Melchisedech the just King.

20.

22, 23, 24.

Gen. 15. 1, 2, 3, 4, 5. God promiseth *Abraham* a Son.

9.

God promiseth *Abraham* a progeny, that should many years have ill neighbours of the *Egyptians*.

which told him, That his Progeny should suffer great oppression in *Egypt* for the space of *four hundred years*; but should at last obtain the Victory over their Enemies: and having conquered the *Canaanites*, they should be Lords and Possessors of their Countries and Cities. *Abraham* at that time dwelt near to the Oak that was called *Ogir*, in the Country of *Canaan*, near to the City of *Hebron*. There being much grieved that his Wife conceived not, he besought God to give him a Son. And God not only confirmed to him his former promise of a Son, but assur'd him of all the other blessings which he had promis'd him, when he commanded him to leave *Mesopotamia*. At that time *Sara*, by the commandment of God, caused *Agar* one of her Handmaids, who was an *Egyptian* born, to accompany with her Husband, to the end he might have Issue by her: But *Agar*, as soon as she saw that she had conceived, *began to contemn Sara*, aspiring to principality, and supposing that her Issue should succeed in the Kingdom. For which cause, *Abraham* delivered her unto his Wife, to punish her: which *Agar* perceiving, decreed to flie, in that she was afraid of punishment, beseeching God to have mercy on her: and as she travelled on her way thorow the Desart, the Angel of God appeared unto her, commanding her to return to her Mistris, and assuring her that if hereafter she were more modest she should be better intreated; having justly fallen into those miseries, by reason she had proudly and insolently behaved her self towards her Mistress. He added moreover, that if she disobeyed God, and wandred any further, she should die the death: but if she returned from whence she came, she should be the Mother of a Son who should one day be King of that Country where she then was.

Gen. 16. 1, 2, 3. *Sara* bringeth *Agar*, her hand-maid, to *Abrahams* bed. *Agar* contemneth *Sara*.

The year of the World, 2034. *before Christs Nativity*, 1930.

The promise of *Ishmael*. 9. 10.

To this commandment of God *Agar* submitted her self with all obedience, and returning back again to her Mistress, she obtained pardon at her hands, and after a while brought forth *Ishmael*, which is as much as to say, is *Heard by God*, because God had heard the Mothers Prayers. *Ishmael* was born to *Abraham* when he was fourscore and six years old: but in the fourscore and nineteenth year of his Age God appeared unto him, and told him, that he should have a Son by *Sara*, charging him to call him *Isaac*, and giving him to understand, that great Nations and Kings should Issue from his Loynes, who by force of Arms should conquer all the Country of *Canaan*, from *Sidon* even unto *Egypt*. Commanding him also, that his Posterity should be circumcised in their privities, and that this circumcision should be made the eighth day after the birth, by reason that he would not have *Abraham's* Posterity intermixed with other Nations. But hereafter I will declare another cause of our circumcision. *Abraham* also asked counsel of God touching *Ishmael*, whether he should live or no; and God told him, that he should flourish many years, and that he should become a Father of many worthy Nations. Then gave *Abraham* thanks unto God, and presently circumcised himself, and his Son *Ishmael*, with all his Family; and *Ishmael* at that time was thirteen years old, but *Abraham* about fourscore and nineteen years of age.

16, 17.

Isaac promised *Gen.* 17. 1, 2. &c. *ad finem.*

CHAP. XI.

The destruction of Sodom.

Gen. 18. Hedio & Ruffinus chap 19. The sins of the *Sodomites*.

ABout that time the Inhabitants of *Sodom* became immeasurably proud, by reason of their affluence, prosperity, and great riches; and committed *outrages against men*, and *impieties against God:* in such manner as they had forgotten the benefits which they had received at his hands, hating strangers, and giving up themselves to the Practice of unnatural and abominable Lusts. Whereat God being displeased, decreed to punish their intolerable Pride, to ruine their City from the foundations, and in such sort to make desolate their Country, that from thenceforward it should neither *nourish, plant, nor bring forth Fruit*. After God had pronounced this sentence against the *Sodomites*, *Abraham* (as he sate under the Oak at *Mambres* before the door of his Tent) beheld three *Angels*, and supposing them to be *Men* and *Strangers*, he arose and saluted them; and approaching near unto them, he desired them that they would accept of his entertainment, and lodge with him. Whereunto when they had condescended, he commanded his Servants to bake them Bread of the finest Flower; and having killed and roasted a Calf, he set it before them (as they sate under the Oak) which it seemed to him they did eat; but they enquired of him where *Sarah his Wife was*? to whom he answered, *that she was within on the Tent*. They told him then that they would return again, and that they should find her a *Mother*. But when his Wife smiled thereat, and said that it was impossible for her to bear Children, especially in that her self was at that time ninety years old, and her Husband an hundred; they discovered themselves, and declar'd that they were Angels of God, and that they were sent, one of them to assure him that he should have a Son; the other two, to destroy *Sodom*. Which

Abraham entertaineth Angels.

v. 1, 2, 3, 4, 5.

The year of the World, 2084. *before Christs Nativity*, 1916.

when

A when *Abraham* heard, he was sorry for the *Sodomites*, and arising, besought God that he would not destroy both the just and the unjust together. To whom God gave this answer, that there was not *one* just Man among the *Sodomites*; and that if he might but find *ten*, he would spare the City from punishment. Whereupon *Abraham* held his peace, and the *Angels* entered into *Sodom*: where they were no sooner arrived, but *Lot* invited them to take their lodging in his House, (for he was a Man much given to Hospitality, which he had learnt from the example of *Abraham*.) But the *Sodomites* perceiving that those young Men which were entered *Lots* House, were of excellent Beauty, began to offer outrage and villany to their persons: notwithstanding that *Lot* exhorted them to forbear, and not to offer villany to his guests, but in some sort to have a respect to his

B House; telling them, that rather than they should commit such a crime, he would give them *his Daughters* to use at their pleasure. But he prevailed nothing with them; whereupon God was in such wise provoked by their iniquity that he *struck them with blindness so that they could not find the gate to enter into* Lots *House*, and condemned the *Sodomites* to a general perdition. In order whereunto he commanded *Lot* to remove out of the City, with his Wife, and his two Daughters who were as yet unmarried, and their betrothed Husbands; but these last, although forewarn'd by him, contemned *Lots* advice and held him for a dotard. Then did God shoot the arrows of his vengeance upon the City, burning it, and all the Inhabitants therein: and desolating by the same fire all the

C Countries round about; in such sort as hath already been declared by me in the History I writ of the Wars of the *Jews*. But *Lots* Wife, as they retired thence, looking back towards the City, and more curiously beholding the destruction thereof, contrary to the commandment of God, *was transformed into a Pillar of Salt*, which is to be seen, even until this day. *Lot* himself and his Daughters fled, and dwelt in a little Country which the fire had spared, called *Zoar*, (which in Hebrew signifieth *little*:) In this place (which was void of Men, and scant of Victuals.) *Lot* dwelt a long time, leading a solitary and poor life; and his Daughters supposing that all Mankind was extinguished upon the earth, subtilly circumventing their Father, lay with him when he least suspected it. By this their approachment, they bare him two Sons; the elder a Son named *Moab*, (which is as much as to say, *of my Father*) this is he that was the Father of the *Moabites*,

D which even at this day are a great Nation: the younger, *Ammon*, (which signifieth *the Son of my Race or kind*) from whom the *Ammonites* descended, and both these two Nations inhabit the Country of *Cœlosyria*. In this sort *Lot* escaped from the burning of *Sodom*.

As for *Abraham*, he went and dwelt in *Gerar*, in the Country of *Palestine*, leading with him his Wife *Sara* in quality of his Sister; (using the same subtilty which before he had practised for fear of the *Egyptians*) for he feared *Abimelech* the King of that Country, who falling in love of *Sara* would have ravished her, had he not been hindred by a most grievous sickness, which God inflicted upon him; so that being out of all hope of recovery, at such time as he *slept*, there appeared unto him a *vision*, which told him that he should take heed lest he offered any outrage to the strangers Wife,

E who was come into his Country: and after he was somewhat recovered, he told his Friends how God had sent him that sickness in favour of the stranger, and to preserve his Wife from violence, for that she was not his Sister, but his lawful Wife; and he bid *Abraham* thenceforward be of good chear, promising him that the honour of his Wife had remained inviolated. This said, he dismissed *Abraham* by the counsel of his Friends; and told him, that he needed not to suspect his Wife, by reason she had suffered no villany: Assuring him, that God had care of her, and that he delivered her in safety to him, (being to that end protected by his mighty power) and in confirmation thereof he called God to record, and the womans conscience, vowing that he would not have taken her from him if he had known she had been Married: moreover, he

F desired him to be at Peace with him, and by his Prayers to appease Gods wrath, which was kindled against him: And said that if thenceforward he would stay with them, he should want nothing; or if he listed to depart, he promised him Guides and all other things for which he came into his Country. *Abraham* answered him, that he had in no sort dissembled with him in calling his *Wife* his Sister, for that she was *his Brothers Daughter*; and that he thought he could not safely travel thorow his Country, except he had used this subtilty; avowing moreover, that he was sorry to have been the cause of his sickness which had befaln him; that he heartily wisht his health, and was ready to abide with him.

Whereupon *Abimelech* bestowed on him both Lands and Money, and accorded to converse with him in all uprightness, and without offer of offence, and made a Covenant

G and sware unto him at a certain Pit which was called *Bersabe*, (that is to say, the *Pit of swearing or Covenant*) which name that place retaineth until this day. Not long after, *Abraham* had a Son by *Sara* his Wife, according as God had promised him, and he called

9, 10. 12, 16. 17. *ad* 23. The Angel promised *Abraham* that he shall have a Son, and foretells the destruction of *Sodom*.

Gen. 19. 1. The Angels enter *Lot's* house.

v. 3, 4, 5, 6, 7, 8. *verse* 11.

The year of the World, 2948. *before Christs Nativity*, 1916.

12, 13, 14, 24. The *Sodomites* are blinded, *Lot* and his family are saved.

26. *Lot* fled to *Zoar*.

30. *ad* 35.

36, 37, 38 The interpretation of the names of *Moab* and *Ammon*.

Hedio & Ruffinus chap. 20. *Gen.* 20. 1, 2, 3, 4, 5, 6. *Abimelech* surprised with the love of *Sara*.

11, 12, 13.

his name *Isaac*, (which in the Hebrew tongue signifieth *laughter*) because *Sara* laughed H
14, 15, 16. at such time as God said unto her she should bear a Son, having in her self no likelyhood
Bursabe the pit of conceiving, by reason she was stricken in years. For at that time she was *ninety years*
of swearing. *old*, and *Abraham one hundred* when the child was born; and on the eighth day after his
Gen. 21. 1, 2, 3. birth he was circumcised; which custom is yet continued amongst the *Jews* who cir-
Isaac laughter. cumcise on the eighth day.

CHAP. XII.

Of Ishmael, Abraham's *Son*; *and of the* Arabians *Posterity.*

The year of the World, 2048. *before Christs Nativity*, 1916. Hedio & Ruffinus, chap. 12. *Gen.* 21. 9. 10. The *Jews* were wont to circumcise on the eighth day. The *Arabians* not before 13. years. *Abraham* banisheth *Ishmael* and *Agar*.

BUT the *Arabians* circumcise not till the age of thirteen years: because *Ishmael* their I
Ancestor, and *Abraham*'s Son by the Concubine, was circumcised in the thirteenth
year after he was born. Of which *Ishmael* it behoveth to speak more exactly in this place.
Sara loved *Ishmael* (begotten on her Servant *Agar*) from the beginning, with no less
affection than if he had been her own Son; so that he was brought up as *Abrahams* Heir.
But after she had brought forth *Isaac*, she thought it no more requisite that *Ishmael* should
be brought up with her Son, because he was elder, and might after his Fathers decease,
become the Master. She incited *Abraham* therefore to send both *him and his Mother* to
some other place: but at first he gave no ear to *Sara*'s request, thinking it more than
barbarous cruelty, to drive away a tender Child and his Mother, destitute of all neces-
saries. At length by the Commandment of God he listened to his Wifes Counsel, and K
committed the Child unto his Mother, (being of himself as yet unapt to travel) and
giving them a *Pitcher of Water and Bread*, he commanded them to go thither, whither
their necessity should drive them. And when their Victuals failed them, and their Water
was consumed, she laid the Child, being faint and weak, under an Oak; and to the end
that in her presence he should not breathe his last, she went a little way from him. At
The Angel of God meeteth with *Agar*. that time an Angel of God appeared unto her, shewing her a *Fountain* hard by that place,
and charging her to look to the careful education of her Child; because that by the
conservation of *Ishmael*, she was to expect great happiness. Upon these promises she
took comfort, and falling into the Company of Shepherds; she by their bounty was
relieved in her distress. L

The twelve Sons of *Ishmael*. *Gen.* 25. The Region of *Nathabæa*. Afterwards, when *Ishmael* had attained Mans Estate, he Married a Wife of the Nation
of the *Egyptians*, (from whence his Mother had her original) by whom he had twelve
Sons: namely, *Nabaioth*, *Cedar*, *Abdeel*, *Edumas*, *Massam*, *Memas*, *Masmes*, *Chodam*, *The-
man*, *Jetur*, *Naphes*, *Calmas*, (all which inhabit the Lands which are between *Euphrates*
and the Red Sea, the name of which Country is *Nabathæa*.) These are they that began
and made famous the Nation of the *Arabians*, as well in respect of their *prowess*, as of
the *dignity* of *Abraham*.

CHAP. XIII.

Of Isaac, Abraham's *Legitimate Son.* M

AS touching *Isaac*, *Abraham* loved him with an entire and Fatherly affection, as his
only begotten Son born in his old Age by the goodness of God. The Child also
Gen. 22. 1. 2. addicting himself unto all vertue, careful to honour his Father and Mother, and studious
The year of the World, 2074. *before Christs Nativity*, 1890. of the service of God, invited both his Parents the rather to affect and love him. So
that *Abraham* was very desirous to forsake this present life, provided that he might leave
behind him all the goods which he had, unto his Son; which through the mercy of God
he happily effected. Whereupon (under tryal and conformity of his Faith) God ap-
peared unto him, and reckoned up all the benefits which he had bestowed on him; how
he had granted him victory over his Enemies, and how he had establisht and blest him N
with present felicity by his favour; for which cause he required him to sacrifice, and
1, 2. make an oblation unto him of his Son *Isaac*; commanding him to conduct him to the
Mountain of *Morea*, and there to sacrifice him. In doing whereof, he should manifest
the desire he had to serve him, (in preferring that which was agreeable to God, before
the life of his Son.) *Abraham* supposing that it was no ways lawful to disobey God,
3. but that he ought to submit himself to his will, (as to him by whose providence all
Abraham's obedience. things had their being) said nothing to his Wife, concerning that which God had com-
manded him, neither how he had determined the death of his Son; neither did he make
it known to any of his Houshold-Servants, lest they might have diverted him from his
resolution. He therefore *took his Son* Isaac, *with two Servants*, (*loading an Asse with* O
4. *such things as were requisite for sacrifice*) *and travelled towards the Mountain*, his Servants
attending him for two dayes; and on the third day, as soon as he perceived the Mountain,
he

A he left the reſt of thoſe that accompanied him in the Plain, and attended only by his *Son*, he aſcended up the Mountain (upon which afterwards King *David* appointed that the Temple ſhould be builded.) They carried with them alſo the reſt of thoſe things which were requiſite for ſacrifice, (ſave only the Beaſt that was to be offered:) About this time, *Iſaac* was *five and twenty years old*, and did himſelf prepare the Altar, and enquired of his Father *what he ſhould offer*, conſidering that as yet they had *no ſheep for ſacrifice*. *Abraham* anſwered him *that God would furniſh them*; (being of power ſufficient to give Men that in abundance, whereof they have need, and to deprive them of that they have, and whereof they held themſelves poſſeſſed) if he were well pleaſed with their ſacrifice: Now as ſoon as the Altar was made ready, and the Wood prepared and

The year of the world, 2074. *before Chriſts Nativity*, 1890.

v. 7, 8. *Iſaac* was 25. years old when he ſhould have been ſacrificed.

B laid upon the ſame, and all things in readineſs) he addreſſed his ſpeech unto his Son, in this manner. *My Son, I beg'd thee of God with very earneſt Prayers; and ever ſince thou wert born into the world, I have intermitted no care and diligence in thine education; neither have I thought that any thing could make me more happy, than at departing out of this World, to ſee thee at mans eſtate, and to leave thee the Heir and Lord of all my ſubſtance: But ſince it hath pleaſed God, that I ſhould be thy Father, and that the ſame God likewiſe now thinketh good that I ſhould deſtroy thee, generouſly ſubmit, and be contented to be ſacrificed to him: For in ſo doing I fulfil the Commandments of God, who requireth at our hands that we do him this honour, for the favours which he hath beſtowed upon us in aſſiſting us, both in War and Peace. Since therefore being born, thou art to die, I deem it reaſonable, that in regard it ſeemeth good unto*

9. *Abrahams* oration at ſuch time as his Son ſhould have been ſacrificed.

C *God that thou depart out of this life, (not by ſickneſs, nor by War, nor by any other inconvenience, that naturally hapneth unto Men) but by being offer'd in ſacrifice to him by thine own Father, that thou render thy Soul unto him in the midſt of Prayers, and the celebration of this ſacrifice, to the end he may receive and ſeat thee near himſelf: Thou ſhalt then be the comfort of mine old age, (which is the cauſe for which I have nouriſhed thee) if thou procure for me aſſiſtance of God inſtead of that which I ought to receive from thee.* Here *Iſaac* with a noble heart (like the gracious Son of ſo godly a Father) heard all which his *Father* ſaid with great contentment, and anſwered, *that he would rather never have been born, than once diſobey the Ordinance of God, and of his Father; or ſhew himſelf averſe to ſubmit his will to both their pleaſures, conſidering that if his Father only ſhould command the ſame, he*

Iſaac's Anſwer.

D *ſhould do very ill if he diſobeyed him:* which ſaid, he leapt upon the Altar, and offered himſelf to the ſlaughter. Which had ſurely hapned at that inſtant, if God had not hindered it; for with a loud Voice he called *Abraham* by his name, commanding him not to kill his Son, and telling him that he had not given him that commandment, becauſe he took pleaſure in *humane blood*, neither for that by ſuch impiety he would deprive him of that Son, of whom it was his pleaſure to make him the Father; but that by this act he intended to prove his affection, to ſee whether being commanded ſuch a thing, he would be obedient; and for that he had made tryal of his faith and readineſs, and his diſintereſſed piety, he did not repent him of that good he had done unto him; that he would never forget to have care of him, and his race, whenſoever he ſhould pray unto

10. 11.

E him; and that when the courſe of his years were happily ended, he ſhould leave a great dominion to thoſe of his children which ſhould be good and vertuous. He told him moreover, that he would multiply his Race in divers Nations, and that he would beſtow great benefits upon them, and that the memory of the chief of his Offspring ſhould be envyed of all men for their greatneſs. When God had ſpoken after this manner, it pleaſed him on the ſudden (no man knoweth how) to cauſe a Ram to appear thereabouts for a Sacrifice. And thus (being delivered from all evils and inconveniences beyond their expectations, after they had heard ſo many promiſes of ſo many bleſſings) they embraced one another, and celebrated the Sacrifice; which done, they returned towards *Sara* in ſafety, and paſs'd the remainder of their lives in happineſs,

12, 13.

15, 17. God preſenteth a Ram to *Abraham* to ſacrifice inſtead of *Iſaac*.

F God giving them his bleſſing in whatſoever they undertook.

CHAP. XIV.

The death of Sara, Abraham's *Wife*. Gen. 23. *per totum.*

The year of the world, 2087. *before Chriſts Nativity*, 1878.

NOT long after, *Sara* died; after ſhe lived one hundred twenty and ſeven years; and was Buried in *Hebron*; (where the *Canaanites* freely offered a place for Burial;) yet *Abraham* choſe rather to buy a place to bury in, of one *Ephrem* a Citizen of *Hebron*, for four hundred ſicles; and there the Monuments both of himſelf and his Poſterity are built.

Hedio & Ruffinus, chap. 23. The Age of *Sara* 127.

CHAP. XV.

G *How the Nation of the* Troglodytes *deſcended from* Chetura *the Wife of* Abraham.

AFter this *Abraham* married *Chetura*, by whom he had ſix Children, ſtrong in travel, and excellent in wiſdom: namely *Zembranes*, *Jazar*, *Madar*, *Madian*, *Luſobac*, and

Sus, who likewise had Sons; *Sus* had *Sabacan*, and *Dadanes*. Of *Dadanes* issued *Latu-* H
The original of Troglodytes. *simus*, *Assurus*, *Luurus*. The Children of *Madin* were *Epha*, *Ophres*, *Anochus*, *Ebidas*, *Eldas*. All these Children and their Successors, according to *Abrahams* advice, gathered and established the *Colonies* which possessed the Country of the *Troglodytes*, and all the Country of *Arabia* the Happy, whose Confines extend even unto the Red Sea. Some report that this *Ophres* conducted an Army into *Libya*, and possessed the same; and that his Successors (making their abode in that Country) called it by the name of
Libya called Africa, Alexander Polyhistor. *Africa*. Which opinion is confirmed by *Alexander Polyhistor*, who writeth after this manner. Cleodemus *the Prophet*, *who is also called* Malchus, *and writ the History of the* Jews (*after the example of* Moses *their Lawgiver*) *saith*, *that of* Chetura *there were divers Children born unto* Abraham, *and he nameth three by their names: to wit*, Apher, I Surim *and* Japher, *and that of* Surim *the* Syrians *took their name: of the two others*, Apher, *and* Japher, *the City of* Afra, *and the Country of* Africa *take their names. That they warred under the conduct of* Hercules *in* Libya *against* Antæus; *and how* Hercules *having taken* Ophra *his Daughter to his Wife*, *begot of her* Debor, *who was Father to* Sophon, *from whom those* Barbarians *that are called* Sophaces *have taken their name.*

Now *Abraham* thinking fit to provide a Wife for *Isaac* his Son, who was almost forty years old, sent the eldest Servant of his Family to demand in Marriage, *Rebecca* the Daughter of *Bathuel*, who was the Son of *Nachor* his Brother, for *Isaac*, and bound him to the performance thereof with an *oath* (by causing him to *lay his hand under his thigh.*) He sent also *rare presents* unto them, such as were seldom seen in those parts: The Servant K departing, was long upon the way, (because that in Winter-time it is troublesome to travel thorow *Mesopotamia*, by reason of the deep bogs, and in Summer for want of Water) besides the Robberies of the Country, which Strangers and Travellers can hardly escape, except they stand upon their Guard, and have Convoy. At length he arrived at a City called *Carras*; and being in the Suburbs of the same, he beheld divers young Maidens that went to fetch Water; at which sight he pray'd to God, that if the Marriage were pleasing in his sight, he might find *Rebecca* amongst them, for whose cause *Abraham* had sent him thither to require her in Marriage for his Son: and that he might know her by this sign, that asking all the rest for Water, they should refuse him, and she only satisfie him. With these thoughts he approached the Well, and L desired those Virgins to give him to drink; which they denied, saying, that they could not get Water but with great labour, which they must bear unto their houses, and not lavishly bestow on others: whereupon one amongst them reproving the rest for that discourtesie which they used towards the Stranger; saying, that they had never been conversant amongst Men, that refused to give him Water that requested it; she gave him Drink with great kindness. This made him conceive a good hope of all his business; yet being further desirous to know the event of the matter, he praised the courtesie of *Rebecca*, who had not refused to travel in her own person to satisfie his necessity; asking her of what Parents she was, terming them happy that had such a Daughter; praying God that it might please him to grant them the good hap to M marry her to their contentment, and match her with a Man of honest reputation, by whom she might be fruitful of good and virtuous Children. *Rebecca* made no difficulty to tell him the names of her Parents, (the better to gratifie him) neither concealed she her own, but answered in this sort, I am called, said she, *Rebecca*, my Father was named *Bathuel*, and is long since dead. *Laban* is my Brother, who, together with my Mother, hath care of all our Family. Which when he understood, he rejoyced at all that had hapned unto him, and was comforted with those things which he heard, perceiving manifestly how God had prospered his Journey. Whereupon drawing out a Jewel, (with certain other Ornaments, such as Virgins take delight to wear) he offered them unto the Maid, telling her that he gave her these presents, in requital of the kindness N she had offered him in satisfying his thirst, for that she amongst so many other Virgins had only shewed her self affable and gracious; desiring also that he might be entertained in her Brothers House, by reason that Night deprived him of the means of travelling any further, and that he was charged with certain Jewels of great price, which in no place (as he said) might be in more safety than in their custody, whom in effect he had found so courteous and honest: assuring her, that the vertue which appeared in her, gave him sufficient testimony both of the courtesie of her Mother and Brother, who would not (as he supposed) take it in ill part if he were entertained: and lastly, that he would in no ways be chargeable unto them, but would pay for his Lodging and Expences. O

To this *Rebecca* answered, that he had reason to conceive a good opinion of her Parents humanity, but yet he did in some sort prejudice them in suspecting their liberality,

Philo & Ruffinus, chap. 4. Gen. 24. 1, 2, 3, 4 *Isaac* marrieth *Rebecca*.
The manner of swearing among the ancient *Jews*.
10. *The year of the world*, 2809. *before Christs Nativity* 1875.
12, 13, 14
15, 16, 17, 18.
22, 23. *The year of the world*, 2809. *before the Nativity of Christ*, 1874.
Rebecca grows acquainted with *Abrahams* Servant

A lity, assuring him that his entertainment should in no sort be Mercenary, but voluntary and free, and according to their affection. Yet first (said she) I will certifie my Brother *Laban* hereof, and afterwards conduct you to our House: which done, she led him into their Tent, commanding her Brother *Laban*'s Servants to take care of his Camels; and for himself, he was entertained at her Brother *Laban*'s Table.

The talk which *Abrahams* Servant had with *Rebecca*. 30, 31, 32, 33.

When Supper was past, he spake both to the Brother and Mother of the Virgin after this manner: *Abraham* the Son of *Thares* is your Cousin; For, (said he, addressing to the Mother) *Nachor* the Grandfather of your Children, was *Abraham*'s Brother, by one and the same Father and Mother. He now sendeth me unto you, desiring you to give this Virgin for Wife to his only Son and Heir of all his substance: whom although he might B have matcht with the richest of his Country, yet hath he refused all of them, desiring rather to render this respect to those of his Kindred and Nation: set not light therefore by his good affection and desire. For, besides all other blessings and good fortunes which have happily befallen me in this my Journey, I have, by Gods especial providence, found out both *the Maid and your House*. For, at such time as I drew near the City, and beheld many Virgins going to fetch Water, I besought God that I might light upon this Maiden, and he vouchsafed me my desire: ratifie therefore on your part this Marriage favoured by Gods Providence; and honour *Abraham* in granting your consent to this your Daughters Marriage, which I am sent to request at your hands, with most entire affection. Now they, in that they both allowed a thing so advantageous. C and perceived also that it was conformable to the will of God, sent their Sister unto him under the conditions demanded: and *Isaac* married her, being already in possessi- on of all his Fathers goods, by reason that the other Sons of *Abraham* were already departed to establish their Colonies in other Provinces.

34, 35, 37.

The year of the World, 2124. *before Christs Nativity*, 1840.

Hedio & Ruffinus, chap. 28. Gen. 24.

58, 59, 60.

CHAP. XVI.

Of Abraham's *death.* Gen. 24. 7, 8.

A Few days after *Isaac*'s Marriage *Abraham* deceased, a Man full of vertue to his last end, and honoured by God (according to that entire love he hath to vertue) D with great affection. All the dayes of his life amounted to one hundred seventy and five years; and he was buried in *Hebron* near his Wife *Sara*, by his Sons *Isaac* and *Ishmael*.

Abraham died after he had lived 175. years.

CHAP. XVII.

Of Isaac's *Sons*, Esau *and* Jacob, *and of their Nativity* and *Education*, Gen. 25.

Hedio & Ruffinus, chap 26. Gen. 25. 21, 22, 23. 24.

After the death of *Abraham*, *Rebecca* (*Isaac*'s Wife) became big with Child, in an extraordinary manner; and the time of her reckoning being near at hand, *Isaac* was sore troubled, and sought counsel at Gods hands: who answered him, that *Rebecca* should bring forth *Twins*, and that of those *two Sons*, *two Nations* should be derived, E both which should be called by their names; and that he who seemed to be the least of them, should grow to be the greatest: not long after (according as God had foretold him) she was brought to Bed of two Twins, the eldest of which was very Hairy all over his Body; and as he came out of his Mothers Womb, his younger Brother held him by the *Heel*; the Father loved the elder, who was called *Esau* and *Seir*, by reason of his *Hair*, (which the Hebrews call *Seir* in their language) but the younger who was called *Jacob*, was dearly loved by his Mother.

vers. 24, 25.

The year of the World 2124. *before Christs Nativity* 1840.

Now it hapned that a great Famine reigned in the Land of *Canaan*, *Isaac* resolved to retire himself to *Egypt*, by reason of the plenty of that Country, but he went and dwelt at *Gerar*, according as God had commanded: In which place King *Abimelech* re- F ceived and entertained him, (according to the Law of Hospitality, and the League of Friendship, which was betwixt *Abraham* his Father and him.) At first therefore he shewed him great signs of Friendship, but afterwards, the envy he had conceived, hindred him from persisting in the same; for perceiving that God was favourable unto *Isaac*, and had an especial care over him, he drave him out of his Country. He retired not far from *Gerar* to a place called *Pharan*, that is to say, *The Valley*, and as he there dig'd to find out Springs of Water, *Abimelech*'s Shepherds came and set upon him, and hindered him in such sort as he could not finish his purpose; and for that he purposely retired from them, they supposed they had gotten the Victory. Shortly after, when he began to dig in another place, other Shepherds of *Abimelech* outraged G him again as at the first; for which cause he left this Fountain imperfect also, expecting a more convenient opportunity, which was afterwards offered him by reason that the King gave him leave to dig; whereupon he opened a Fountain, and called it *Rooboth*,

Isaac came unto *Gerar*. *Gen.* 26. 1, 2.

v. 6. *Abimelech* expelleth *Isaac*, being moved thereunto by envy. *Fascis.* 13, 14, 15, 16.

Rooboth, which signifieth *large*. As for the other two, he called the first of them *Escon*, H
19, 20, 21. which is to say *strife*: and the other *Sienna*, which signifieth *Hostility*.

26, 27, 28, 29. Thus increased he daily more and more both in power and riches. But *Abimelech* supposing that his affluence would be many ways hurtful unto him, and remembring that he had not faithfully entertained Friendship with him, but in some sort given occasion of suspition, by means of some hard measure; fearing lest hereafter the injuries fresh in memory, should more distract him than their old and ancient plighted Friendship, and misdoubting his revenge, he repaired unto him, and contracted a new League of amity with him, having with him one of his chiefest Captains, as an Arbiter between them, by whose means he obtained whatsoever he required: so courteous was *Isaac*, and so ready in memory of his Fathers old Covenant to forgive new injuries. So *Abimelech* having obtained his purpose, returned to his House. *Esau* one of the two Sons of *Isaac*, having attained the Age of forty years, took two Wives, *Ada* the Daughter of *Edom*, and *Alibama* the Daughter of *Esebion*, two Princes of the *Canaanites*, (and that of his own Authority, without his Fathers advice or privity, who would not have consented, had the matter been remitted unto him, because he held it inconvenient to mix and join him, or his, in affinity with any dwellers or inhabitants of the Country.) This notwithstanding he would not displease his Son by commanding him to put away his Wives, but determined with himself to conceal and keep the matter silent.

Abimelech renewth friendship with *Isaac*. 30, 31, 32, 33. I

Esau his Wives 34, 35.

Gen. 27. 3, 4, 5. *Isaac* sendeth *Esau* on hunting. When *Isaac* was grown old and wholly deprived of his sight, he called *Esau* his Son, and told him that though through his blindness he could not see the day-light, nor K serve God so exactly as he had wont to do, yet he would give him his blessing before he dyed; and therefore he willed him to go a Hunting, and to make ready what he should catch for him that he might eat; and that after his repast, he would pray to God that it would please him to be assistant unto him all his life-time, and be a comforter and aid unto him. Since he could not better employ the little time that he had to live, than in imploring the favour of God for him. Hereupon *Esau* went a Hunting; but *Rebecca* in the mean time (desirous that *Isaac*'s Blessing should light upon her Son *Jacob*) contrary to her Husbands intent and mind, commanded him to go and kill a Kid, and prepare a repast for his Father. *Jacob* being obsequious and obedient to his Mother in all things, obey'd her command, and as soon as the meat was ready, he wrapped his L arms and covered his hands with the Goats Skins, hoping by the Hairiness thereof, to make his Father believe that he was *Esau*. For being his Twin Brother, he resembled him in all things, except in this thing only; wherefore fearing lest he should be surprized in his subtilty, before his Father *Isaac* had finished his Prayers, and instead of his Blessings he might be loaden with his Curses, in this dress he presented the Meat unto his Father. But *Isaac* perceiving some difference in his voice, from that of his Brother, called his Son, who stretching out his hands unto him covered with the Kids Skins, Thou art (saith he) more like unto *Jacob* in thy voice; but by thy Hairiness, thou seemest unto me to be *Esau*. Thus suspecting no deceit, and having already eaten, he addressed himself to pray, and called upon God, saying, O Eternal Lord, maker of all Creatures, thou hast promised great M Blessings unto my Father, and hast given me many present felicities, and hast vowed that thou wouldest be merciful unto my posterity, and plentifully pour upon them more and more ample benefits; let this thy favour, I beseech thee, be continued towards me, neither dispise thou me by reason of this my present weakness, which is the cause that I have more need of thy help. Save and keep this my Son by thy clemency, preserve him from all evil, give him a happy life, and possession of all blessings and benefits which are in thy power to bestow upon him: make him terrible to his Enemies, and gracious to his Friends. Thus prayed he unto God, thinking he had Blessed *Esau*. Scarce had he finished his Prayers, but *Esau* returned from Hunting, which though *Isaac* perceived, he was no ways moved with displeasure, but held himself silent. *Esau* besought him that he might obtain as much as he N had vouchsafed his Brother: but *Isaac* denied him, in that he had bestowed all his Blessings upon *Jacob*: for which cause *Esau* lamented and wept. His Father (moved by his tears) foretold him that he should excel in Hunting, in force of Body, in Arms, and other such exercises, whereby he should purchase immortal Glory, both to himself and his posterity; yet notwithstanding that he should be his Brothers Vassal. Now for that *Jacob* feared lest his Brother should seek to be revenged of him for robbing him of his Fathers Blessing, he was by his Mothers means delivered from this danger. For she persuaded her Husband to send *Jacob* to take a Wife near Allied unto her, out of *Mesopotamia*. *Esau* at that time Married another Wife called *Bassemath* the Daughter of *Ishmael*; knowing that *Isaac* was not well pleased with his former alliance with the *Canaanites*; for which O cause to give him contentment he married *Bassemath*, whom afterward he loved more entirely than any of his other Wives.

The year of the World, 2186. *before Christs Nativity*, 1778. 6, 7, 8, *ad* 30. *Jacob* by his Mothers counsel stealeth his Brothers Blessing.

The year of the World, 2186. *before Christs Nativity*, 1778.

V. 30. *ad* 42. *Esau* required a Blessing.

Hedio 8: Ruffinus, chap. 27.

V. 42. *ad finim.*

CHAP.

A

CHAP. XVIII.

How Jacob *fled into* Mesopotamia *for fear of his Brother*, Gen. 28.

BUT *Jacob* being sent into *Mesopotamia* by his Mother, in order to Marry the Daughter of *Laban* her Brother, (whereunto *Isaac* consented through the counsel of his Wife) passed through the Country of *Canaan*. And for that there was a declared and open enmity betwixt *Isaac*'s People, and the Inhabitants of *Canaan*, he would not take up his lodging amongst them, but lay abroad in *the fields*, resting his head upon *stones*, *which he had heaped together in stead of a Pillow*: and during the time of his rest, this Vision B was presented unto him. It seemed unto him that he saw a Ladder, that reached from the Earth, up unto Heaven, on the steps whereof there descended certain persons more excellent to look on, than the ordinary part of humane kind, and on the top thereof God manifestly appeared, and calling him by his name, spake unto him after this manner: *Jacob*, Thou art the Son of a good Father, and descended from a Grandfather renowned and famous for his great vertue; thou must not therefore be daunted, or dismayed by thy present travels, but rather be encourag'd with the hope of a future happiness. For by mine assistance thou shalt be blessed, and endowed with many benefits: For I am he that brought *Abraham* hither, from the Country of *Mesopotamia*, at such time as he was driven away from thence; I have also made thy Father happy, and C will be no less gracious and favourable unto thy self. Be courageous therefore, and prosecute thy Journey under mine assistance: The Marriage which thou pursuest shall have a happy Issue, and thou shalt have good Children, who in number shall grow infinite, and shall likewise leave after them a plentiful and famous posterity; and I will give them the soveraignty over this Country, both to them and their Successors, and they shall people and replenish both the Earth and the Sea, as far as the Sun enlightneth the World. Let not therefore any danger dismay thee, nor travel discomfort thee: for besides all this, whatsoever thou shalt undertake, I will not cease to assist thee in it. These things did God foretel unto *Jacob*, who greatly rejoicing at that which he had seen, and that which had been declared to him, anointed the Stones on which he had rested his head, D whilst the promises of so many blessings were made to him, and vowed to offer sacrifice to God on the same, if he return'd happy and safe into his Country: which as he returned, he accordingly performed, offering unto God the tenth of all his goods. And as for the place where the Vision appeared unto him, he called it by the name of *Bethel*, which in the Hebrew Tongue signifieth *the house of God*. Continuing then his Journey into *Mesopotamia*, he travelled so long, till at last he arrived at *Charran*: and having met in the Suburbs of the City with certain Shepherds and young Men, accompanied with young Maidens, sitting near to a certain Fountain, he drew near unto them, desiring them E to give him drink; and falling in discourse with them, he asked them, Whether they knew one that was called *Laban*, and whether he were yet alive? All of them answered, that they knew him well; and that he was a Man of that reputation, that his name could not be concealed; that his Daughter was accustomed to feed her flock with them, and that they wondered that she was not yet arrived; of whom (said they) thou mayest perfectly understand all that thou desirest to know. Whilest thus they pass'd the time in talk, the Maiden drew near, accompanied with her Shepherds; whom one of the Company informed, that *Jacob* was inquisitive after her Father: who rejoycing after the manner of young Maidens, asked him what he was, and whence he came, and what affair had brought him thither, wishing she had the means to supply whatsoever his necessities required. *Jacob* being mov'd, not so much by the courtesie and Kindred, as by her beauty, which was very extraordinary, said unto her: If thou art the Daughter of *Laban*, F there is a greater and more ancient conjunction betwixt us than either thine or my birth: for, *Abraham*, *Aran*, and *Nachor*, were *Thares* Sons; *Bathuel*, thy Grandfather, was *Nachors* Son; *Isaac*, my Father, was the Son of *Abraham*; and *Sara*, the Daughter of *Aran*. There is yet a nearer and dearer relation between us: for *Rebecca*, my Mother, is Sister unto *Laban* thy Father, born of one Father and Mother; so that we are Cousins: and therefore am I come at this present to salute you, and renew that ancient love which our alliance requireth at our hands. But she remembring all those things which her Father was wont to report and discourse of *Rebecca*, and knowing, that her Parents were desirous to hear some news from her, wept for joy, and embracing the young Man, said unto him: Thou bringest a most desired and great pleasure to my Father and all G his Family, who never forgets thy Mother, but oftentimes makes mention of her; and would esteem it a great felicity to hear tidings from her. Then she desired him to follow her to her Father, lest any longer he might be deprived of so desired a pleasure.

Gen. 28.

10. 11. *ad* 19. *Jacob*'s Ladder.

God speaketh unto *Jacob*.

20. *Jacob* voweth a sacrifice unto God, and calleth the place *Bethel*, which is the house of God.

The year of the World, 2186. *before Christs Nativity*. 1778.

Gen. 29. 1, 2, *ad* 9. *Jacob* arriveth at *Charran* in *Mesopotamia*, among his Mothers Kindred.

v. 9, *ad* 12. *Jacobs* talk with *Rachel*, *Rachels* excellent Beauty.

This

This said, she brought him to *Laban*; where, being acknowledged by his Uncle, he both H
v. 12. *ad* 23. *Jacob's* talk with *Laban.* by that means lived securely amongst his Friends, and brought him great contentment, by his unexpected access unto them. Some dayes after, *Laban* told him, that he took so much contentment in his presence, that he could not express it in words; and desired
The year of the World, 2103. *before Christs Nativity,* 1771. him to manifest the cause that had induced him to leave his Father and Mother in their old Age, when they had most need of him; and he promised him all assistance and favour in whatsoever case he had to make use of him. Whereupon *Jacob* discoursed unto him the whole matter; that *Isaac* had two Sons, *Esau* and himself: that his Brother (because by his Mothers contrivance, he had defrauded him of his Fathers Blessing) sought to kill him, as the ravisher of that principality from him that was destinated unto him by God, and the intercepter of his Fathers other intentions; that this, with his mothers com- I
mand, was the cause why he came thither; as to his nearest relation by the Mothers side; adding, that next after God, he hoped to find his greatest assistance and help in him, his Uncle. Whereupon *Laban* promising to him whatsoever humanity he could desire, (as well in respect of their common Ancestors, as for the love he bare unto his Mother; towards whom, although she were absent he would express his good affection, in shewing himself well affected towards him that was there present:) he told him then, that he would give him the charge of his Flock, and make him Master over all his Shepherds; and that when he thought good to return back again to his Friends, he should depart with such rewards and honours as might well beseem a Friend so nearly allyed
v. 23, *ad* 26. *Jacob* for recompence, requireth *Rachel* for his Wife. unto him. Which when *Jacob* understood, he answered, That he would willingly K
endure any sort of labour in *Labans* service, and that his devoir towards him would be a delight to himself: but that in lieu of his labours, he required *Rachel* to Wife: who deserved his esteem for her vertue, and particularly for her goodness wherewith she had brought him thither: declaring, that the love which he bare unto her, was
The year of the World, 2103. *before the Nativity of Christ,* 1771. the cause why he used those Speeches. *Laban* (being greatly delighted and contented with this his Discourse) granted him his consent to the Marriage, telling him, that he could not have wisht for a better Son-in-Law: but with condition that he should sojourn a while with him, for that he was no ways minded to send his Daughter among the *Canaanites:* and that it repented him, that, by reason of Marriage, his Sister had been carried into so far a Country. *Jacob* accepted the condition, and covenanted to abide L
with him for seven years, saying, that he was glad to have found an occasion of making appear to him by his care and good service, that he was not unworthy of his alliance.
22. *Jacob* instead of *Rachel* lyeth with *Leah.* When the time which was covenanted between them was expired, and *Jacob* expected the contented possession of his love, as was promised him, *Laban prepared a nuptial feast:*
23. and when night drew on, and *Jacob* least suspected, he brought his Daughter *Leah* less fair in Face, and elder in years, and lay'd her in his Bed. *Jacob* deceived by the darkness, and for that he had drunk liberally, lay with her: but the day after discovering the deceit, he complained hereof to *Laban,* who asked him pardon, alledging that he had
27, *ad* 35. not brought in *Leah* with intent to deceive him, but that *the custom of the Country,* (which forbids to Marry the younger before the elder) *compelled him thereunto:* yet that the M
same should no ways hinder, but that he should Marry *Rachel* too, on condition to serve him yet seven years more. Herewith *Jacob* was pacified, and suffered himself to be perswaded, (out of the love which he bare to *Rachel*;) and when the other seven years were expired, he Married *Rachel.* Now these Sisters had two Maid Servants which their Father had given them: *Lea's* Maid was called *Zelpha,* and *Rachel's, Bala*; they were *no Slaves,* but only *Subjects. Leah* liv'd in great grief, to see that *Jacob* bare greater affection to *her Sister,* than to *her self,* bethinking her oftentimes, that if she could have Children, she should be better esteemed and loved by her Husband, for which cause she continually besought Almighty God, that it would please him to give her Issue: whereupon it happened that God gave her a Son, and *Jacobs* affection was turned to- N
wards her; for which cause she called him *Ruben,* that is to say, the Son of *Vision,* because she had obtained him through the mercy of God.

After him she bare three other Children; *Simeon,* (whose name signifieth, *that God*
The explication and names of *Jacob's* Sons. *had heard her*) *Levi,* (which is as much as to say *the firmness of society*) and last of all *Juda,* (which signifieth *thanksgiving.*) At that time *Rachel* fearing lest she should lose
Gen. 30. part of her Husbands love, by reason of the fruitfulness of her Sister; caused her Maid
Rachel brings in *Jacob* to *Bala.* *Bala* to lye with him; by whom he had a Son called *Dan,* (that is to say, *the judgment*
Leah bringeth in *Zelpha.* *of God*;) and after him *Nepthalim,* (which signifieth *ingenious*;) by reason that she
Gen. 30. 14, 15, 16. used subtilty to requite her Sisters fruitfulness. *Leah* hereupon us'd the same artifice, and gave her Maid *Zelpha* to *Jacob,* of whom he begat *Gad,* (which signifieth *come by* O
chance;) and after him *Asar,* (that is to say, *beneficent*) because that *Leah* was more honoured for the multitude of her Progeny.

Ruben

A *Ruben*, the eldest of all the Sons of *Lea*, brought his Mother Apples of Mandrake, which when *Rachel* perceived, she desired her to give her part thereof, for that she longed to taste of the same: whereunto *Lea* would yield no consent, replying, That she ought to content her self in that she had the advantage in *Jacobs* love. *Rachel* to mollifie the heart of her Sister told her, That she would be content that *Jacob* should lie with her that night; which *Jacob* accordingly did and *Lea* once more had children, namely *Issachar*, (which signifieth *Come by hire*) and *Zabulon*, (which importeth a *pledge of good will*) besides whom, she had a Daughter also called *Dinah*. Not long after this *Rachel* lay with *Jacob*, and brought forth a Son, who was called *Joseph*, (which signifieth *an addition*.) During all this time, (which was for the space of twenty years) *Jacob* B had the Government of his Father-in-laws Flocks: but afterwards he thought good (accompanied with his Wives) to return to his own Inheritance: which when his Father in-law perceived, he would in no sort give his consent thereunto; for which cause, he covertly determined to forsake him. To this intent he made trial of his Wives, to see how they were affected towards his flight; who heartned him by their consents: insomuch that *Rachel* having stolen the images of those gods which were honoured in that Country, fled away with her Sister, and the two Maids, and all their Children, with the rest of all their substance. *Jacob* also drove away the moity of the Cattel, without the knowledge of *Laban*. *Rachel* also bare with her the Images of the gods, although she had been taught by *Jacob* to contemn them, and yield them no honour: but C she supposed, that if *Laban* pursued and overtook them, by restoring them, she might obtain his pardon. But *Laban* a day after the departure of *Jacob* and his Wives, had notice thereof, and being therewith much troubled, he pursued after them, intending to assault them by force, and on the seventh day he overtook them upon a certain Hill where they sat down to take their rest, in that it was Evening: but God appearing to him in a Dream, commanded him to use no violence, neither towards his Son-in-law, nor his Daughters; but rather to listen to a peaceable accord betwixt himself and *Jacob*: assuring him that if in contempt of *Jacobs* weakness he should lift up his arm to assail him, that he himself would join with *Jacob* to protect him.

The year of the World, 2206. before Christs Nativity, 1758.

Gen. 30. 8. 24.

Gen 31. 1, 2, 3. *Jacob* with his wives, children and flocks, flee without his Fathers privacy.

19. *Rachel* beareth away with her, her Fathers houshold gods.

23. *The year of the World, 2200. before Christs Nativity, 1758.*

24. *Laban* pursueth *Jacob*, but God delivereth him from his purpose.

The next day, *Laban* having received this command from God, called *Jacob* unto him D to the end to confer together (and to tell him what the night before he had beheld in his Dream.) As soon as *Jacob* was come to him, he began to accuse him; alledging, that he had received him into his House, at such time as he came unto him being poor and naked of all means, and had given him great abundance of Goods. I have (saith he) given thee my Daughters in Marriage, hoping by that means to increase thy love towards me more and more; but thou hast had neither respect of thy Mother, neither of the acquaintance or Parentage betwixt thee and me, neither of the Wives which thou hast Married, nor of thy Children, whose Grand-Father I am; but hast dealt with me after an injurious and hostile manner, driving away that which appertained unto me, seducing my Daughters to abandon him that begat them, and carrying away my houshold E gods with them, which both I and my Predecessors have served and honoured; and what none, but men of War, would have done unto their Enemies, that hast thou done unto me: yea, thou that art my Kinsman, my Sisters Son, the Husband of my Daughters, my pledge, and my familiar Servant, hast dealt thus with me. On the other side *Jacob* alledged for himself, that God had not only made impression in his heart, but that all men also are possest with the love of their Country; and that after so long space of time, it seemed good unto him to visit his native soil. And concerning that crime (saith he) which thou objectest against me, touching the prey, if any other but thy self be judge; thou shalt be convicted to have dealt unjustly with me: for whereas thou oughtest to have rewarded me, for the maintenance and increase I have made of thy F goods, hast thou not done us great wrong to envy us a little part and portion thereof? And for thy Daughters; know this, that they have not followed me as persons conveighed away by subtilty, but under that love and duty which married Wives bear unto their Husbands: they do not therefore only follow me, but they come after their Children. These things alledged he for himself. Further he replied, and accused *Laban*, because that being his Mothers Brother, and having given him his Daughters to Wife, he had notwithstanding bitterly vext him by his severe commandments to which he had been obedient during the space of twenty years; that the toyles he had endured in order to his Marriage with *Rachel* had been grievous unto him; notwithstanding that it was but a trifle in respect of that which he suffered afterwards; which had he born him an G envious affection or hostile hatred, he could very well have escaped. In truth, *Laban* had dealt most unjustly with *Jacob*. For seeing that God assisted him in all that he enterprized, *Laban* promised to give him all the Cattel that were born white, and sometime

26. *Labans* accusation against *Jacob*.

31. *Jacobs* answer to *Labans* objection.

36. *Jacobs* accusation against *Laban*.

Labans subtil dealing with *Jacob*.

that

that which was brought forth black: but when that which *Jacob* had named and choſen H
34. did increaſe, then did not *Laban* perform his promiſe unto him, but turned him over
Labans covenant with *Jacob.* to the next years increaſe, by reaſon he had always a reſpect of the greater Flock, and
Gen. 31. v. 32. ad 34. promiſed that which he hoped would not come to paſs; and which if it fell contrary, he was ready to infringe. And as touching the gods, he told him he might make ſearch for them.

This condition did *Laban* accept: but *Rachel* underſtanding the ſame, thruſt the gods into a Sack, and made them to be carried on a Camels back, and ſhe ſate upon them, ſaying, that ſhe was indiſpoſed, by reaſon that at that time ſhe had her natural purgations. And for this cauſe *Laban* deſiſted from ſearching any further, ſuppoſing his Daughter being ſo affected would not conceal or ſet her ſelf ſo near things that were ſo ſacred: and I he made a covenant with *Jacob*, that neither of them ſhould call to remembrance the unkindneſſes that had paſt betwixt them, but that he ſhould cheriſh his Daughters; all which they bound with an oath. This Covenant was made upon a certain Mountain. where they reared a Pillar in the form of an Altar: whence it came to paſs that this Pillar was
45, 46. 47. called *Galaad*, that is to ſay, *the hill of witneſs*, from whence the Country of *Galaad* bears that name even until this day: and after that the alliance was made, and that they had banqueted together, *Laban* returned back again into his own Country.

The year of the World, 2206. *before chriſts Nativity*, 1758. But as *Jacob* travelled towards the Country of *Canaan*, he had ſeveral Viſions, which preſaged unto him good hope of happineſs to come; and he called the place where this thing hapned, *The field of God.* And being deſirous to know how his Brother *Eſau* was K
Gen. 22. 1, 2. affected towards him, he ſent meſſengers before him to bring him the exact truth thereof,
Jacob ſendeth meſſengers to his Brother *Eſau.* by reaſon he ſtood in fear leſt the memory of his old diſcontent ſhould be renewed: charging his meſſengers to ſignifie unto *Eſau*, that *Jacob* deeming it a thing inconvenient to live with his Brother, who was diſpleaſed with him, had of his own free will forſaken the Country, and that at this preſent he was upon his return, conceiving that length of time might have extinguiſht his diſpleaſure. He therefore led with him his Wives and Children, with all thoſe riches which God had given him; offering himſelf unto *Eſau*, with all which he had of moſt eſteem, by reaſon that he thought it the greateſt benefit
3, 4, 5. that might happen to him to impart unto his Brother a part of thoſe commodities which
6, 7. he had received at Gods hands. All which they ſignified unto *Eſau*, who rejoyced very L much thereat, and went forth to meet his Brother, accompanied with four hundred armed Men. But *Jacob* hearing that he marched forward to meet him, attended by ſo many Men at Arms, was very much afraid: yet fixing his confidence in God, he provided for the time, leſt any detriment ſhould happen unto him, ſtudying every way to defend both him, and his, from invaſion. To which end dividing his Troops, he cauſed ſome to march before, and the reſt to follow cloſely after: ſo that if any did aſſault the firſt, they might retire themſelves to the Troop that followed.

13. After this manner having ordered all things about him, *He ſent certain Servants with preſents to his Brother*, namely, with Beaſts of charge, and a great number of divers kinds of four-footed Beaſts, (which for their rareneſs might give more content and M
17, 18. *Jacob* reconcileth his Brother with rewards. admiration to thoſe to whom they were preſented.) All theſe marched one after another, to the intent, that being beheld thus in ranks, they might ſeem to be a greater number than they were: to the end, that if as yet there remained any diſcontent in the heart of *Eſau*, theſe preſents might ſerve to mitigate the ſame. He commanded them alſo
Jacob wreſtleth with an Angel, and is called *Iſrael.* that marched foremoſt, that they ſhould uſe courteous ſalutation towards *Eſau*. Having thus all the day diſpoſed his Troops, as ſoon as the night was come, he cauſed all
24. his Companies to march, who paſſed the River of *Jaboch*: but *Jacob*, who was left hindmoſt, had a Viſion, in which he wreſtled with an Angel, and he became Victor.

Now the Angel ſpake unto him, exhorting him to rejoice at that which had hapned unto him, aſſuring him that he had not atchieved an eaſie matter, but that he had N
28. ſurmounted an Angel of God, which was a ſign of great good which would befal him, and that his Poſterity ſhould be invincible, and that no man whatſoever, ſhould overcome him: commanding him to call his name *Iſrael*, that is to ſay, according to the Hebrews, a *reſiſter of an Angel.* Theſe things were foretold unto *Jacob* upon his requeſt; who perceiving alſo that he was an Angel of God, prayed him to inform him of that which ſhould happen unto him: which the Viſion did, and afterwards vaniſhed.
30. *Jacob* took great pleaſure thereat, and called the place *Phanuel*, that is to ſay, *the face of God:* and for that in wreſtling he had hurt a part of his thigh, he afterwards abſtained from eating of the ſame, and by reaſon thereof our Nation do never eat that part. O

Now when he had intelligence that his Brother approached, he commanded his Wives to march forward ſeverally with their Hand-Maids, to the end that they might from

A from afar behold the Fight, in case his Brother should assail them. As for himself, when he perceiv'd his Brother drew near him in the Spirit of Peace, without intent of circumvention, he cast himself at his feet, and *Esau* saluted him, and enquired of him touching the Companies of Women and Children; and after he understood all things, he offer'd to lead them to his Father. But *Jacob* excused himself, by reason of the weariness of his Cattel, and *Esau* retired to *Seir* where he made his abode, and had imposed that name on that Country, by reason of his *thick hair*. *Jacob* also retired himself to a place which at this day is called the *Tents*; and from thence into *Sichem*, a City of the *Canaanites*.

Gen. 33. 1, 2. &c. *Jacob* saluteth his Brother *Esau*. 13. *Jacob* cometh to *Scenas*. 17.

Now at such time as the *Sichemites* celebrated their Feast, *Dina*, which was *Jacob*'s only Daughter, went into the City to see the bravery of the Women of that Country. But *Sichem* the Son of King *Emmor* was so taken with her beauty, that he defloured her: and being passionately in love, he desir'd his Father that he might have her to Wife: who listening thereunto, went himself unto *Jacob*, praying him to give *Dina* his Daughter, in lawful Marriage, to his Son *Sichem*. *Jacob* not daring to refuse him, by reason of his authority and quality; and on the other side, not thinking it to be either a thing lawful, or convenient, to match his Daughter with a stranger, desired some time for deliberation. Hereupon the King departed, hoping that *Jacob* would listen to the Marriage. But *Jacob* having discover'd unto his Sons the ravishment of their Sister, and the request of *Emmor*, desir'd them to consider amongst themselves, what was fit to be done in the matter: whereupon some held the Peace, not knowing what to say; but *Simeon* and *Levi* (the Brothers of the same Womb with their Sister) complotted together this practice: It was now a Festival of the *Sichemites*, who intended nothing but pleasure, and Banqueting; and the two Brethren taking this opportunity, by Night fell upon their first Guards, and killed them as they slept; and from thence entring into the City, they killed all the Males (and with them the King and his Son) but to the Women they offered no violence. Which being executed without the knowledge of their Father, they brought their Sister back again. *Jacob* was very much astonished at this accident, so strangely Executed, and was greatly displeas'd with his Children: but God appeared unto him, and comforted him, and commanded him to purifie his Tents, and offer those Sacrifices which he had vowed when first he went into *Mesopotamia*, and the Vision appeared unto him. As he cleansed those which followed him, he found the gods of *Laban*, which *Rachel* had stoln, and hid in *Sichem*, in the Earth, under an Oak, without his knowledge.

B

C

D

The History of *Dina*, *Jacob*'s daughter. *Gen.* 34. 1, 2, 3, 4. *The year of the World*, 2206. *before Christs Nativity*, 1758.

Ver. 21. 25. *Simeon* and *Levi* kill the *Sichemites*.

Gen. 35. 1, 2. *Jacob* digging up *Laban*'s gods, goeth and sacrificeth at *Bethel*. *Ver.* 16, 17, 18. *Rachel* dieth in Childbed. Hedio & Ruffinus, cap. 28.

Afterwards departing from thence, he sacrificed in *Bethel*, where he had seen the Vision, at such time as he first of all took his Journey into *Mesopotamia*: and as he travelled in the Land of *Ephrata*, *Rachel* died in Childbed, and was buried there: (and she alone enjoyed not the honour of being buried in *Hebron* with those of her Parentage.) After he had made great lamentation, he nam'd the Child which she bare at that time *Benjamin*, (by reason of the Pangs which kill'd his Mother.) These are all the Children of *Jacob*, twelve Males, and one Daughter; of whom eight were born by his lawful Wives, six of *Lea*, and two of *Rachel*; and of their Maids, four; two, of each of them; whose names I have heretofore mention'd. From thence went *Jacob* to *Hebron* a City of *Canaan*, where his Father *Isaac* dwelt; but he lost him also shortly after.

E

CHAP. XIX.

Isaac *dieth, and is buried in* Hebron, *Gen.* 35. 29.

Jacob had not the comfort to find *Rebecca* his Mother still living, and *Isaac* died in a little time after the arrival of his Son, and was buried with his Wife by his Son *Esau* and *Jacob* in *Hebron*, among their Fathers. This *Isaac* was a man beloved of God, and guided by his special Providence, after the decease of *Abraham*: and after he had passed his life in all virtue for the space of a hundred eighty five years, he died.

F

The year of the World, 2220. *before Christs Nativity*, 1734. *Isaac* dieth 185 years old. *Gen.* 35.

The Second Book of the HISTORY of the *JEWS*; Written by *FLAVIUS JOSEPHUS.*

The Contents of the Chapters of the Second Book.

1. *How* Esau *and* Jacob, Isaac's *Sons, divided their habitations: and how* Idumæa *fell to* Esau's *Lot, and* Canaan *to* Jacobs.
2. *How* Joseph, *the youngest of* Jacob's *Sons, by reason of his Dreams, which foretold his future Felicity, incurred his Brothers envy.*
3. *How* Joseph *was sold by his Brethren into* Egypt, *and grew in great authority in that Country, and how at length he had his Brothers under his power.*
4. *How* Jacob, *with all his Progeny, came unto his Son.*
5. *Of the affliction of the* Hebrews *in* Egypt, *for the space of four hundred years.*
6. *How under the conduct of* Moses *they forsook* Egypt.
7. *How the Red Sea divided it self, and gave the* Hebrews *a passage at such time as they fled out of* Egypt.

CHAP. I.

How Esau *and* Jacob, Isaac's *Sons, divided their inheritance: and how* Idumæa *fell to* Esau's *Lot, and* Canaan *to* Jacobs.

The year of the World, 2230. before Christs Nativity, 1774.

AFter *Isaac*'s Death, his two Sons divided their inheritance among themselves, and neither of them remain'd in that same place which they had chosen before to make their abode: but *Esau* leaving the City of *Hebron* to his Brother, went and dwelt in *Seir*, and was Lord of the Country of *Idumæa*, which he named by his name (calling it *Edom*) for the occasion which followeth. He being very young, returned one day sore wearied with Travel, and hungry, from Hunting: and finding his Brother dressing for himself a Mess of Lentil-Pottage, which were very red in colour, and further encreased his Appetite; he desir'd them at his hands, that he might eat them. But he taking the opportunity and occasion of his Brother *Esau*'s hunger, constrained him to forsake his Birth-right, and to sell him the same, on condition he should give him them to eat. *Esau* then press'd with Hunger, resigned unto him his Birth-right, and confirm'd it with a solemn Oath. Hereupon, his equals in Age, in way of mockery, called him *Edom*, by reason of his red meat; for *Edom* in *Hebrew*, signifieth *red.* His Country likewise was hence called *Edom.* But the *Greeks*, to the end they might make the name more agreeable, called it *Idumæa.* He became the Father of five Children, of whom he had three by his Wife *Ahhama*, whose names were *Jaus*, *Jolam* and *Chore*: of the other two, *Aliphates* was the Son of *Ada*: and *Raguel*, of *Mosametha*: these Children had *Esau.* *Aliphates* had five legitimate Children, *Theman*, *Omar*, *Opher*, *Jotham*, *Cenez*, (for *Amelech* was illegitimate, born by one of his Concubines, whose name was *Thesma.*) These dwelt in the part of *Idumæa*, which is called *Goholitis*; and in that part, which by reason of *Amelech*, is called *Amalechitis.* For *Idumæa* being in times past a Land of great extent, continued the name of *Idumæa* thorow the whole Country: and the particular Provinces of the same, kept the names of those that first inhabited them.

Isaac's Sons departed their habitations. *Gen.* 36. 6, 7. *Gen.* 25. 53. 2. 36. *Esau*, the first begotten, selleth his birth-right. *Esau* called *Edom.* *Gen.* 36. *per tot.* *Esau*'s Sons and Posterity.

CHAP. II.

Joseph, *the youngest of* Jacob's *Children, is envied by his Brothers*, Gen. 37.

The year of the World, 2206. before Christs Nativity, 1658.

BUT *Jacob* attained to that felicity, that scarcely any other in all that Country was so happy; for he surpassed all the Inhabitants of it in riches: and by reason of the virtues of his Children, he was both *envied* and *regarded.* For, they were accomplished in all perfections, endowed with stout hearts, apt to execute any work of the hand, and to endure all sorts of Travel: finally, all of them were furnished with knowledge and Providence. But God had such care of him, and so graciously procured and furthered his good fortunes, that that which seemed unto him to be grievous and contrary, he brought to a prosperous issue for him, to the encrease of his riches; and caused that both he and his Children were the first motive to our Ancestors to forsake the Land of *Egypt*, on that occasion which here ensueth. *Jacob* having begotten *Joseph* of *Rachel*, lov'd him entirely, both in respect of *the beauty of his body*, and of *the ornaments and virtues of his mind*; as also his Prudence, wherein he exceeded all his other Brothers. This cordial affection of his Father, moved envy and hatred amongst his Brothers towards him: together with the Dreams which he had seen, and told both to his Father and Brethren, which presag'd unto him a singular felicity. For, it is the common custom of Men to be jealous of their prosperity, with whom they are familiar.

Gen. 37. 1, 2. Hedio & Ruffinus chap. 2.

Ver. 3, 4. *Jacob*'s Sons hated their Brother *Joseph.*

Now

A Now the Visions which *Joseph* saw in his Dream, were these. Being sent by his Father, in the Company of his Brothers, to reap Corn in the time of Harvest, he saw a Vision (far different from those which commonly happen in sleep) which (as soon as he awoke) he told unto his Brethren, to the end they might interpret it. He told them, that he thought in his Dream the night past, that his Sheaf of Corn stood upright in a place where he had fixed it, and that theirs run towards his, to bow down and reverence the same. Which Vision of his, seemed to foretel him his ample fortune: and how he should obtain the Lordship over all of them. But they concealed all these things from *Joseph*; making shew, that they could in no sort interpret the Dream: but being by themselves apart, they breathed forth contrary imprecations, wishing that nothing of this Prediction, B might take effect, but persevered more and more in envy and hatred towards him. But God (opposing his power against their envy) sent *Joseph* a second and more strange Vision: for he dreamed, that the Sun, the Moon, and eleven of the Stars descended down to the Earth, and humbled themselves before him. Which Vision he revealed to his Father in the presence of his Brethren, (without suspition of any hatred in them towards him) and desir'd him to interpret unto him the meaning thereof. *Jacob* greatly rejoyced at this Dream, by reason he conceived in his mind the Interpretation thereof, and (in comparing and alluding his conjectures not *rashly*, but with prudence) he rejoyced at those great matters which were signified by that Dream: which foretold that his Son *Joseph* should be very *fortunate* and *happy*; and that the time should come, in which his C *Father*, *Mother*, and *Brethren* should honour him, and do him homage. For, he compared the *Moon* (which ripeneth and encreaseth all things that grow) to his *Mother*; and the *Sun* (which giveth form and force) to his *Father*. And as touching his *Brothers*, who were eleven in number, he compared them to the *eleven Stars*, (which receive their force both from the Sun and the Moon.) Neither did *Jacob* without judgment and consideration, so interpret this Vision. But *Josephs* Brothers were highly grieved at this presage, conceiving as enviously and hatefully thereof, as if this felicity had been portended to a stranger and not to their Brother, with whom they might equally partake his good fortunes, being as well allied in felicity unto him, as in consanguinity. Whereupon they resolved on his *death* and *destruction*: and having complotted these counsels D amongst themselves, and gathered in their Harvest, they retired themselves with their Flock, towards *Sichem*, (which was a part of that Country very fit to feed their Cattel;) where they kept their flocks without giving any notice of their departure to their Father. But he perceiving that no Man came from the Herd, that might tell him any tidings, being sorrowful and careful of his Sons, sent *Joseph* to the Flocks, to understand how they did, and how their affairs prospered.

a v. 5. ad 9. Josephs Dream.

The year of the World, 2206. before Christs Nativity, 1758.

v. 9, 10, 11. Josephs Dream of the Sun, Moon, and Stars.

The interpretation of Josephs Dream.

v. 11.

Joseph's Brothers complot his death.

Sichem a fit place to graze in. v. 13, 14.

CHAP. III.

How Joseph *was sold into* Egypt *by his Brethren, and grew in credit in that Country: and how his Brethren at length were under his subjection.*

E BUT so soon as they saw their Brother coming towards them, they rejoyced, not as at the arrival of one of their near Friends, sent unto them by their Father, but as if their Enemy had met them, and was, by the will of God, delivered into their hands. They therefore mutually agreed to put him to death, and not to let slip the present opportunity. But *Reuben*, the eldest amongst them, seeing their disposition and conspiracy *to kill him*, endeavoured to dissuade them; setting before their Eyes, how heinous and wicked the enterprise was, and what hatred they might incur thereby. For (said he) if before God and before Men it be a wicked and detestable thing, to lay hands on, and to murther a stranger; how much more heinous a Crime will it be held for us, F to be convicted to be the murtherers of our Brother? whose death will heap sorrow on our Fathers Head, and draw our Mother into great grief and desolation, through the loss of her Son robbed and bereft from her against the ordinary course of nature. He prayed therefore them to be advised in these things; and to consider in their minds, what might happen, if this Child, who was fair vertuous, and young, should be put to death: desiring them to give over this unnatural resolution, and to fear God who was both the judge and witness of their deliberation intended against their Brother: adding that if they would desist from this heinous act, God would take pleasure in their repentance and reconcilement: but if they proceeded in their enterprise, he assured them, that he would punish them like fratricides; since nothing is hidden from his Providence, G whether it be committed in the Desart, or attempted in the City. For whersoever Men are, there is it always to be thought, that God likewise is. Further, that when they should have perpetrated this fact, they should always have their Consciences as an armed

v. 18. Joseph cometh unto his Brothers who resolve to murther him.

Reuben dissuadeth his Brothers death. v. 21.

The year of the World, 2217. before Christs Nativity, 1747.

armed Adversary against them, which never would forsake them. That it was an impious fact to kill a Mans own Brother, although he had done him injury; and much more meritorious, to forgive a Mans Friend, that had offended against him. Moreover he said, that *Joseph* had done them no wrong, whose tender Years rather required care and compassion at their hands, than hate and tyranny. Besides that, the cause of his slaughter would aggravate their offence, if it should be known, that for envy of his future felicity they should take away his Life; all which good hap they likewise might participate, by reason of Consanguinity: and that it was their duty to think, that whatsoever blessing God imparted to *Joseph*, was theirs, and that for that cause they were to consider, that God would be more displeased against them, if they should endeavour to deprive him of his life whom he had esteemed and adjudged worthy of prosperity to come. I *Reuben* alledging these and many other things, dissuaded, and laboured to divert them from shedding their Brothers Blood. But seeing that all these his motives could in no sort mollifie them, and that they hastened the rather to perpetrate the Murther; he counselled them, that at leastwise they should allot him some milder kind of death: telling them, that he endeavoured all what in him lay, at the first to dissuade them; But since it was throughly resolved among them, that he should not live; that less mischief should follow of it, if they would be ruled by his counsel: for by that means their will should have effect, yet a more mild and less hurtful, in comparison of Murther; that it were better for them to withhold their hands, and keep them immaculate, by casting him into the next Pit, and there leaving him in the hands of death. To this counsel, all of them agreed. So *Reuben* K took *Joseph*, and bound him with Cords, and let him down easily into a Pit, which was dry: which done, he departed, to seek out a more convenient place for pasture.

The year of the World, 2217, before Christs Nativity, 1747.

v. 29. *Reuben* perswadeth them to cast *Joseph* into a Pit. Hedio & Ruffinus, chap. 3.

v. 27. *Joseph* by the counsel of *Judah*, is sold to the *Arabian* Merchants.

But when *Reuben* was gone, *Judah* one of *Jacob*'s Sons (espying certain Merchants of *Arabia* of the Country of the *Ismaelites*, who from the Country of *Gilead* carried *spicery* and *Syrian* Merchandise into *Egypt*) counselled his Brothers to draw up *Joseph* out of the Well, and to sell him to those *Arabians:* assuring them, by that means it would come to pass, that *Joseph* should die the farther off from them, amongst Strangers: and as touching themselves, they should be exempt from that pollution. Which counsel of his being commended by them all, they drew *Joseph* out of the Pit, and sold him to the *Arabians* for the summe of twenty pieces of Silver, at such time as he was seventeen years of L Age. Now had *Reuben* resolved in himself to save *Joseph* without his Brothers privity; for which cause coming by night unto the Pit, he called him with a loud Voice; and seeing that he gave him no answer, he began to conjecture with himself, that his Brethren had put him to death; he reproved them therefore very bitterly: but after they had told him what was become of him, he gave over his Mourning. After these things were thus passed, the Brethren consulted among themselves, in what sort they might clear themselves from their Fathers suspition; and concluded among themselves to tear the Coat wherewith *Joseph* was attired when he came to them, and which they had taken from him when they cast him into the Well; to the end, that having *stained it in the Blood of a Goat*, they might afterwards carry it to their Father, and shew it him, to the end he M might suppose, *that* Joseph *was slain by wild Beasts*. Which done, they came unto the old Man (who had already heard something of *Joseph*'s misfortunes) and told him, that they had not seen their Brother *Joseph*, neither could they assure him what mishap had befaln him: but that notwithstanding, they had found his Coat, all bloodied and torn; which made them suspect, that he was slain by some wild Beasts, if so be he were sent unto them, attired in that Coat.

29. *Reuben* by night cometh to the Pit.

31.

32. *Joseph*'s Brothers perswaded his Father that he is devoured by Wild-Beasts.

34.

Jacob bewaileth *Joseph* for dead.

But *Jacob* (that hitherto expected more gentle tidings, supposing and hoping that *Joseph* had only been captive) gave over this opinion, and took the Coat for a most assured testimony of his Sons death; for he knew that he was apparelled therewith, at such time as he sent him to his Brothers: for which cause he lamented *Joseph*, from that N time forward, as certainly dead. And such was the grief of his heart, that he received no consolation, but suffered himself to be persuaded by the Brothers, that *Joseph* was slain by Savage Beasts. He therefore sate him down, being Clothed in Sackcloth, and charged with sorrow, and neither could his Sons by their counsels mitigate his moans, nor he himself remit the rigour of his lamentation.

27, 28. *Joseph* is sold in *Egypt* to *Potiphar*.

Now *Joseph* was sold by the Merchants, and bought by *Potiphar*, (an *Egyptian* Lord, and Steward of King *Pharaohs* Houshold) who held him in high estimation, and trained him up in all liberal Sciences, suffering him to live, not after a servile, but liberal manner, and committing unto his charge the care of his Houshold; all which favours he made use of. Yet was he no ways diverted by these his Priviledges and Promotions, from his habitual vir- O tue; testifying hereby, that prudence doth not submit to adverse fortune, if a Man use the same orderly, and not at that time only when fortune fawneth and flattereth.

Gen. 39. 7, 9, 10.

It

A It fortuned not long after, that his Masters Wife fell in love with him, both for his beauty, and for his wit and diligence; and she imagin'd that if she open'd her mind to him, she might easily enjoy him; and that he would esteem it a part of his felicity to be loved by his Mistress. All which she fansied, having only regard to that servile condition wherein at that present he was, and not to his manners, which continued always virtuous, notwithstanding any change that could happen unto him. So she discover'd to him her passion, and desir'd him to grant her an amorous encounter: but he refused her demand, alledging, that it was a most wicked requital towards his Master, if it should come to pass, that he who had bought him, and so greatly honoured him, should receive so great an injury and outrage from him. He exhorted her therefore to conquer her ap-
B petite, and to lay aside all hope of ever compassing her concupiscence; alledging unto her, That desire is then less active, when hope is extinguished; and that he had rather suffer all mischief imaginable, than consent or condescend unto her in that wickedness. And although (said he) it be undecent for a Servant to contradict the will of his Mistress, yet, the filthiness of the fact dissuaded him from attempting the same. This repulse, more and more inflam'd her, having supposed that *Joseph* would not deny her; and her disordinate affections encreasing daily she devised and complotted a new means, in hope to bring her love to the desired Issue.

Gen. 39. 7, 9, 10.

Potiphars Wife solicireth *Joseph* to lie with her.

The year of the world, 2217. *before Christs Nativity*, 1747.

Whereas therefore a solemn and publick Feast was at hand, wherein (according to
C custom) the Ladies were wont to adorn the solemnity by their presence; she fained a sickness, and perswaded her Husband to believe it, hoping by this means to have the better opportunity, being alone, to solicite *Joseph*; which falling out accordingly, she began to court and caress him with these flattering discourses, That he had done well, if (upon her first request) he had obeyed her, without any contradiction, in respect of her dignity who made suit to him; and her incredible passion, which had so far commanded her, that notwithstanding she were his Mistress, she had debas'd her self so much as to solicite him: that now he should behave himself more wisely and better; if in amends of his forepassed obstinacy he at last would consent. For if he expected this her second summons, she now made it far more affectionate and importunate than the former, for (saith she) I have fained sickness to this end, to solicite and prefer thy Company
D before a publick Triumph. Or if at first thou didst mistrust me, thou may'st hereby conceive that I do not maliciously tempt thee, in that I yet continue in the same affection. For which cause either make choice of this present pleasure, and be obsequious to her that loveth thee, in hope of further preferments, or be assured of my hate and revenge, if thou preferrest thy opinion of Chastity before my Favour. For be assured that thy Chastity shall profit thee nothing, if I accuse thee to my Husband, and avow, that thou soughtest to violate me: for though thy allegations be more true, yet shall my words be of more force, and my accusations more acceptable in *Potiphars* Ears than thine. But neither by these words, nor her Tears, the Witnesses of her Vows, could *Joseph* be perverted; nor could Flatteries allure him, nor Terrors compel him to forsake
E his resolved Chastity; but he constantly contemned those unjust afflictions, wherewith she threatned him: chusing rather to suffer any Misery whatsoever, than to be carried away to such Criminal Pleasures; being well assured that he was worthy of extream punishment, if on a Womans entreaty he should condescend to any such Treachery. He admonished her of her duty, alledging the *Laws*, *rights*, and *customs* of *Matrimony*, willing her rather to respect them, than her inordinate Lust: which is speedily followed with Repentance, and a continual fear of being discovered: whereas Conjugal Fidelity is void of fear, and attended by a good Conscience before God and Man. Moreover, that it was more convenient for her to govern and Command him as his Lady and Mistress than to debase her self, making him the partaker of their common sin; and far more
F pleasant to be assured in the confidence of a good life, than in secret to commit sin. By these, and such words, he endeavour'd to abate the violence of her furious passion, and to reclaim her from her depraved fancies to submit to the Law of reason: but she, the more instantly he dissuaded, the more earnestly invaded him; and when by no means she could pervert him by words, she laid violent hands upon him, to constrain him by force. But *Joseph* unable to endure any longer the impudence of the Woman, *leaving his Garment* behind him, whereby she held him, fled suddenly out of the Chamber. She, partly *impelled* by the grief of *repulse*, partly mov'd with *fear*, lest her Lasciviousness should be made known to her Husband, decreed first of all falsly to accuse *Joseph*, and by this means to take revenge upon him; holding it to be a craft worthy a Wo-
G mans Wit, to anticipate and first of all to accuse her Accuser. She therefore sat down sad and perplexed, colouring the grief of her defrauded Lust, under the Cloak of Indignation, for her attempted honour and violated Chastity. And when her Husband came

Potiphar's Wife complotteth a second subtilty to allure *Joseph*.

Joseph once more repulseth the assault of her lust. *ver.* 11, 12.

v. 12. *Joseph* leaving his rayment behind him, fled from the Adultress.

The year of the World, 2217. *before Christs Nativity*, 1747.

came home, and being troubled to behold her sadness, demanded the cause thereof. H
v. 14. 17. The Adulteresses accusation against *Joseph.* Thou deservest to live no longer (said she) my Husband, if thou do not rigorously punish that wretched Slave, who hath attempted to violate thy Bed, forgetting both what he was when he came into thy House, and with how great goodness thou hast entertained him; and who instead of testifying his gratitude for the same, hath not forborn to offer injury, even to thine own Wife; and which is more, on an holy day, and in thine absence: whereby it manifestly appears, that the moderation which hitherto he hath pretended, rather proceeded of servile fear, than native modesty. And that which hath the more emboldned him, is, that (besides all hope, and beyond his merit) thou hast favoured him: for seeing all thy goods committed to his trust and dispensation, and that he was preferred before all thine ancient Servants, he thought it lawful likewise I for him to attempt and outrage thy Wife. And to procure more credit to her words, she produced his Garment, which (as she said) he left behind him, when he endeavoured to violate her. *Potiphar* moved with the words and tears of a Woman, and attributing too much to his Wives dissembling love, omitted the further and faithful inquisition of the truth, and after he had praised his Wives faith and loyalty he cast *Joseph*, thus condemned of heinous wickedness, into the Prison of Malefactors, esteeming his Wives Chastity, and commending it the more, in that he was now made a witness of her approved honesty.

vers. 20. *Joseph* is cast into Prison. Hedio & Ruffinus chap. 4. *Gen.* 39. 21. 22, 23. *Joseph's* patience in Bonds. The keeper of the Prison dealeth friendly with *Joseph.*

But *Joseph* committing his innocency to God, neither took care how to excuse himself, nor to declare how the matter had pass'd: but silently suffering the necessity of his Bonds, he comforted himself with this only hope, that God was more powerful than K they that had imprisoned him; and accordingly he soon found the effects of his providence. For the Keeper of the Prison considering both his faith and diligence in all that he employed him in, and the comelineſs of his person, loosed him out of Bonds, and by that means in some sort lessened his misery; giving him also an allowance more liberal than the rest of the Prisoners had. Now, when they that were in the Prison (as often as they had intermission from their labour) conferred together (as Men in misery are wont to do) and questioned among themselves, of the causes of their misfortunes; a certain Butler of the Kings (condemned by him, in displeasure, to be cast into Irons) grew familiar with *Joseph:* and for that he accounted him a prudent and provident Man, he told him his Dream, praying him, that if any presage might be L gathered thereby, he would expound it unto him; lamenting his misfortune, that he was not only persecuted by the Kings displeasure, but also when he should take his rest, troubled from Heaven by Dreams. For he said, that in his sleep he beheld three great Clusters of Grapes hanging on three Branches of a Vine, which were all ripe, and ready to be gathered; and that he thought he pressed them into a Cup, which the King held; and that afterwards, having strained the Must, he offered it to the King, and that he willingly drank thereof. When he had shewed him his Dream, he desired him, that if he had any knowledge given him from God, he would vouchsafe to interpret his

Gen. 40. 5, 9. *ad* 15. The Butlers Dream expounded. *The year of the world*, 2238. *before Christs Nativity*, 1736.

Vision unto him. *Joseph* bade him be of good Courage, and expect, that within three days he should be delivered from his Bonds, admitted again to the Kings Service, and M restored to his former credit. For (said he) the Vine bringeth forth a fruit very good, and profitable for Mans use; by the use thereof, faith and friendship is confirmed amongst them, discords dissolved, and troubles and sorrows assuaged, in stead of which, pleasures succeed. Since, said he (as thou tellest me) the King favourably received the Wine pressed out by thy hands, know that thou hast a good Dream offered thee, and that it signifieth thy deliverance from misery within three days, according to the number of those Clusters which thou gatheredst in thy Dream. Remember me therefore, I pray thee, as soon as the event hath approved this my Prediction to be real and true; and when thou art at liberty, forget not us that are left here to lie in misery, for I am not here thrust into Bonds for my Wickedness, but I am punished like a Malefactor for my N Vertue and Modesty; in that I rather respected the honour of the House in which I lived, and his Credit who committed me to Prison, than mine own pleasure. The Butler, rejoyced greatly at the interpretation of his Dream, and expected the event. Now a certain other Man, the Kings Baker, being in the same Prison with the Butler, and conceiving some hope through *Joseph's* so happy Interpretation (for that he likewise had seen a Vision) desired him to expound unto him what Interpretation was to be had of a Dream, which he had had the Night past, and which he related in these words.

The Bakers Dream, *v.* 16. Me thought (said he) I carried three Baskets on my Head: of which, two were filled with Bread, and the other with Flesh, and divers other kind of Cates, such as are prepared for Kings: But the Birds of the Air hovering round about me, devoured all the O Victuals, being nothing frighted by me, although I endeavoured to drive them away. Which said, he expected a presage no less fortunate than the former.

But

A But *Joseph*, after he had attentively consider'd the circumstances of the Dream, told him that he would rather have informed him of more favourable success than his Dream did portend; and that he had only two days left to live, which were signified by the two Baskets; but on the third he should be hanged and devoured by the Fowls, which he could not drive from him. Neither did it otherwise fall out with both of them, than *Joseph* had foretold: For upon the prefixed day, the King (celebrating the Feast of his Nativity) commanded that the Baker should be Hanged, and the Butler delivered from his Bonds, and restored to his former Office. But God delivered *Joseph* (after he had for the space of two Years spent his time in the misery of the Prison, and was in the mean space no ways assisted by the ungrateful Butler) by preordinating this means

The exposition of the Baker's Dream.

Gen. 14. 1. *ad* 17.

B and manner of his liberty. King *Pharaoh* having in one and the same Night seen in his sleep two Dreams, which he conceived were of ill presage to him, though he had forgot the explication of them which had been made to him at the same time; early in the Morning (calling before him the learnedst among the *Egyptians*) he required the interpretation thereof. Now when he could in no sort be satisfied by them, he became more and more troubled: which the Butler perceiving, he called to mind *Joseph*, and his wisdom and prudence in these sorts of conjectures, and repairing unto the King, told him of *Joseph*, and of his Vision which he had whil'st he was in Prison, together with *Joseph's* interpretation, and the event thereof, and how the same day, the Master of the Bakers being condemned to the Gallows, gave greater credit to his Predictions:

Pharaoh the King of *Egypt* his Dream.

C how he was kept Prisoner as a Slave by *Potiphar*, the Master of his Houshold, and that he was a *Hebrew*, as himself said, descended of good and honourable Parents. Command him therefore (said he) to be sent for, neither despise the Man for his present misery, for thou maist manifestly understand by him, the signification of thy Dreams. Hereupon the King sent for him presently, and friendly taking him by the hand, spake to him after this manner. I understand by the report of my Servant, that thou art prudent; and therefore desire thee to shew me the interpretation of my Dreams in such manner as thou discoveredst his unto him, and thou shalt do me an high pleasure: but beware thou neither conceal any thing for fear, nor speak for flattery, nor feed me with falshoods, but tell me all things truly, although such as may breed my discontent to hear them.

Joseph delivered from bonds.

D Me thought as I was walking by a River side, I saw seven well fed and fat Kine, which came out of the River into the Pasture: and again, me thought seven others came from the pasture to meet them, which were very lean and ugly to behold; these lean devoured the seven other that were fat and great, yet were never the more increased, but were all of them miserably vexed with hunger. But after this Vision, being awaked out of my sleep, and troubled in my mind, what it might signifie, being seized by little and little by a pleasant slumber, I fell a sleep again; And again, I saw a Vision more prodigious than the former, and which likewise troubles and terrifies me more. For I saw seven Ears of Corn sprung out of one Root, that hung down and bowed their heads, because they were loaden with grain ready to be reapt: after which, there appeared se-

Pharaoh's Dream of the seven kine.

The year of the world, 2231. *before christs Nativity*, 1732.

The year of the world, 2238. *before christs Nativity*, 1726.

E ven other weak, and dry Ears, which devouring those other great and full Ears, left me highly astonished. Hereunto *Joseph* answered: This Dream (O King) although it hath been seen in two Figures, yet it importeth one and the same accident, which is to ensue. For both those seven lean Oxen and those seven dry Ears of Corn, which you saw devour the seven fat Oxen, and seven full Ears of Corn, fore-signifie a Famine and scarcity in *Egypt*, for so many years as there were Oxen and Ears of Corn in good plight: so that the fertility of these good years shall be consumed by the sterility of so many other years, according to their number; and there shall be such scarcity of necessary provision, that it shall be hard to prevent and supply the defect: all which is signified by those seven lean Kine which having devoured the good, could not be satisfied by the same. All

The interpretation of *Pharaoh's* Dream.

v. 18. *ad* 36.

F these things God foretels unto Men, not to the end they should be terrified and affrighted; but that being forewarn'd they may provide for themselves, and the more easily prevent the imminent danger. If therefore thou shalt lay up and store the abundance of the plentiful years, *Egypt* shall not feel the penury that shall follow. And when the King (admiring *Joseph's* Prudence and Wisdom) demanded after what manner he might provide in the time of Plenty, to prevent and redress the future sterility, he warned and counselled him, that the *Egyptians* should use parsimony, and that that which remained of those years superfluity, might be reserved for future necessities. He counselled him also to command the Husbandmen to hoard up their Corn in their Barns, and only to distribute to the People so much as was sufficient, and no more. Hereupon the

v. 47, 48, 49. By *Joseph's* counsel the succeeding scarcity is made more tolerable.

G King (not only praising *Joseph's* Counsel, but also his interpretation of his Dreams) made him Lord and Commissary of all his store; and commanded him to provide whatsoever he thought necessary for his service and the good of his People: assuring him

v. 42, 43. *Joseph* is intitled by *Pharaoh* to great honours.

The year of the World, 2238. before Christs Nativity, 1726. Hedio & Ruffinus, chap. 5.

him that he thought no Man more proper to execute this counsel, than himself who was H the Author thereof: Having therefore this Authority given by the King to use his own Signet, and to be Cloathed in Purple, and to ride in a Chariot, throughout all *Egypt*, he stor'd up all the Corn in the Kings Granaries, and distributed to every one by measure, that which they wanted for Seed-Corn, and for their nourishment, without letting any Man understand for what cause he did it.

V. 50, 51, 52. *Joseph* marrieth a Wife in *Egypt*, on whom he begat *Manasses* and *Ephraim*

He was now about thirty years old, and was held in great honour by the King, being for his extraordinary prudence, firnamed by him *Psontomphanech*, which in the *Egyptian* language signifieth, *The discoverer of hidden things:* he was also honoured with a Wife of great dignity. By the Kings Order likewise he took to Wife a Virgin, Daughter to *Potifar* I the *Heliopolitan* Priest, whose name was *Asaneth*, by whom he begat Children before the Famine began in *Egypt*. The elder of which was called *Manasses*, which signifieth *Oblivion* (because attaining better fortune he grew into *oblivion* of his former misery:) but the younger was called *Ephraim* (which signifieth *Return*, for that he was restored to the liberty of his Ancestors.) Now when, according to *Joseph*'s Interpretation, the seven years of plenty and affluence were past in *Egypt*; the years of Famine began to infest the Land, and for that the evil was unexpected, the headlong multitude grievously pressed with hunger and misery, began to flock about the Kings Gates and Garners. Whereupon the King called for *Joseph*, who presently distributing Grain to those that wanted it, became without Controversie, the Father and Conserver of the Commonalty. Neither K did he only sell it those that inhabited that Country, but to strangers also; accounting the whole race of Mankind so allied together, that 'tis reasonable such as want, should be supplied by those that have plenty. And because the same Calamity both oppressed *Canaan* and other Kingdoms of the World, *Jacob* also sent all his Sons into *Egypt* to fetch Corn; (as soon as he understood that strangers also had liberty to traffick in that place) only with himself he retained *Benjamin*, whom he begat on *Rachel*, and who was Brother by the whole blood to *Joseph*. When these ten Brethren arrived in *Egypt*, they repaired to *Joseph*, beseeching him that they might be permitted to buy Corn: for nothing was done without his express Command; it seem'd an honour done to the King, to do honour to *Joseph*. He taking knowledge of his Brothers, who thought of nothing less than of him (by L reason that in his Youth he was sold away by them, and Age had altered the Lineaments of his Face; and besides, none of them could imagine that he had attained to so great dignity) determined to make trial of them, to the end he might the better gather how they were affected. For he both denied them his Licence to buy Corn, and Commanded them also to be apprehended for Spies, telling them that they were of divers Nations, though they feigned Kindred: for how can it be (saith he) that a private Man should bring up so many worthy Sons; which felicity scarcely and very seldom is granted to Kings? This did he, to the end he might gather some intelligence of his Father, and in what Estate he lived, during his absence; and what was become of *Benjamin* his Brother: for he was much afraid, they had offered the same hard measure to the youth M which they had us'd to himself. These words struck them with a great fear, in regard of their imminent peril, supposing that they had travelled this long Journey all in vain: and for that they saw their accusation must be answered; *Ruben* the eldest of them, began after this manner to plead their common cause. We come not hither (said he) as Spies, but dire Famine (whose fury we seek to prevent) hath compelled us to come into this Country, hoping in your humanity; who (as we have heard) have not only made offer of sale of Corn, and means of sustenance to your own Citizens, but also to all Strangers. That we are Brothers, and born of the same Father, our very countenances testifie, in that they vary not very much the one from the other. Our Father is called *Jacob*; by Nation, an *Hebrew:* who begat us, his twelve Sons, on four Women: N and while we were all living our affairs were fortunate and prosperous; but since the death of one of us, whose name was *Joseph*, our domestick fortunes began to grow to ruine. Our Father languisheth in continual lamentations; and his Tears do no less afflict us, than in times past the untimely death of our dearest Brother did affect us. Now are we come to buy Corn, having left in our Fathers Custody the youngest of our Brothers, called *Benjamin*. That thus it is, if thou please to send any one unto our House, thou mayest be assured. Thus spake *Ruben*, both on his own and his Brothers behalf, to remove *Joseph*'s sinister opinion of them: who knowing that both his Father and Brother were in health, commanded them to be shut in Prison, under pretence to call them to further Examination, at better leisure. Some three dayes after (call- O ling them before him) he began thus: Since (saith he) you protest, that you came not hither into this Kingdom on purpose, either to prejudice the King, or work

Treasons

V. 54, 55. The Famine in *Egypt*.

Gen. 42. 1, 2, &c. *Jacob* sendeth his Sons into *Egypt* to buy Wheat.

V. 7, &c. *Joseph* soundeth his Brothers, to the end he might understand his Fathers and *Benjamins* estate. *V.* 10.

Ruben answer unto *Joseph* both for himself and his Brothers.

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V. 17. *Joseph* commandeth his Brothers to Prison.

A Treasons towards the State, and that you pretend your selves to be the Sons of one Father: you shall induce me to believe, that your Allegations be true, if leaving some one with me as pledge of your Loyalties, (who shall be well entertained) you bear hence your desired Corn to your Father, and return again unto me, bringing with you your Brother, whom (as you say) you left behind you: for this shall be an Argument that you lye not. Amazed at these words, and supposing that their extream calamity was at hand, they lamented their misfortune; oftentimes expostulating amongst themselves, that God did now punish them for their Cruelty towards *Joseph*. But *Reuben* reprehended their too late and unprofitable repentance, saying, That those afflictions which God (the just revenger of Innocency) had inflicted on his impious Brothers,

B ought patiently to be born. After this manner spake they one unto another, supposing that no Man was present who understood the Hebrew Tongue: and they all lamented, being inwardly touched with the words of *Reuben*; and condemned their perpetrated wickedness: for which, at that time they thought that God did most justly punish them. *Joseph* beholding them in this perplexity, and unable to dissemble any longer his Brotherly love, by reason the Tears already began to burst out of his Eyes, which at that time he desired to conceal, departed from among them.

v. 21. *Josephs* Brothers repent them of that evil they had done unto him.

Not long after, returning again unto them, he retained *Simeon* with him, to be in the mean time as a pledge, until their return; and giving them Licence to buy their Corn, he commanded them to depart: giving withal a special Commandment to one

C of his Servants, that the Money which they had brought to buy Corn, should secretly be shut up in their Sacks, and they permitted to depart; all which his Servant performed. But *Jacobs* Sons returning into *Canaan* told their Father all that had hapned unto them in *Egypt*, and how they were taken for Spies, and Traytors to that Country: and that when they protested, that they were all Brethren, and that the eleventh was left at home with their Father, the Governour would not believe them. Moreover, that *Simeon* was left pledge with the Governour, until *Benjamin* should come thither to give testimony of their truth: whereupon they desired their Father without fear or sinister conceit, to send their younger Brother with them. But *Jacob* was displeased with that which his Sons had done; and whereas he was not a little grieved that *Simeon* was left behind, he

D thought it worse than death also to be deprived of *Benjamin*; and neither could *Reuben* with his Prayers (offering his Sons for pledges, that if any sinister fortune should fall upon *Benjamin* by the way, the Grandfather might revenge it on his Children) persuade *Jacob* to yield consent: but they uncertain what to do, were more and more terrified, in that they found their Money inclosed in their Sacks of Corn. Now when Corn began already to fail them, *Jacob* being compelled by force of Famine, deliberated to send *Benjamin* with his other Brothers: for they dar'd not return into *Egypt*, without him. And when necessity pressed them daily more and more, and his Sons ceased not instantly to call upon him; yet was he still doubtful and unresolved: till at last *Judah*, a Man vehement by nature, began more freely to tell his Father that he was too

E careful of his Brother *Benjamin* to whom nothing could happen without the will of God, whether abroad or at home: and that without this superfluous care of his Son *Benjamin*, endangered his own and all their lives, which could not subsist but by the relief which was to be had out of *Pharaohs* Country; that he ought also to have care of the life of *Simeon*, lest whilest he delayed to send *Benjamin* on the Journey, *Simeon* in the mean time should be slain by the *Egyptians*. Moreover he exhorted him to commit the care of his Son to God, promising to bring him back again in safety, or else to

F die together with him: and proposing, that certain Fruits of *Canaan*, as Balm, Stacte, Terebinth, and Honey, should be sent as Presents to *Joseph*, together with the double price of their Corn. Thus shedding Tears on both sides, they depart from their Father, leaving him miserably tormented for the health of his Sons; and contrariwise suspecting with themselves, lest through his absence their Father should die with sorrow. And so travelling into *Egypt*, they mitigated their present grief with the hope of better fortune. No sooner were they arrived there but they repaired unto *Joseph*; being sore afraid, lest it should be laid to their charge, that by fraud and deceit they had carried away with them the price of their former Corn: which presently, before *Joseph's* Steward, they carefully excused, saying, That they found the Money, among the Wheat at such time as they emptied their Sacks; which now, in discharge of their truth, they had brought back again. But he denying that he ever missed their Money, and they being delivered from this fear, began to be more secure; so that *Simeon* was suddenly

G set at liberty, to converse among his Brethren. Now, when *Joseph* was returned from the service of the King, they offered him presents: and he enquiring of them, how their Father did? they answered, that he was in health. Then perceiving that *Benjamin* was

v. 24. *Joseph* sendeth away his Brothers, and only retaineth *Simeon*.

v. 36. *Jacob* is sore grieved for *Simeons* absence, and because *Benjamin* should depart from him. *Gen.* 42. 1. *ad* 10.

Jacobs Sons, but in especial *Judah*, urge their Father to send *Benjamin* with them.

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v. 11. *ad* 14. *Jacob* sendeth his Sons with presents into *Egypt*.

vers. 16. *Jacobs* Sons arrive in *Egypt*, and *Simeon* is set at liberty.

yet

yet alive, whom he saw among them, he ask'd whether that were their younger Brother? H
vers. 29. *Joseph* unknown to his Brethren, saluteth both them and *Benjamin*. and hearing that it was, he only uttered these words, That God's Providence was over all things, and departed from them, being unwilling that any of them should see him shed Tears, which he could not any longer contain. Inviting them afterwards unto a Banquet, he commanded them to sit down in order, according as they were wont to do when they were with their Father; and whereas he kindly entertained all of them, he honoured *Benjamin* with a double share. After the Banquet, when they were all laid down to rest, he commanded the Steward to measure out the Wheat which every one should bear away with him, and to hide the price thereof again in their Sacks: but in *Benjamins* Sack, he commanded him to put his Cup which he ordinarily made use of.
Hedio & Ruffinus chap. 6. *Gen.* 44. 2, 3. *Joseph* tempteth *Benjamins* Brothers, whether they would assist him. This he did, with intent to make trial of their loves towards *Benjamin*; and whether I they would stick unto him, being accused of Theft, or leave him behind as a Malefactor, and return unto their Father, as if the matter no wayes touched them. Which being done according as he had commanded, early in the Morning all *Jacobs* Sons arose, and taking with them *Simeon*, departed onwards of their Journey; rejoycing as well at his restitution, as *Benjamins* return, whom they both promised and protested to bring back again to their Father; when behold, suddenly a Troop of Horsemen beset them round; amongst whom, was that Servant who had hid the Cup in the Sack. They being troubled by this sudden incursion, and asking, why they set upon them whom they so lately had both invited and entertained so honourably? The *Egyptians* answered, and exclaimed against them, calling them wicked Men, who forgetting the late benefits received, and K
Joseph's gentleness and humanity, were so wicked, as to return him injuries for his Courtesies; threatning them that they should be punished for their Theft: and telling them, that although for a time they had deceived the Officer of the Table, yet could they not deceive God; and again asking them, whether they were well in their Wits, in supposing that for this offence they should not be incontinently punished? with these, and the like Speeches, the Servant insulted over them. But they, who nothing at all suspected this subtilty, accused him, saying: That they wondred at the Mans unreasonableness, in so rashly accusing them of Theft, who had not kept back the price of their Corn, which they found in their Sacks, whereas none but themselves knew of that Money; so far were they from purposely offering any wrong. Yet in that they thought the search- L
ing would better satisfie them, than denial, they bid them search their Sacks; offering themselves, each of them, to suffer punishment, if any one of them were found guilty of the Theft. This search which they offered, the *Egyptians* accepted; yet agreed the punishment should be inflicted only on him who had done the injury. Afterwards beginning to search, and orderly looking into each Mans Sack, at length they came to *Benjamin*; not that they were ignorant the Cup was hid in his Sack, but that they might seem to discharge their duty more exactly. Now all the rest being secure in themselves, they were only careful of their Brother *Benjamin*; and they hoped that he would not be found guilty of falshood: for which cause, they more freely upbraided their Perse-
The year of the world, 2238. before Christs Nativity, 1726. cutors; objecting unto them, how, through their importunity, they had been hindred M
a good part of their Journey. Now as they searched *Benjamins* Sack, they found the Cup; whereupon all the Brothers began to mourn and lament, both bewailing their Brothers misfortune, who was presently to suffer Death for the Theft; and their own mishap, who having plighted their faith unto their Father for *Benjamins* safe return, were compelled to falsifie the same through this accident. And that which further increased their grief, was, that when as they most of all hoped to be free from dangers, they were, by fortunes envy, thrust into so great calamity; confessing themselves to be the Authors both of their Fathers, and this their Brothers misfortune; in that they had never ceased to importune and compel their Father (although he were unwilling, and resisted) to send the Child with them. N
v. 12. *Benjamin* is attached for Theft. Now the Horsemen having laid hands on *Benjamin*, led him unto *Joseph*, and his Brothers followed him. *Joseph* beholding his Brother in the others hands, and the rest bemoaning him round about them; Have you, said he (O most wicked Men) either so contemned my humanity, or Gods Providence, as that you durst attempt such a hainous injury against him who entertained you with hospitality, and dismissed you with benefits? To whom they answered, that they were ready to suffer punishment for *Benjamin*, calling again to their remembrance, *Joseph's* Injuries, saying; that he was happy who delivered by death from life was exempt from all Calamities: and that (if he lived) God inflicted that Plague on them for his sake. They said also, that they were the Plague and great misfortune of their Father, because that to the former sorrow which he had endur'd O
ever since the time of *Josephs* death, they had also annexed this new misery: neither did *Reuben* desist to reproach them in bitter manner with the wickedness which they had committed.

A committed. But *Joseph* told them that he dismissed them all (seeing that their innocence was proved to him) and would be contented with the Lads punishment: for (said he) neither is it reasonable that he should be delivered for the sake of those who have not offended: nor they punished for him that hath done the Theft: He commanded them therefore to depart, and promised them safe conduct on their way.

Whilest all of them were grievously wounded with these words (so that scarcely one of them could speak for sorrow) *Judah* (who had persuaded his Father to send *Benjamin* with them, and who above the rest was a Man of confidence) purposed to expose himself to all danger in that resolution to deliver his Brother: whereupon he addressed himself to *Joseph*, and spake thus, *My Lord* (said he) *we confess that we are all*

A ver. 18. ad finem. *Judah's* Oration unto *Joseph* for *Benjamin.*

B *ready to suffer punishment, though we have not all of us committed the offence, but only the youngest; and though we suppose his life to be almost desperate, yet our only hope rests in your goodness and clemency. We beseech you therefore, that you will have compassion of us, and be pleased to take counsel, not of your just indignation, but your native goodness; since 'tis proper to great minds, as yours is, to surmount those passions, to which only vulgar Souls give way, and are wont to submit. Consider, I pray you, whether it stand with your dignity to kill those, who present themselves to be punished, and desire in no sort to live, except it be by the benefit of your mercy? Suffer not your self to be deprived of this honour; after you have delivered us from Famine, and liberally furnished us with Corn to carry to our Family, labouring under the same calamity. For 'tis one and the same bounty to continue them in life, who are afflicted*

C *with Famine; and not to take it from them, who have merited death: And you shall save those whom you have fed; and that life which you would not suffer to fail by Famine, restore and give again: whereby your clemency will be more commendable, whil'st you give both life, and those things likewise whereby life is maintained. Moreover, I think that God himself hath given you this occasion to declare your virtue, that it may appear that you set lighter by the injuries offered unto you, than by your will to do good; and that you are not only liberal to them who are poor and innocent, but merciful to those that are guilty. For although it be a glorious thing to yield succour in adversities; yet is a Prince no less honoured by his clemency, especially in a cause that concerneth his particular interest, for if they that remit small offences, are followed by deserved praise; what is it to restrain a Man's anger in a capital Crime? Doth it not*

D *very near approach the Divine Clemency? And had I not good experience by* Joseph's *death, how grievously my Father taketh the want of his Children, I would not so earnestly intreat for his safety who is so dear to him; or if I did, it should be only to contribute to the praise of your clemency; and were there not some to whom our death would bring both grief and discontent, we were willing all of us to suffer punishment. But now whereas we have not so much commiseration of our selves (though as yet, we are but young, and have not much tasted the pleasures of life) as of our disconsolate Parent, who is oppress'd not only with Age, but Grief, we beseech you, not for our own sakes, but for his, to grant us life, though at this day we are under your justice for our offence. Assuredly he is a good Man, and hath omitted nothing to render us like himself;*

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E *worthy he is never to taste or be tryed by any such calamity, who now through our absence, is disquiciated with care and sorrow. Now if he should receive tydings of our death, and the cause thereof, he will not endure any more to live: the infamy of our death will shorten his days, and make his death by this means more unhappy; yea rather than hear the rumour of our shame, he would desire to die beforehand. All these things considered, (although you are justly moved by this offence) remit the revenge unto our Father, and rather let your pity towards him, than our iniquity towards you, prevail. Grant this favour to his old age; since if deprived of our presence, he neither will, nor can desire to live: yea, grant it to the very name of a Father, wherewith you are honoured your self: so God, the Father of all men, will bless you in that name, and prosper your Family; whom also you shall honour, if in respect of that common name, you take compassion of our Father, in considering the sorrow that he shall endure, if he be deprived of*

F *his children. It now lieth in your power to give us that which you may deprive us of, by that power which God hath given you: and in doing us this favour, you shall imitate the Nature of God, and in this respect become like unto him. For, since it lieth in your power to do both the one and the other, it were better you did good than evil; and contenting your self with your power, not remember then to urge your revenge: but only think that your power was given you to keep and preserve men; and that the more mercy you extend towards many, the more honour you redouble on your own head. Now it lieth in your power, by forgiving our Brothers errour, to give us all life. For neither can we be safe except he be saved; neither may we return home unto our Father, except he return; but here must we suffer whatsoever our Brother suffereth. Neither do we crave any other mercy at your hand if we be repulsed in this, but that you will inflict*

Power given to save.

G *one and the same punishment on us, in no other manner, than as if we had been partakers of the Felony: for this were better for us, than that we our selves, through sorrow, should offer violence to our own Souls. I will not alledge or urge his youth, or judgment, as yet unripe; neither will I*

alledge,

alledge, that pardon is usually granted to such; but here will I make an end, That whether we H
be condemned, in that I have not sufficiently pleaded his cause, or whether we be absolved, we may wholly ascribe this grace to your favour and clemency: to whose praise, this likewise shall be added, That not only you have saved us, but also, in pardoning us the punishment which we have justly deserved, you have had more care of us, than we our selves. If therefore it be your pleasure to adjudge him to die, let me suffer for him, and send him back unto our Father; or if it please you to retain him for your slave, I am more fit than he to do all sorts of services, as you may perceive; and I am ready to suffer all that which may be inflicted on me. When *Judah* had spoken thus, he humbled himself at *Joseph*'s feet, endeavouring, as much as in him lay, to mollifie and appease his anger: in like sort also all the other Brothers prostrated themselves, offering themselves to die for *Benjamin*. I

Gen. 45. 1, 2. *ad* 16. *Joseph* maketh himself known to his Brethren.

But *Joseph* moved with pity, and unable any longer to personate a displeased Man, sent away all those that were present: and being alone with them, discovered himself unto his Brothers; and in this sort to them only he discloséd himself, and said, *I cannot but commend the piety and love which you bear unto your Brother, which I find to be greater than I did expect, gathering my conjectures from those things which in times past have hapned unto me. For, to this end have I done all this, that I might make trial of your brotherly affection: whereof since you have given me a signal proof, I will not ascribe that which you have done unto me to your natures, but rather wholly to the Will of God, who hath at this present furnished you with all things which are profitable for you, and I hope will hereafter give you greater things by his special grace. Seeing therefore I understand my Fathers rather desired than hoped health, and find you to be such as I desired you should be towards your Brother, I freely forget those injuries which in times past were done unto me: rather making choice to give you thanks, as the Ministers of God's Providence, that against this time provided for our common good, than remembring your forepast malice. I therefore pray you, that forgetting those things which are past, you will be of good courage, and rejoice that it hath pleased God to produce a good event of an ill intent. Let not the evil sentence which in times past you pronounced against me, any ways trouble you, since you perceive it wanted effect: but rejoice at these Works of God, and go and tell your Father that which you have seen, lest being consumed with immoderate care of you, I my self be deprived of the chiefest fruit of my felicity, before he come to my presence, and be made partaker of the same. Wherefore depart you, and bringing with* K
you him, your Wives and Children, and all your Kindred, come back unto me: for it were inconvenient (my dear Brethren) that you should not be partakers of my felicity, especially since this Famine is as yet to continue for the term of five years. This said, *Joseph* embraced his Brethren: but they were wholly confounded with tears and sorrow, and the greater was their repentance, in that they had sinned against so kind a Brother. After all this, there follow'd a Banquet. And the King understanding that *Joseph*'s Brethren were arrived, he (as if some good fortune had befaln him) very heartily rejoyced, and gave them Chariots laden with Corn, and Gold, and Silver, with other Presents, to present their Father with, who, enriched with divers Gifts, (some from their Brother to his Father, and others to themselves, but especially to *Benjamin*) returned home into their Countrey. Now when *Jacob* understood by his Sons in what estate his Son *Joseph* was, that he had not only escaped death (which he had so long time bewailed) but also that he lived in high prosperity, and ministred to the King of *Egypt*, and had, in a manner, the whole Government of the Kingdom in his hands: he easily believed all things that were told him, and acknowledged the great Works of God, and his Goodness shewed unto him, although for a time it seemed to be intermitted. And a little time after, he prepar'd himself to go and visit his Son *Joseph*.

The year of the world, 2231. before Christs Nativity, 1726.

Ver. 16. The King rejoyceth to know that *Joseph*'s brothers were arrived. Hedio & Ruffinus chap. 7. al. 4. v. 26, 27, 28, *Jacob* rejoyceth to hear the promotions and honors of *Joseph*.

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CHAP. IV.

How Jacob *with all his Family went into* Egypt. N

The year of the world, 2239. before Christs Nativity, 1725.

WHen *Jacob* arrived near the Fountain of Covenant, he offered in that place a Sacrifice unto God; and fearing lest his Children should inhabit *Egypt*, by reason of the fertility of the place, and that his posterity, by not returning back into the Land of *Canaan*, should lose the possession of that which God had promised them; and furthermore, doubting lest that his Journey into *Egypt*, being by him enterprized without consulting the Will of God, should be prejudicial to his Children; suspecting likewise lest he should dye before he came to *Joseph*'s presence, he was wonderfully perplexed in mind. Whilst thus he ruminated, and cast these things in his mind, he was suprized with a heavy sleep, during which time God appeared unto him, and called him O
twice by his name; *Jacob* asking who it was that called him, God answer'd, *Dost thou not know* (O Jacob) *that God, who hath both protected thee, and thy Ancestors, and succoured you*

in

A *in all your neceſſities; who contrary to thy father's purpoſe, made thee lord of his family; and when as by thy ſelf thou didſt travel into* Meſopotamia, *did not I bring it to paſs, that being matched in wedlock very happily, thou returnedſt into thy Country back again, being bleſſed with many children, and ſtored with much riches? Was it not I alſo that have kept thy family in ſafety, and when it ſeemed thou hadſt loſt* Joſeph, *I raiſed him to that high ſtep of dignity wherein now he liveth, and made him the next in dignity to the King of* Egypt? *And now alſo I am come unto thee, to this end, that I may guide thee in thy journey, and that I may foretel thee that thou ſhalt depart this life in the arms of* Joſeph, *and that thy poſterity ſhall be mighty and famous for many Ages, and ſhall poſſeſs that Land, the Empire whereof I have promiſed them.* Encouraged and made confident by this dream, he more willingly haſtned

B towards *Egypt* with his ſons, and his family, whoſe number amounted to Threeſcore and ten. Their names, in that they are ſomewhat hard, I ſhould not mention, were it not to ſatisfie ſome, who contend that we are *Egyptians*, and not *Meſopotamians*. The ſons of *Jacob* therefore are twelve in number, of whom *Joſeph* came thither long before them. The reſt are theſe with their ſons. *Reuben* had four ſons, *Enoch*, *Phales*, *Eſſalon* and *Charmis*. *Simeon* had ſix, *Jumilas*, *Jamin*, *Puthod*, *Jachen*, *Zoar* and *Zaar*. *Levi* alſo had three, *Gelſem*, *Chaath* and *Marari*. *Juda* had likewiſe three, *Sala*, *Phares* and *Zara*; with two ſons of *Phares*, *Eſron* and *Amyr*. *Iſſachar* had four, *Thulas*, *Phruſas*, *Job* and *Samaron*. *Zabulon* had three, *Sarad*, *Elon* and *Janel*. Theſe were the children which *Jacob* had by *Leah*, who alſo led with her *Dinah* her daughter: the number of whom

C amounted to Thirty three. But *Rachel* had two ſons, of which the elder was called *Joſeph*, who had likewiſe two, *Manaſſes* and *Ephraim*. *Benjamin* had ten, *Boloſſus*, *Baccaris*, *Aſabel*, *Gela*, *Naman*, *Iſes*, *Aros*, *Nomphthis*, *Optatis* and *Sarod*. Theſe fourteen added to thoſe above-named, make up the number of Forty ſeven. And this was the legitimate iſſue of *Jacob*. But by *Bala*, *Rachel's* handmaid, he had *Dan* and *Nepthalim*; this latter had four ſons, *Elein*, *Gunnes*, *Sares* and *Hellim*. *Dan* had only one ſon called *Uſis*. Now if theſe be added to the above-named, they make up the number of Fifty four. But *Gad* and *Aſſer* were born by *Zelpha*, *Leah's* handmaid; *Gad* was attended by ſeven ſons: *Zophonias*, *Ugis*, *Sunis*, *Zabros*, *Erines*, *Erodes* and *Ariel*. *Aſſer* had one daughter, and ſix ſons, whoſe names were *Jomnes*, *Eſſus*, *Juba*, *Baris*, *Abars*, *Melmiel*. Theſe

D fifteen being added to the foreſaid Fifty four, make up the number Seventy, together with *Jacob*. But *Joſeph* underſtanding that his father was at hand (for *Juda* poſted before to give him notice thereof) went out to meet him, and did ſo, near a Town called *Heros*. *Jacob* was filled with ſuch extreme and unexpected joy, that he had almoſt expired; and that of *Joſeph* was little leſs. He deſired his father to march onwards by eaſie journies, and taking with him his five brethren, haſted unto the King, ſignifying unto him, that his father with all his family were arrived. The King no ſooner underſtood it, but he joyfully asked *Joſeph* in what employments he took delight: who anſwered him, that his exerciſe was in keeping of Cattel, and that he had no other Trade. This anſwer he made, to the intent they might not be divided one from another, but that li-

E ving all together, they might take care of their father: another reaſon was, leſt emulation ſhould happen betwixt them and the *Egyptians*, if ſo be they ſhould be converſant in the ſame profeſſion; whereas this people had little experience in the keeping of Cattel. Now when *Jacob* was brought into the King's preſence, and had done him reverence, and prayed God for the proſperity both of him and his Realm, *Pharaoh* asked him how old he was? and he anſwered, that he was an hundred and thirty years old; at which when the King admired, he added, that his Anceſtors had lived far longer. Then *Pharaoh* appointed him and his ſons to dwell in *Heliopolis*, where alſo the King's ſhepherds had their paſtures. But the Famine increaſed in *Egypt*, and the calamity was without re-

F medy, by reaſon that *Nilus* did not overflow the earth after its uſual manner; and on the other ſide, God rained not upon the earth. Moreover, in that the ſterility was foreſeen, it was more grievous eſpecially to the Commonalty, who had laid up nothing; neither did *Joſeph* give them Corn without ready money: which when they began to want, they exchanged their Cattel and Slaves for Corn; and they that had Lands, ſold a portion thereof unto the King for their proviſion. And when by this means all theſe poſſeſſions came into the King's hands, they went to inhabit here and there, as they could, to the end that the King might be more aſſured of the poſſeſſion of their Land; the Prieſts only were excepted, to whom the Lands which they had, remained intire. Finally, this neceſſity reduced both the minds and bodies of the whole Nation into ſervitude, after ſuch a manner, that they eſteemed no labour or means unſeemly, that

G might ſerve them towards their ſuſtenance. But when the Famine ceaſed, and the earth water'd by the overflow of the River, began to recover her former fertility; *Joſeph* viſiting every City of the Kingdom, and aſſembling the multitude in every one of them,

The year of the world, 2293. before Chriſts Nativity, 1725.

*Gen.*46.1. *ad* 5. God appeareth to *Jacob* about the Fountain of Covenant.

*Ver.*6,7, *ad* 26. *Jacob* with his Sons and Nephews depart into Egypt. *Jacob's* Progeny.

Ver. 30. *Jacob* almoſt deceaſed for joy. *Gen.* 47. 2. *Joſeph* with his five Brethren.

*Ver.*3. *ad* 10. *Jacob* talketh with *Pharaoh*, and is appointed to inhabit *Heliopolis*.

The famine in *Egypt*.

*Ver.*16, 17, 20. A great profit redounded to the King by this famine.

The year of the World, 2311. *before Christs Nativity,* 1653.

restored them the possession of those Lands which they had sold to the King, and exhorted them to manure the same in no worse manner than they would do their own, on condition to pay the fifth part unto the King, which was due unto him by his Prerogative and Kingly right. The People rejoycing at this unexpected restitution, earnestly intended and prosecuted their Tillage: and by this means, not only *Joseph*'s authority, but also the Peoples hearts were not a little tied unto the King: and the inheritance of the fifth part of the profits remained with the Kings that succeeded, and all their Posterity. H

Joseph commanded them to pay the fifth part of their profits to the King.

Hedio & Ruffinus, cap. 8.

But *Jacob*, after he had lived 17 years in *Egypt*, ended his life in the arms of his Sons, having first prayed God to give them prosperity and abundance; and prophesied, that every one of their posterities should attain to the possession of a part of the Land of *Canaan*, as in proceſs of time it came to pass. Besides, praising his Son *Joseph*, for that forgetting the injuries done unto him, he had bestowed divers benefits on his Brethren, yea, and such as well beseemed his Benefactors, he commanded his Sons, that they should admit *Joseph*'s Sons, *Ephraim* and *Manasses*, into their number, at such time as they should divide the Land of *Canaan*, as hereafter it shall be declared. Last of all, he prayed them to bury him in *Hebron*. He lived 150 years wanting three, being second to none of his Ancestors in piety, and obtained the same blessing, in that he was a man adorned with equal virtues. *Joseph*, by the King's permission, transported his Fathers body to *Hebron*, and there buried it very magnificently. But his Brothers fearing to return with him into *Egypt*, in that they suspected lest their Father being dead, he should be revenged on them, in that they had not any Friend left alive, under whose favour they might hope for pardon, he commanded them, that laying their suspicions aside, they should fear no evil: and having brought them back again with him, he gave them great possessions: neither did he ever cease to entertain them with brotherly kindness. But he likewise died, when he had lived 110 years; a man endowed with admirable virtue, prudent in all Affairs, and moderate in his Government: by which means it came to pass, that neither his Foreign Birth, nor his Calamities, whereof we have spoken, did any ways hinder him, but that he was exalted and continued im high dignity. The rest of his Brothers also, having spent their lives in happiness, died in *Egypt*, whose bodies their Sons and Nephews transported and buried in *Hebron*: but *Joseph*'s bones were afterwards translated by the *Hebrews* into *Canaan*, at such time as they departed out of *Egypt* into *Canaan*; for hereunto had he bound them by an Oath. But being obliged to declare this, and other actions of this Nation, I will first of all shew the cause why they departed out of *Egypt*. I K L

Gen. 49. 33. *Jacob* dyed when he was 147 years old.

Gen. 50. 13. *Jacob* is buried in *Hebron*.

Joseph dyeth when he was 110 years old.

Gen. 50. 22, *ad* 26. *Joseph*'s Bones translated into *Canaan*.

CHAP. V.

Of the affliction which the Hebrews *endured in* Egypt, *for the space of* 400 *years.*

Exod. 1. The History of the Book of *Exodus*. *Hedio & Ruffinus,* cap. 9.

THE *Egyptians* are a Nation addicted to pleasures and delicacy, impatient of labour, and affecting gain: whence it came to pass, that bearing hatred to the *Hebrews*, and envying their happiness, they were very evilly disposed toward them. For seeing the Race of the *Israelites* flourish and abound in Riches, which they got by their labour and industry, they conceived an opinion that their advancement and increase, would be the overthrow and decrease of the *Egyptians*; so that at length they forgot the benefits which *Joseph* had done to them: and after the Royalty was transported into another Family, they committed divers outrages against the *Israelites*, and complotted against them in what manner they might more grievously afflict them. They enjoined them therefore to cut *Nilus* into divers Trenches, and to environ their City with Walls, and to build Fortifications and Banks, whereby the inundations of the River might be diverted. They also employed our Nation in building their high and vain Pyramids, compelling them to learn divers Arts, and to accustom themselves to endure Labour; and in such afflictions lived the *Israelites* for the space of 400 years, the *Egyptians* studying nothing else but to vex them with continual labour, and our Country-men endeavouring always to surmount all these difficulties. Living in this estate, there grew afterwards another occasion, which instigated them the more to seek the ruine and desolation of our Nation. For one of the Sacred Secretaries (to whose predictions those kind of People do very much attribute) foretold the King, that about that time there should be One born among the *Israelites*, that should grievously afflict the estate of the *Egyptians*, and wonderously enhance the glory of the *Israelites*, and surpass all other in virtue, and purchase to himself immortal glory, if so be he should attain to mans estate. Wherewith the King being greatly terrified, published an Edict, by the advice of this Secretary, that whatsoever Male-child should be born among the *Israelites*, it should be cast into the River to be drowned: he commanded likewise the *Egyptian* Midwives diligently to observe the time when the *Hebrew* Women travailed with Child, because he trusted not to the Midwives of their own Nation. M N O

Ver. 11. The *Hebrews* insupportable servitude.

The Prophecy as touching *Moses*.

Ver. 16, 22. *Pharaoh* commanded that all the Male-children of the *Israelites* should be put to death.

A Nation. He Enacted also a Law with a penalty, that if any should be so bold to conceal their Children, both they and all their Family should be put to death. Great was their calamity, not only because they were deprived of their Children and the Parents themselves made the Ministers to murther their own Children; but also because they foresaw hereby, the certain and infallible extirpation of their whole Nation, by reason that when the Children were slain, the Parents themselves, not long after, were assured to die: thus lamented they in themselves the extreme misfortune whereinto they were fallen. But no man whatsoever, though he complot never so many stratagems, can resist the Will of God. For both the Child, of whom the Sacred Secretary had fore-prophesied was secretly brought up undiscovered by the Kings Spies; and proved by the

The year of the world, 2373. before Christs Nativity, 1591.

Exod. 2. 1,2,3.

B events of his life, that he was no false Prophet. *Amram*, an *Hebrew* born, and a Noble man amongst his Nation, fearing both the publick peril, left the whole Nation should be brought to nothing by the want of issue; and his own private misfortune, whose Wife at home was big with Child, and ready to lie down, was troubled in his mind, and uncertain what to do. For which cause he made his recourse unto God, beseeching him that at the length he would have mercy on that People by whom only he had been perpetually honoured; and that it would please him to bring to an end the present affliction, which threatned the whole Nation with utter ruine and destruction. God being moved to mercy by his most humble Prayer, appeared to him in a Dream, and comforted him, commanding him to be of good courage, telling him, That he had in memory the

Amrames, Moses Father, prayeth God to be merciful to the *Hebrews.*

C piety of his Ancestors, and that he would reward them for it, even as in times past he had been gracious to their Forefathers. For it was he that had increased their posterity, and multiplied them to so mighty a Nation, that by his favour *Abraham* departing alone out of *Mesopotamia* into *Canaan*, besides other felicities, had issue by his Wife that was formerly barren, and left ample possessions to his Successors: to *Ismael*, *Arabia*; to *Chetura*'s Children, *Troglottite*; and to *Isaac*, *Canaan*. Nor could they ever forget without impiety and ingratitude, the attempts also which were happily atchieved in War by his assistance; that *Jacobs* Name is renowned amongst Foreign Nations, both in respect of the felicity wherein he lived, and that which by hereditary Right he left to his posterity; who taking their original from 70 Men that accompanied their Father into *Egypt*,

D were now increased to the number of 600000: and assuring him that now also, he would take care of them all in general, and of him in particular. That this Child, for fear of whose Nativity, the *Egyptians* have condemned all the *Hebrews* Children to death, should be born to him: that he should not be discovered by the constituted Spies; and having escaped beyond all expectation, should he be brought up, and in due time deliver the *Hebrews* from the thraldom of the *Egyptians*, and obtain an eternal memory for this his famous action, not only amongst his own Nation, but also amongst strangers: that he should also have a brother, that should deserve both in himself, and in his posterity, to inherit the Priesthood for ever. After these things were declared in a Vision unto *Amram*, he awak'd, and told it to his wife *Jochabel*; and notwithstanding the prediction

Exod. 2. 1,2,3, *ad* 10. *Moses* birth.

E of this Dream, their suspicion and fear the rather increased more and more: for they were not only pensive in respect of their Child, but also by reason that the future great good fortune that was promised them, seemed incredible. But soon after, the woman being brought to Bed, gave credit to the Oracle, having had so easie and gentle a Labor, that she beguiled the Overseers and Spies, in that she felt none of those Throes which commonly afflict such as are in Labour: so that she nourished the Infant three months secretly in her house, without being in any sort discovered. But afterwards, *Amram* fearing to be surprized, and doubting lest he should incur the Kings displeasure, if the matter were discovered, whereby both he, and the Child should be made away, and Gods promises should be frustrate, he chose rather wholly to commit the safety of his son to

F his Providence, supposing that if the Boy were hidden, which notwithstanding would be hard to effect, yet it would be troublesom unto him to live in continual peril both of his own and his sons safety: moreover, he thought that God would provide some means of preservation, to the intent that nothing of that which he had foretold, might be proved false. Having taken this resolution, they prepared and made a Cradle of Sedge, after the manner of a Couch, so great, that it was sufficient to lay the Child in at ease; and having pitched it on every side, lest the water should pierce the same, they put the Child into it, and suffering him to float along the stream, committed him to the mercy of God. Whilst in this manner it was born down by the stream, *Mariam*, the sister of

Ver. 3. *Moses* cast into the flood.

G the young Infant, by her Mothers command, went along the Bank on the other side of the River, observing whither at length the Basket would be carried, and where it should arrive. At that time God manifestly declared, That nothing is atchieved by mans wisdom, but that all things are brought to pass by his admirable Providence; and that they,

The year of the World, 2375. before Christs Nativity, 1588.

who for their profit, and particular security, seek the ruine and destruction of others with never so much subtilty, care and diligence, yet are oftentimes deceived in their expectations: And that they that submit their wills unto Gods Will, are secured from all wrongs by such means as were never thought on, as may most manifestly be perceived by this Child. H

Ver. 5. *Thermuthis, Pharaohs* daughter, causeth *Moses* to be taken out of the River.

Thermuthis, the King's daughter, walking along the River side, espied this Basket carried away by the course of the stream, and presently commanded certain Swimmers to fetch it to land, and bring it before her: who executing her Command, she opened the Basket and beheld the Child; who, in that he was fair and well featured, did greatly delight her. Thus God so loved and favoured *Moses*, that he caused him both to be nourished and brought up by them, who, for fear lest he should be born, had decreed to destroy all the rest of the Race of the *Hebrews*. *Thermuthis* therefore commanded them to fetch her a Nurse who might give the Child suck: who refusing the same, as all other Nurses did that were sent for to suckle him, *Mariam*, as if by good fortune, and not of set purpose, she had light into their company, began to speak thus unto *Thermuthis*: *In vain* (said she) *O Princess, dost thou strive to give this Babe suck by any but an* Hebrew *Nurse, for he will not accept it: for if thou call unto thee a Nurse of the same Nation, and agreeable with his nature, doubtless he will take the nipple.* This Speech of hers being both heard, and plausibly accepted, the Princess commanded her to bring her an *Hebrew* woman that gave suck; which she diligently performing, returned, and brought her Mother with her, whom none of the assistants knew; and who presenting her breast unto the Child, he willingly took the dug: so that upon the Princess command, the suckling of the Child was wholly committed unto her. By reason of this accident, and for that he was cast into the River, he was called *Moses*; for the *Egyptians* call *water*, Mo; and *saved*, Yses; so this name, composed of these two words, was imposed on this Child; who afterwards (without exceptions) became the wisest Man among the *Hebrews*, according as God had foretold: He was the seventh after *Abraham*; for he was *Amrams* son, and *Amram* son unto *Cathis*, and he to *Levi*, and *Levi* to *Jacob*; who was the son of *Isaac*, who was the son of *Abraham*. He had a judgment riper than his age: for even amongst his childish delights, he shewed himself more discreet than all his equals; and whatsoever he did, it gave testimony, that at such time as he should attain to mans estate, he would be capable of great things. When he was but three years old, God adorned and endowed him with an admirable beauty. He was so fair and amiable, that there was not any, how austere and inhumane soever, but in beholding him, would be astonished. Yea, divers who met him, as he was carried through the streets, turned themselves about to behold him, and intermitted their other affairs, only to look upon him: for the admirable beauty of this Infant did ravish all those that saw him. Whence it came to pass, that *Thermuthis*, in that she had no other Issue, adopted him for her Heir: and carrying him to the King her Father, she presented him to him, saying, *That she was careful of a Successor, by reason God had not vouchsafed him to have any Issue*; *for* (saith she) *I have brought up this Infant no less excellent in wit, than divine in beauty, having received him miraculously from the River* Nilus, *and I have decreed to adopt him my Child, and to establish him as Successor to thee in thy Kingdom.* This said, she delivered the Infant into her Fathers arms: who, after he had embraced and hugged him at his breast, (to give his daughter the more content) he put his Diadem upon the Childs head: but *Moses* pulling it from his head, after a childish manner, cast it on the ground, and spurned it with his feet; which act of his was supposed ominous to the Realm, and dangerous for the King. Whereupon the sacred Secretary (who had foretold, that his Nativity would be the destruction of the *Egyptians*) willed them to kill the Child, crying out with a loud voice, to the King, after this manner: *O King, this Child, by whose death God promiseth us security, hath already confirmed the presage, insulting over thy Kingdom, and spurning thy Diadem: Take from the* Egyptians *that fear which they have conceived of him, by his death; and from the* Hebrews *that hope which they build on his courage and life.* But *Thermuthis* hastily conveyed him thence, and the King was not overforward to lay hands on him, by reason that God disposed all things in this manner, in that he had a care of *Moses* preservation. He was therefore very carefully brought up: and by reason of him, the *Hebrews* in general were replenished with good hope; but by the *Egyptians*, his education both was suspected and grudged at: yet by reason that if the Lad should have been slain, there was not any one, either akin, or adopted, that could pretend to the succession of the Crown of *Egypt*, they abstained from his slaughter. Being therefore thus born, and brought up, when he increased in years, he evidently, by his virtue, made it known unto the *Egyptians*, that he was born to abase their pride, and to exalt the *Hebrews*, by this occasion which ensueth. The *Ethiopians*, who confine upon *Egypt*, having spoiled and destroyed the Country round about I K L M N O

Moses, whence he received his name.

Moses, the seventh after *Abraham.*

Ver. 10. *Moses* the adopted son of *Thermuthis*, daughter unto *Pharaoh.*

Ver. 10. *Moses* delivered from death.

Hecatæus & Ruffinus, cap. 10. all 7.

A about them, ſpoiled and made pillage of all the Goods of the *Egyptians*; who, incenſed againſt them for the wrongs and injuries which they had done, levied an Army, intending to revenge them of that diſgrace which their Enemies had offered them: but in the Battel they were all put to flight, ſo that many of them were ſlain; and the reſt ſhamefully flying, returned with ignominy worſe than death, into their own Country. The *Ethiopians* proud with this good fortune, inſtantly purſued them: and ſuppoſing it a cowardly part, not to take the benefit of their preſent good fortune, and conceiving an aſſured hope of conquering *Egypt*, they entred the Country, and generally waſted the ſame: and having taſted of the ſweetneſs of pillage, without any temper or moderation in their Victory, they were encouraged to attempt greater matters. And whereas

The year of the World, 2376. before Chriſts Nativity, 1588.

Ver. 11. The *Egyptians* war againſt the *Ethiopians.*

B they perceived, that having waſted all the Neighbor-regions, no man durſt ſally out, to encounter them in Arms, they marched forward toward *Memphis*, even to the Sea, arriving near no City that had the heart, or durſt make head againſt them. By which calamities, the *Egyptians* being much oppreſſed, they ſend one to ask counſel of the Oracle, by what means they might redreſs their miſeries; and when an anſwer was given them, *That they ſhould chuſe an* Hebrew *to aſſiſt them in the Wars*, the King commanded his daughter to give them *Moſes*; who, together with the Empire, might govern the whole Army. She taking an Oath of the King, that no injury or violence ſhould be offered him, delivered him into his hands; eſteeming it to be a great good fortune for *Moſes*, that he was called to the ſuccor of her Country: and, on the other ſide, blaming the Prieſts,

C who were not aſhamed to demand his aid and aſſiſtance, whom they had adjudged to be ſlain as their common Enemy. But *Moſes*, exhorted by *Thermuthis*, and the King, willingly took the charge upon him. Whereat the Prieſts of both Nations were very joyful: for the *Egyptians* hoped, that when by his virtue and valor he had overcome their Enemies, they afterwards might more eaſily diſpatch and murther him, by ſome treaſon and ſiniſter means; and the *Hebrews* conceived an hope, that they might get out of *Egypt*, by reaſon that *Moſes* was the General of the Army. *Moſes* therefore making haſte, before ſuch time as the Enemies had any notice that he was diſlodged, he levied his Army, and conducted them, not along the banks of the River, but through the main Land; wherein he made manifeſt his moſt admirable prudence. For the journey by Land being very

The *Egyptians* require *Moſes* to be their Captain.

Moſes marcheth againſt the *Ethiopians.*

D dangerous, by reaſon of the multitude of Serpents, (which the Country thereabouts breeds of all ſorts, and ſome of that kind, that the like thereof are not ſeen in any other place, all different in malignity, and horrible form, and ſome winged ones, who not only offend thoſe that they encounter on the earth very privily, but alſo towre very high in the Air, and hover about to hurt thoſe that are not aware of them;) he, for the ſecurity of his Army, and to the end he might march without any inconvenience, invented this marvellous and admirable ſtratagem: He cauſed two Paniers of Sedge to be made, in form of Coffers, and filled them with certain Birds called *Ibis*, who are mortal Enemies to Serpents, and before whom the Serpents flee; and ſometimes, in flying from them like Harts, they are laid hold of, and ſwallowed by them. Otherwiſe theſe Birds are managed

E and made tame, and are not harmful to any but to Serpents: of whom I will now ceaſe to write any further, becauſe the *Greeks* do already know what kind of Bird it is.

When therefore he arrived in the Country of Serpents, he let flie his *Ibis* againſt the venemous Beaſts, and made uſe of them to encounter the other. And having marched in this ſort, he ſurprized the *Ethiopians*, before they ſuſpected him; and ſuddenly charging them, he overcame them in Battel, ſpoiling them of the hope they had to conquer *Egypt*: and entring the Towns of *Ethiopia*, he razed them, and made a great ſlaughter of the Inhabitants. The *Egyptian* Army having taſted this happy ſucceſs under the conduct of *Moſes*, omitted not the purſuit; eſpecially, for that they ſaw that the *Ethiopians* were well-nigh conquered, or rather wholly deſtroyed: and in the end having driven them

The victory which *Moſes* and the *Egyptians* had againſt the *Ethiopians.*

F even to *Saba*, the chief City of *Ethiopia*, (which *Cambyſes* called *Meroe*, for the love which he bore unto his ſiſter, who was ſo called) they beſieged them. The City was ſtrong, and very hard to be aſſailed, by reaſon of the River *Nilus* which environs it round about: on the other ſide, the Rivers of *Aſtapus* and *Aſtaobora*, flow in ſo fiercely, that they could neither break the courſe of the water, nor wade over the ſtream: for the City is built in an Iſland, environed with a ſtrong wall round about, having great Ramparts betwixt the Rivers and the walls built, to reſiſt the inundations of the waters: by reaſon whereof, that the City could be very hardly taken, although the oppoſite Army had found means to paſs the water. Now, when *Moſes* was much troubled that his Army profited nothing, by reaſon that the Enemy durſt not encounter them in open field,

Saba their chief City beſieged.

G behold what a chance hapned: *Tharbis*, the daughter of the King of *Ethiopia*, beholding *Moſes* as he approached with his Army near the walls of the City, and ſeeing how valiantly he fought, and behaved himſelf, and wondring at the Exploits and Enterpriſes which

Tharbis, the King of *Ethiops* daughter, requireth love and marriage at *Moſes* hands.

The year of the world, 2400. *before Christs Nativity*, 1564.

which he made, (which was the cause that the *Egyptians*, almost despairing of their estates and liberty, were grown desperate) and how the *Ethiopians*, (not long before esteemed the Conquerors, and happy in their warlike exploits and fortunate executions) were in the greatest extremity of danger, she was surprised with love of him, and for that this passion augmented more and more in her, she sent to him seven of her most faithful household servants, to offer him her love. Which he accepted, on condition that she should deliver the City into his hands; promising her, by a solemn Oath, That when he was Master thereof, he would take her to Wife, without falsifying, or breach of his promise. The matter was no sooner motioned, but the effect followed. Having conquered the *Ethiopians*, and given thanks to God for the favours he had done him, *Moses* accomplished the Marriage, and sent the *Egyptians* back again into their Country. Who nevertheless conceived great hatred against him, the Author and cause of their safety and victories; and began seriously to consult and advise amongst themselves, how they might destroy him; suspecting lest by reason of the happy success he had had, he should begin to think of making himself Master of *Egypt*. They accused him therefore of Murther before the King, who already of himself had him in suspicion, as well through the hatred he bare him for his noble carriage and courage, whilst he was General, as also through the fear he had conceived of the destruction of *Egypt*, foretold by his Priests, who incessantly incited him against *Moses*: so that the King was upon the point to lay hands on him, and murther him.

H

The *Egyptians* seek to betray *Moses*.

I

Exod. 2. 11, *ad* 14.

But he having intelligence of these practices, escaped, and fled secretly, flying from his presence through the Desart, by which the Enemies least suspected his flight; and although at no place in his journey he found victuals to sustain him, yet overcame he his penury by his patience. And arriving near a City of the *Madians* situate upon the shore of the Red Sea, that was named by one of *Abraham*, and *Chetura*'s sons, he sat him down near a Fountain, refreshing himself, and taking his ease after his laborious journey; for it was about Noon, and the City already appeared in his sight. In this place an occasion befel, by which he both gave proof of his virtue, and found an opportunity to better his estate. For whereas the Region is much troubled with want of water, the Shepherds had a custom, to strive which of them should first possess the Pits, for fear lest the water would be quite consumed by others, before they and their Cattel had quenched their thirst. To this Fountain therefore there came seven Virgins, which were daughters of *Raguel*, otherwise called *Jethro*, the Priest, whom the Inhabitants of that place held in great estimation) who had the charge to attend their Fathers flocks; for that is the exercise wherein the *Troglodites* are wont to employ their Women. These hasted to draw sufficient water for their flocks into the troughs, expressly made to receive the water; and when in the mean time the shepherds came and surprised them, and drove away the Virgins, to the end they might be Masters of the water, *Moses* judging it a shame to himself to suffer this outrage, drove away the shepherds, who would have enjoyed that which appertained not unto them, and gave a just assistance to the dismayed Maidens; who, as soon as they were returned into their Fathers presence, told him the outrage that was done them by the shepherds, and the help that they found by the hands of a stranger, beseeching him that the courtesie which he had shewn unto them, might not be forgotten, but that he might receive some token of gratitude. The Father commending his daughters thankfulness towards their Benefactor, commanded them to bring *Moses* into his presence, to the end he might thank him according as he deserved. As soon as he was come, *Raguel* told him, That his daughters had given him to understand, how kindly he had assisted them: and having his virtue in admiration, he said, that he had not adventured himself, nor done kindness to those that were without sense of the courtesies that were shewed unto them, but unto those who were capable to give him thanks; yea, so ready to requite him, that the greatness of their requital should far surpass the measure of his humanity. He therefore adopted him for his son, and gave him his daughter *Zephora* to Wife, and made him Superintendent and Master of the flocks (in which, in those days, the wealth and riches of most Nations consisted.) *Moses* having obtained this good fortune at *Jethro*'s hands, (for such was *Raguels* sirname) he abode there with him and attended his flocks. But not long after he led his Cattel to graze near the Mountain *Sinai*, which is the highest of all those that are in that quarter, and good for pasturage, by reason of the wholsom Herbs that grow thereabouts: which notwithstanding was not fed upon before that time, because the shepherds durst not frequent it, in regard of an opinion of those that dwelt in that Country, That God inhabited that Mountain. There hapned there unto him a marvellous Prodigy, which was, that a flame of fire seemed round about him in a Bush, without offending either the green Herbs, or the Flowers, or the Boughs charged with fruit, although the flames were great and vehement. He, not a little

Hedio & Ruffinus, cap. 11. all 8.

Moses flieth to the City of *Madian*.

K

à v. 16, *ad* 19.

Moses assisteth *Raguels* daughters against the shepherds.

L

Ver. 21.

Raguel marrieth his daughter to *Moses*. *Hedio & Ruffinus*, cap. 12.

M

N

Exod. 3. 1, 2.

God appeared to *Moses* in the bush.

O

A little amazed at this unexpected spectacle, at last grew more and more so, when he heard a voice issuing out of the fire, which called him by his name; charging him with boldness, in that he was not afraid to tread upon that ground, which hitherto had been frequented by no man; bidding him to depart afar off from the flame, and content himself with that vision; for although that he was a virtuous man, yet that he ought not to be curious to make further search into the same. The same voice also told him, That the honour and glory which he obtained amongst men, was by the assistance of God: charging him to be of a good courage, and to repair into *Egypt*, for in that place he should be Captain and Guide of the *Hebrew* Nation, and should deliver the People which were there, from the outrage and servitude which they suffered. For (said the voice) they shall
B inhabit that happy Country wherein your Father *Abraham* dwelt, and they shall enjoy all sorts of blessings, under the conduct of thee and thy prudence. Moreover, it commanded him, That having brought the *Hebrews* out of *Egypt*, he should offer sacrifice of Thanksgiving, at such time as he should arrive again in that place. And such was the Oracle which he received out of the flame. *Moses* altogether ravished at that which he had both heard and seen, spake thus: *O Lord, it were madness in me, and no prudence, if I should distrust thy power, which I reverence, and which I know hath been manifested unto my Predecessors; notwithstanding, I stand in doubt, how I, who am a man of no eloquence, and of less force, should persuade my Brethren, by my words, to forsake the Country wherein they inhabit, to follow me into that Country whither I will conduct them. And although they*
C *should be persuaded, how can I force* Pharaoh *to permit them to depart from thence, by whose labours and travels the* Egyptians *are daily increased in goods and riches?* Whereupon God commanded him to trust in his assistance, and to be of good courage, and promised that if he had need of eloquence, he would bestow upon him the faculty of persuasion; or if he were driven to act any thing, that he would redouble his forces; commanding, That in confirmation of those promises he had made him, he should let fall his staff upon the ground: which having done, a Dragon began to creep upon the ground, and in turning and rouling himself, lifted up his Crest on high, making resemblance, to defend himself against those that should assail him, and then a little while after became a staff again. Afterwards he commanded him to put his hand into his bosom, and no sooner
D had he obeyed, but he drew it out altogether white, and in colour resembling Chalk: and a little while after, it recovered its ordinary colour. Moreover, he further willed him to draw water out of the next Well, and to pour it on the ground, and he saw it turned into a bloody colour. Amazed at these accidents, he was commanded to be of good courage, and assured that he should have great assistance. Moreover, that he should use these signs before all men, to the end, (saith God) that all may believe, that being sent by me, thou dost all this according to my Commandment. Furthermore, I enjoin thee, That without any further delay, thou haste into *Egypt*; and that thou travel day and night, without losing time, without delaying any more, to succour the poor *Hebrews*, grievously afflicted in *Egypt*. *Moses* having no cause to distrust that which God
E had promised him, and being confirmed by these things, whereof he was both an eye-witness and hearer, he prayed God, that if there were any occasion to express the like power in *Egypt*, he would vouchsafe to further the effect: beseeching him further, that he would not conceal his name from him, to whom he had participated the hearing of his voice, and the sight of his presence: that it might please him therefore to declare unto him his name, to the end, that when he should offer sacrifice unto him, he might call upon the same. God declared unto him his name, which before time had been concealed amongst men, and of which also it is not lawful for me to speak. *Moses* wrought these signs not only at that time, but also when or wheresoever he thought it requisite: by all which he gave further credit to the fire which had appeared unto him, and assured him-
F self, that God would be his favourable Defender, that he would deliver his Brethren, and involve the *Egyptians* in great calamities. And after that he understood, that *Pharaoh* King of *Egypt* was dead, (during whose life, he fled from thence) he requested *Raguel*, to give him leave to depart into *Egypt*, for the profit of those of his Nation; and taking with him *Sephora*, (who was *Raguels* daughter, and his married wife) and *Gerson* and *Eleazar*, his children, which he had by her, he departed into *Egypt*. Now this name of *Gerson*, in the *Hebrew* Tongue, signifieth *Foreign:* and *Eleazar* signifieth *favoured by God*; in memory, that *Moses* had escaped from amongst the *Egyptians*, by the assistance of the God of his Fathers. And as he approached near the Mountains, *Aaron*, his Brother, by the commandment of God, came forth to meet him; to whom he declared all that had
G hapned unto him in the Mountain, and that God had given him in charge. And as they passed onward of their way, the Men of great estimation among the *Hebrews* (having intelligence of his coming) came out to meet him, before whom *Moses* made use of the above-

The year of the World, 2454. before Christs Nativity, 1510.

God convinceth *Moses* and the *Israelites* by miracles, to the end they might put trust in his promises.

Ch. 4. v. 2, 3. *Moses* Rod is turned into a Serpent.
Ver. 6. *Moses* hand is made white.
Ver. 9. *Moses* poureth water on the earth, and it turneth to blood.
& v. 10. ad 25. *Moses* is sent into *Egypt*, to deliver the *Israelites*.

Hedio & Rufinus, cap. 13. all 10.

chap. 4. v. 20. *Moses* departeth from *Madian*, to go into *Egypt*.
Moses two sons, *Gerson* and *Eleazar*.

aboveſaid power of doing Miracles, by reaſon he could not perſuade them by words: H
The year of the World, 2454 *before Chriſts Nativity*, 1510. and they being aſtoniſhed at that which they had ſeen him do beyond their expectation, grew confident, and conceived a good hope of all things, ſeeing that God had a care of their ſafety. When he perceived that the *Hebrews* were ready to obey him, and that they
Moſes entertained by the *Hebrews*, ſheweth them his miracles. proteſted to follow him in all that he ſhould command them, through the earneſt deſire they had to be at liberty; he preſented himſelf before the King, who had newly undertaken the Government, and ſhewed him the great benefits he had done unto the *Egyptians*, at ſuch time as they were deſpiſed by the *Ethiopians*, who had ſpoiled all their Country, and how he had ſpared no travel, but ſuſtained all the charge of the War, as if it had been waged for his own proper Nation. On the other ſide, he opened unto him
Exod. 5. 1, 2. *Moſes* perſuadeth the King of *Egypt* to diſmiſs the *Iſraelites*. the dangers which he had unjuſtly ſuffered for his recompence. He afterwards diſcour- I
Exod. 7. 9. *Moſes* ſheweth *Pharaoh* his miracles. ſed unto him that which had befallen him near the Fountain of *Sinai*, and the talk which God had in that place with him; and the ſigns in particular which had been ſhewed unto him, in confirmation of thoſe things which were promiſed, exhorting the King not to miſtruſt or reſiſt the Will of God. The King hearing this, began to mock him: but *Moſes* made him ſee, in effect, the ſigns which he had ſhewed near the Mountain of *Sinai*. But the King, inſtead of being moved therewith, waxed angry, and grievouſly reviled him; accuſing him, for that in times paſt he fled away, for fear to be ſlain in *Egypt*, and at this preſent returned thither, under a ſubtile pretext, cloaking his Craft with Magick and Inchantment, the more to affright him. And at the ſame inſtant he called into his preſence the Prieſts of *Egypt*, to let him ſee thoſe ſigns, and to make it manifeſt, that the *Egyptians* K
were skill'd in thoſe Sciences; and that he alone was not Maſter in thoſe things, the which he boaſted to perform by Gods power, but that they were deceits and ſhadows of marvels, to deceive the multitude. Whereupon the Prieſts caſt down their Rods, and they became Serpents. *Moſes* being moved herewith, ſaid, *O King, I deſpiſe not the wiſdom of the* Egyptians; *but I proteſt, that that which I have done, doth ſo far ſurpaſs all their Magick and Art, as there is difference between divine and humane things. I will therefore ſhew you, that that which I do, is not by Inchantment, nor with a falſe appearance of verity, but by the providence and power of God.* This ſaid, he caſt his Rod on the ground, command-
Ver. 12. *Moſes* Rod devoureth the Rods of the *Egyptians*. ing it to change it ſelf into a Serpent: whereupon it obeyed, and wandring here and there, it devoured all the Rods of the *Egyptians*, which ſeemed to be ſo many Serpents; L
Exod. 5. 5, *ad* 19. and that done, *Moſes* took his ſtaff into his hand again, and it re-aſſumed its priſtine form; but the King being never the more aſtoniſhed, (but the rather incenſed at that which was done) ſaid, *That this wiſdom and ſubtilty of* Moſes, *which he uſed in diſgrace of the* Egyptians, *ſhould profit him nothing.* He commanded therefore the Overſeer of the Works, who had the Government of the *Hebrews*, that he ſhould remit nothing of their labour, but that he ſhould oppreſs them with more tedious and grievous tasks than they were wont to be put upon: whereupon (where he was wont to allow them ſtraw, to make their Tile with) he forbare, after that time, to give them that allowance; and taxing them in the day-time to follow their work, he appointed them by night to ſeek their ſtraw, doubling thereby the weight of their former labour. Notwithſtanding all M
this, *Moſes* would neither deſiſt from his purpoſe, in regard of the Kings threatning, or the continual cry of his Country-men, neither was in any ſort diſmayed thereat; but with a confident and undaunted mind, he reſolutely proceeded to reſtore his Countrymen to their deſired liberty. He therefore once again addreſſed to the King, perſuading him to diſmiſs the *Hebrews*, to the end they might repair to Mount *Sinai*, and ſacrifice to
Exod. 6. 6. *Moſes* once more perſuadeth the King to diſmiſs the *Hebrews*. God in that place: *For no leſs* (ſaith he) *hath he commanded, neither can any reſiſt his Will. That whilſt God was yet favourable to him, his own intereſt obliged him to grant the people the liberty which he demanded. That if he denied the ſame, he could not accuſe him as the cauſe of the Calamities which he ſhould draw upon himſelf by his diſobedience, when he ſhould ſee himſelf without Children, the Air, Earth, and all the other Elements become Enemies to him,* N
and Miniſters of the Divine vengeance. That nevertheleſs the people of the Hebrews *ſhould (in deſpite of their reſiſtance) depart out of their Country; but the* Egyptians *ſhould not eſcape the puniſhment of their hardneſs of heart.* The King deſpiſed theſe words of *Moſes*, and would not be prevailed upon, wherefore moſt grievous Plagues fell upon the Land of *Egypt*; all which I will particularly ſet down, by reaſon that at that time the *Egyptians* ſuffered thoſe things, which never before hapned to any other People; and likewiſe that I may manifeſt, that *Moſes* erred not in any of his Predictions: and beſides, for that it is expedient for men to learn and do thoſe things which are agreeable to Gods Will, for
The firſt plague of the *Egyptians*, water turned into blood. *Exod.* 7. 10. fear leſt he being provoked and incenſed againſt them, ſhould puniſh them for their in- juſtice. For firſt of all, by the commandment of God, the River *Nilus* was turned into O
blood, neither was it impoſſible for them to drink of it, (notwithſtanding they had no other Fountain of water) neither was the water only coloured like blood, but when

any

A any one drank thereof, it caused in him divers pains and gripings. Such was the water to the *Egyptians*, but to the *Hebrews* it seemed good and sweet in taste, without any ways changing the nature thereof. Hereupon the King (not knowing what to do, and seeing this strange accident, and being afraid, in behalf of his Subjects) permitted the *Hebrews* to depart. But no sooner was this Plague ceased, but he presently changed his mind, and would not permit them liberty to go away. For which cause, God (seeing his ingratitude, and that he would not be warned, notwithstanding he had delivered him from the former calamity) inflicted another Plague upon the *Egyptians*. He sent an infinite number of Frogs among them, which covered the whole Country; and the River was so stored with them, that they that drew water to drink, found it altogether B infected with the putrefaction of them, dying and rotting in the waters; so that the whole Country was full of filthy Mud, by reason of the Frogs that died on the same. They corrupted also their Meats, entring into their Houses, amidst their meat and drink, and creeping in their Chambers; from whence an odious stench exhaled, by reason of the multitude of Frogs that lay dead. Now when the *Egyptians* saw themselves so sore pressed with these evils, the King commanded *Moses* to depart with the *Hebrews*, whither he pleased. And as soon as he had spoken this, the multitude of Frogs vanished, and appeared no more, neither on the earth, nor in the water, but they retained their accustomed nature. No sooner was the earth delivered from this curse, but *Pharaoh* forgot the cause thereof, and retained the *Hebrews* still: and (as if he desired to experiment C yet greater miseries) he denied them that liberty which before he had granted them, rather out of fear, than good will. For this cause, God once again punished his falshood, by sending him another Plague: for a multitude of Lice swarmed on the bodies of the *Egyptians*, by which the poor men were miserably devoured; neither could they exterminate that Race either by bathings or unctions. The King troubled with this calamity, and fearing the ruine of his People, and bethinking him of the shameful end thereof, was constrained to permit the People to depart: but (after the Plague was appeased) he required, that they should leave their wives and children behind them for pledges, till their return: and by this means he provoked Gods wrath more heavily against him, in that he supposed to delude his Providence; as if it had not been D God, who (in the *Hebrews* behalf) had punished them, but *Moses*, that had plagued the *Egyptians*. For God filled their Country with divers sorts of Insects, (the like whereof, before that time, had not been seen there) which covered the earth, that it became desolate and untilled, and many persons died by them; and those that remained alive, they were infected with the poyson exhaling from the number of dead and sick bodies. But notwithstanding all these, the King still continued obstinate in his wickedness, and disobedience unto God; permitting only, that the women and men should depart, and that their children should be left behind them; but God desisted not to punish his wickedness by divers most grievous Plagues, far more tedious than the former, yea, such as were dispersed over all the People.

E For their bodies were grievously tormented with ulcers, and corrupted inwardly: and after this sort, the greater part of the *Egyptians* perished. But the King being not melted, nor mollified by this Plague, God rained down Hail upon them, (which never before that time was seen in *Egypt*; and further so great, or rather greater than that which falleth to the Northward, near the Pole Artique) though it was a considerable time of Spring, and spoiled all their fruit. After which, an Army of Grashoppers devoured all those buds and fruits which were unhurt by the Hail; so that all the hope which the *Egyptians* had of their Harvest, was utterly overthrown. These afflictions had been sufficient to persuade a man of the meanest wit (except a Reprobate) to grow wise, and make use of that which was most profitable for him. But *Pharaoh* knowing the cause of F the same, enforced himself to resist God, not only through imprudence, but malice; so that he voluntarily destroyed his poor Subjects. He therefore commanded *Moses* to lead away the *Hebrews* with their Wives; but that they should leave their substance behind them for a prey to the *Egyptians*, to recompense them for what they had lost. *Moses* answered, *That he demanded an unjust thing, since that hereby they would not have wherewith to offer sacrifice to God.* Now while the time passed in these consultations, a most dismal darkness overspread the land of *Egypt*, by reason of which, many perished after sundry manners, and others feared to run the same fate, living in the most disconsolate condition imaginable. This darkness being dispersed, after three days, and so many nights, *Moses* seeing that *Pharaoh* would not repent, nor let the people of *Israel* depart, came unto G him, and spake after this manner: *As long as you shall resist the Ordinance of God, (who commandeth you to suffer the* Hebrews *to depart) there is no means, whereby you may be exempted from these mischiefs in doing that which you do.* The King, enraged at these words, threatned

The year of the World, 2454. before Christs Nativity, 1510.

Exod. 9. 6. Another plague of Frogs.

Chap. 8. 16. The third plague, of lice.

Ver. 24. The fourth plague, venemous beasts.

Chap. 9. 3. The fifth plague, the plague.

Ver. 10. The sixth plague, botches.

Ver. 23. The seventh plague, Hail.

Chap. 10. 14. The eighth plague, Grashoppers.

Chap. 10. 22. The ninth plague, darkness.

The year of the world, 2454. before Christs Nativity, 1510.

threatned him to cut off his head, if once more he durst appear in his presence, to mo- H
tion to him any such matter. *Moses* answered him, That he would no more speak un-
to him touching this matter; but that shortly both himself, and the chiefest amongst
the *Egyptians*, would entreat him and the *Hebrews* to depart; which said, he forsook
his presence. But God intending to express that he meant yet once more to plague
the *Egyptians*, and to constrain them to deliver the *Hebrews*, commanded *Moses* to de-
clare unto the people that they should have their Sacrifice in readiness, on the thir-
teenth day of the month *Xanthicus*, to celebrate the same the fourteenth of the
said month, (by the *Egyptians* called *Pharmuth*, and by the *Hebrews Nisan*, and *Xan-*
thicus by the *Macedonians*;) and that he should lead forth all the *Hebrews*, carrying
with them all their Goods. Whereupon he who had the *Hebrews* already in a readi- I
ness to depart, and had distributed them by families, kept them in one place, and in
the same order; but when the fourteenth day was come, all of them (ready to de-
part) offered sacrifice, and with the blood of the Lamb purged their Houses, besprink-
ling them with branches of Hyssop. And after they had supt, they burnt the flesh
that remained, as being at the point to depart. Whereupon even at this day we re-
tain the said custom to sacrifice in like sort, and do call this solemnity *Pascha*, which
is as much as to say, *the passage*; by reason that on that day God leaving and overpas-
sing the *Hebrews* without harm, struck the *Egyptians* with sickness, for a Plague in the
night-time cut off all the first begotten in *Egypt*; whereupon multitudes that dwelt
round about the Palace, assembled themselves in the presence of the King, and besought K
him to let the *Hebrews* go: for which cause *Pharaoh* calling *Moses*, gave order that
they should depart the Country, supposing that as soon as they were gone, *Egypt* would
be no more afflicted with such like Plagues. Moreover, they honoured the *Hebrews*
with Presents, partly to the end they should depart with the more expedition, partly
for the neighbourhood and acquaintance sake which they had one with another. And
as they departed, the *Egyptians* wept, and repented them of the evil usage they had
shewed them; but they took their way towards *Latopolis*, at that time desart, and in
which place afterwards *Babylon* was built, at such time as *Cambyses* destroyed *Egypt*.
The third day they came unto *Beelzephon* near the Red Sea; and for that they want-
ed victuals in this Desart, they tempered their Meal with water, and kneaded it as well L
as they could, and bak't Cakes, with which they sustained themselves for the space of
thirty days: for they had brought no more provision out of *Egypt*, than enough to
serve them for that time; at the end of which they were in want of food, although
they had lived very sparingly, rather feeding for necessity, than eating to satiety. For
which cause, in memory of that want, we celebrate a feast for the space of eight days,
which we call the feast of *Azymes*, that is to say, of *unleavened bread*. But it is not
easie to number the multitude of them that came out of *Egypt*, if we consider the Wo-
men and Children; but those that were of full age, and fit to bear Arms, were in num-
ber six hundred thousand.

Ver. 28. *Pharaoh* driveth away *Moses*. *Exod.* 12. 2. *Xanthicus* amongst the *Macedons*, is *April*, as *Suidas* testifieth.

The *Hebrews* Passover signifieth a passage. *Chap.* 12. 29. The tenth plague, the first begotten amongst the *Egyptians* both men and beasts die.

33. The *Israelites* depart out of *Egypt*.

The feast of the *Azymes*.

The number of the children of *Israel*.

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CHAP.

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CHAP. VI.

The Hebrews *depart out of* Egypt, *under the Conduct of* Moſes.

The year of the World, 2454. before Chriſts Nativity, 1510.

THus the *Iſraelites* departed out of *Egypt* the 14. day of the month *Xanthicus*, 430 years after *Abraham* our Father came into *Canaan*; and in the 215 year after *Jacob* went down into *Egypt*, and in the 80 year of *Moſes* age, who had *Aaron* to his Brother, three years elder than himſelf; they carried alſo with them the Bones of *Joſeph*, according as he had commanded his Sons. But the *Egyptians* repented that they had ſuffered the *Hebrews* to depart: the King alſo was very much moved; ſuppoſing, that which was fallen upon them, had hapned by *Moſes* Inchantments; and it was concluded to purſue them. They therefore armed, and furniſhed themſelves with all their abiliments of War, intending to purſue them, with intent to bring them back, if they overtook them: for they ſaid, that God would no more be diſpleaſed againſt them, for that already they had given them leave to depart. They hoped likewiſe very eaſily to bring them under ſubjection, becauſe they were all of them diſarmed, and wearied with travel: And having inquired which way they held, they haſted to follow them, although they knew the Region was very hard to travel in; not only for thoſe that were to march in Troop, but alſo for thoſe that were to journey one by one. Now *Moſes* conducted them this way, to the end, that if the *Egyptians* ſhould repent of their diſmiſſion, and haſten to purſue them, they might receive the reward of their wickedneſs, and the breach of their promiſe. He choſe this way likewiſe, leſt the *Philiſtines* ſhould underſtand their departure, by reaſon they were diſpleaſed againſt the *Hebrews*, upon an ancient grudge which they bear them; and *Paleſtine* confines and borders upon *Egypt*: wherefore he led them not by the way that directly leadeth thither, but he intended to bring them into *Canaan*, by conducting them far about, and thorow many calamities; to the end, that afterwards he might lead them to Mount *Sinai*, there to offer Sacrifice, according to Gods commandment. Aſſoon as the *Egyptians* overtook the *Iſraelites*, they prepared themſelves to fight, truſting to the number which they had: for with them, there ſerved 600 Chariots, with 50000 Horſemen, and 200000 armed Footmen. They alſo ſtopped the paſſages where they thought the *Hebrews* might eſcape, encloſing them betwixt unacceſſible Rocks, and the Sea: on which place there abutteth a Mountain, unfrequented, by reaſon of the dangerouſneſs of the way; and by this means they excluded them from all hope of eſcape, or flight: for on the one ſide they were ſhut in by the Mountain that extended it ſelf even to the Sea: and on the other ſide, by their Camp, pitched and embattelled before their faces, to cut them off from the Champion, if ſo be they intended to flie that way. Seeing therefore that they were in no ſecurity, but were hemmed in by the ſtraitneſs of the place, and by reaſon of want of proviſion, could not endure a ſiege, nor yet find any ways to flie from their Enemies; neither, although they greatly deſired to fight, had they means to defend themſelves, becauſe they were diſarmed. Finally, perceiving that there was no hope of ſafety left them, but only by their abject ſubmiſſion, they began to accuſe *Moſes*; forgetting thoſe Prodigies which God had done to ſet them at liberty: and their incredulity proceeded ſo far, that they were upon the point to ſtone *Moſes*, and voluntarily to yield themſelves ſubject to their former Thraldom. For they were much moved by the Tears of their Wives and Children, who expected nothing but death, ſeeing themſelves begirt with Rocks, Seas and Souldiers, and left deſtitute of all hope of flight. But although the multitude were exaſperated againſt *Moſes*, yet ceaſed he not to take care of them, and to have recourſe to God; recounting to them what he had ſaid in times paſt, touching their deliverance; and aſſuring them, that after ſo many Miracles, God would not ſuffer them to be ſubjected or overthrown by their Enemies. And ſtanding up in the midſt of them, he ſaid, *If your affairs had hitherto been managed by men only, it were not amiſs in you to diſtruſt them, leſt hereafter they ſhould not bring them to their determined and your deſired iſſue. But in that at this time you diſtruſt the Providence of God, this ſheweth you to be without ſenſe, or underſtanding; conſidering it is he that hath made you ſee all thoſe things which he promiſed you by me, concerning your deliverance, even at that time when you your ſelves expected it not: you rather ought to hope, that God will help and aſſiſt you in theſe difficulties, who hath brought to paſs, that you are now in this ſtrait, to the end that when he ſhall have delivered you from theſe extremities, from which neither you your ſelves, nor your Enemies ſuppoſe you can eſcape, he may ſhew his power and providence in your behalf: for God is not accuſtomed to yield his favourable aſſiſtance, when the dangers are only eaſie and ſupportable; but in thoſe wherein all humane hope is loſt and extinct. Therefore reſt your ſelves, your fortunes upon ſuch an Helper, who can make great things ſmall, and the ſtrongeſt feeble. Fear not the force and power of the* Egyptians; *and though you have the Sea, and Mountains before you, which permit you not to flie from them, deſpair not of your lives: for God (if he pleaſe) can turn the Mountains into Plains, and change the Sea into dry Land.*

Exod. 14. 1, 7, 9. The time of their departure out of *Egypt*.

Hedio & Ruffinus, cap. 14. The *Egyptians* purſue the *Hebrews*.

Why *Moſes* conducted them thorow *Paleſtine*.

The *Iſraelites* are encompaſſed by the *Egyptian* multitudes, and depart to the Red Sea. *Exod.* 14. 16.

Ver. 11, 12. The perplexity of the *Iſraelites*, being encloſed by the *Egyptians*.

Ver. 13. *Moſes* exhorteth the people to put their truſt in God.

Ver. 13. When God is moſt ready to help us.

CHAP.

CHAP. VII.

The year of the world, 2454. before Christs Nativity, 1510.

The Hebrews *are pursued by the* Egyptians, *the Red Sea divideth it self, and giveth passage to the* Hebrews, *but overwhelmeth the* Egyptian *Army.*

THis said, he conducted the *Hebrews* towards the Sea, in the sight of the *Egyptians*; who being very much wearied with pursuit and travel, thought best to forbear the *Exod.* 14. 15. Combate till the next day. But when *Moses* was arrived upon the bank of the Sea he took his Rod, and called upon God, and implored his aid and succor in these words: *O Lord, Thou too well knowest, that it is impossible for us by humane force or policy, to escape these extre-*
Moses prayer unto God. *mities: but thou art he only that canst save this company, who have forsaken* Egypt, *following* I *thy Commandment. And since of our selves we have not any hope or means, we only recommend our selves unto thy Providence, being assured that by that means only we can be delivered from the pursuit and fury of the* Egyptians: *Send us therefore speedily thine assistance, to the end that thy Power may be known in our weakness. Relieve, encourage, and hearten thy People, assuring them of their safety, who through their distrust have sinned against thee: we are environed with difficulties, which notwithstanding thou canst make ease. For the Sea is thine, and this Mountain that incloseth us; which shall open, and the Sea divide it self, if thou commandest. We*
Ver. 21. The Red Sea divideth it self. *may likewise flie thorow the Air, if it please thy Power to deliver us in that manner.* Having made his Request unto God after this manner, he struck the Red Sea with his Rod; which suddenly dividing it self at the stroke, and retiring backwards, left a dry passage K thorow the midst thereof, for the *Hebrews* to escape. *Moses* seeing how God had heard his Prayer, and how the Sea had left its Chanel, he first of all entred into the same, and
Ver. 22, 27. The *Hebrews* pass thorow the Red Sea, the *Egyptians* are drowned therein. commanded the *Hebrews* to follow him, marching thorow that way which God had by his Divine Power provided for them, willing them to rejoice at the danger which attended their Enemies, and to give God thanks for the unexpected succors he had sent them: whereupon they were not negligent, but marched boldly forward. At first the *Egyptians* supposed them mad, and that they cast themselves headlong into manifest perdition: but when they perceived that they were entred a good way without hurt, and that they encountred no danger or lett, they dislodged, and followed them, believing the Sea would have given them passage also; and having set their Horse in the Vauntguard, they entred L into the Sea. But the *Egyptians* having spent some time in arming themselves, the *Hebrews* in the mean while got to the opposite shore, without any disturbance; which made their Enemies more bold, supposing that no evil should happen unto them. But they knew not that God had made this path expresly for the *Hebrews*; but entred the same, as if it had been a common beaten way, forgetting that it was made to save the *Hebrews* from danger, and not themselves, who sought to destroy them. But assoon as all the *Egyptian* Army was entred, the Sea returned to his old course, and with winds and waves overwhelmed the *Egyptians*. The showres from Heaven fell upon them, vehement Thunders ratled from the Air, intermixed with flashings and lightnings. In brief, there was nothing that by the wrath of God could be inflicted upon men, which at that time hap- M ned not unto them. For, besides all that which hath been spoken, an obscure and dark night surprized them, in such sort as they were all of them drowned, and there remained not one of them to bear back the tidings of their misfortune. The *Hebrews* could not contain themselves, for the joy they conceived at this their unexpected deliverance, and the total ruine of their Enemies: when they saw that they who designed to make them slaves again perforce, were exterminated, and that God had been so visibly assistant unto them. When they had escaped this danger, and perceived that the Enemies were punish-
Exod. 15. 1. The *Israelites* with *Moses* sing Songs for their deliverance. ed, after such a manner, as the like punishment had never been heard of amongst men; they all of them, during the whole night, sung Hymns and Songs of Thanksgiving. *Moses* likewise composed a Song in Verse, containing the Praises of God, and a Thanksgiving for N the favour he had done unto them. All these things have I particularly declared, according as I have found them written in Holy Scriptures. Neither ought any man to marvel at this so wonderful a Discourse, that thorow the Sea there should be a passage found to
The Sea of *Pamphylia* divided it self, for *Alexanders* Souldiers to pass there thorow. save so many persons in times past, and they rude and simple, whether it were done by the Will of God, or it chanced of it self; since not long time ago, God so thinking it good, the Sea of *Pamphylia* divided it self to give way to *Alexander*, the King of *Macedon*'s Soldiers, having no other passage to destroy the Empire of the *Persians*. The next day the *Egyptians* Arms, carried by force of the stream, were cast ashore where the Army of the
The wind and tide drive the *Egyptians* arms into the *Hebrews* Camp. *Hebrews* was encamped: which when *Moses* perceived that it was done by the Providence of God, to the intent they might not be disarmed, he gathered them together, and fur- O nished the *Hebrews* therewith; and afterwards led them to Mount *Sinai*, to sacrifice to God, and to give him thanks for their deliverance, in the behalf of the People, according as he himself had before commanded.

THE

A

The Third Book of the HISTORY of the *JEWS*; Written by *FLAVIUS JOSEPHUS.*

The Contents of the Chapters of the Third Book.

1. *How* Moſes *conducted the People out of* Egypt *to Mount* Sinai.
2. *Of the ſlaughter of the* Amalekites, *and their Confederates*; *and of the prey which the* Iſraelites *attained thereby.*

B 3. Raguel's *counſel unto his Son-in-law*, Moſes.

4. Moſes *aſcending the Mountain of* Sinai, *bringeth down the Tables of the Ten Commandments, which he had received at God's hands, to the People.*
5. *Of the Tabernacle made by* Moſes *in the Deſart, reſembling a portable Temple.*
6. *Of the Ark wherein* Moſes *incloſed the Tables of the Law.*
7. *Of the Golden Table and Candleſtick, and of the Altars of the Tabernacle.*
8. *Of the Apparel both of the High Prieſts and the Inferiours.*
9. *Of* Aaron's *Prieſthood, and of that which was ordained as touching the Feaſts and Sacrifices.*
10. *The Laws of Sacrifices and Purifications.*

C 11. *The Laws and Cuſtoms of War.*

12. *Sedition againſt* Moſes, *by reaſon of the want of Victuals: and the puniſhment of the Seditious.*
13. *Of the Spies, who having ſeen and ſearched the Country of* Canaan, *and the returning back again to the* Iſraelites, *amated them with fear.*

CHAP. I.

How Moſes *conducted the People out of* Egypt *to Mount* Sinai.

D THE joy which the *Iſraelites* had to ſee themſelves thus deliver'd by the help of Almighty God, was not a little diminiſht, by the wearineſs and tediouſneſs of the difficulties which they endured in their travel towards the Mountain of *Sinai*: by reaſon that the Country was a Deſart, and uninhabitable, deſtitute of Victuals and Water; and not only barren of what ſerves for the ſuſtenance of Men, but alſo everywhere wanting Paſturage and proviſion for Cattel: ſo that they were conſtrain'd to bear with them the water which they had drawn before they entred the Deſart, according as their Captain and Conductor had commanded them: which being ſpent, they dig'd Pits, out of which they drew water with great difficulty, by reaſon of the hardneſs of the ground: and further, the water which they found in thoſe places was bitter, and no ways fit to drink;

E and, which was worſe, very little in quantity. Travelling onwards of their Journey after this manner a long time, they arriv'd about Evening in a certain place, which by reaſon the waters were brackiſh, they called *Marah*, that is to ſay, *Bitterneſs*. There, wearied with Travel, and their Proviſion failing them, they began to be pinch'd with neceſſity, ſo that they reſolv'd to ſtay in that place; and the rather, in that they found a certain Pit there, which although it were inſufficient to ſatisfie ſo great an Army, yet for that they found it in that Country, it yielded them no little conſolation. For they were given to underſtand, that if they travelled onwards, they ſhould find no water; and for the water of that Pit, it was ſo bitter and unfit for drinking, that it neither was agreeable to the taſte, nor ſupportable for their very Cattel. Whereupon *Moſes* ſeeing

F them ſo diſcomforted, and not knowing how to ſatisfie them, in that he had not to deal with an Army or Enemy, whom he might repel with Valour; but that hunger and thirſt alone reduc'd all this great multitude of Men, Women and Children, to great diſtreſs; he was greatly perplex'd, and reſented in himſelf the calamity of them all, as if it had been all his own: for all of them had their recourſe unto him, and to no Man elſe; the Women beg'd for their Children, and the Husbands intreated for their Wives, beſeeching him to take compaſſion of their diſtreſs, and to furniſh them with ſome means to eſcape their miſery. He addreſſed himſelf therefore in moſt humble manner to Almighty God, praying that it would pleaſe him to amend the evil quality of the water, and to make it potable. Which grace and favour he no ſooner obtain'd, but he took a

G piece of Wood, which he cleft in two, and caſt into the Pit; giving the *Hebrews* to underſtand, that God had heard their Prayers, and that he had promis'd to give them the water they deſir'd, if ſo be they would obey him, and with alacrity and diligence per-

The year of the world, 2454. *before Chriſts Nativity*, 1510.

The *Iſraelites* in the Deſart are diſtreſſed for want of water, v. 1, 2, 3.

Marah ſignifieth bitterneſs. *Exod.* 15. 23.

Ver. 15. *Moſes* beſeecheth God to change the bitter waters into ſweet.

The year of the World, 2454. before Christs Nativity, 1510.

form that which should be commanded them. And when they were inquisitive what they ought to do, to the intent the water might be changed; he enjoined every one of them that was of best strength and ability amongst them, to draw water; giving them to understand, that so soon as they had drawn out great store of water from the Pit, the rest that should remain, would be very good and convenient to be drunk. They obey'd, and the water agitated and purifi'd by often drawing, became potable, and refresh'd the weary multitude. Hereupon dislodging from that place, they came to *Helim*, a Country that afar off seem'd very pleasant, by reason that it was planted with Palm-trees: but the nearer they approached it, the more tedious they found it, (for there were no more than Seventy Palm-trees in that place, and they not very tall, or well-grown, by reason of the dryness and barrenness of the Soil.) They found also twelve Springs there, which were so small, that they did not flow, but only drop. Whereupon falling to dig up the Sand, they could light of no Veins of Water; and if perhaps any little appear'd, it was so troubled by the Sand, that it became unfit to be tasted: neither did the Trees bear any store of Fruit, by reason of the want of Water. For which cause, the whole multitude began to murmur against their Guide, ascribing all the cause of their Calamities and Miseries unto him. For having marched for the space of thirty dayes, they had consum'd all the provision which they brought with them; and conceiving that there was no remedy, they were wholly overwhelm'd with despair. Considering therefore only the evil which was before their eyes, and forgetting the marvels which God, by the Ministry of *Moses*, had made them both see and partake, they conceiv'd indignation against him, and were ready to stone him to death, as if he had been the Author of that calamity which oppressed them. But he perceiving the multitude so enraged, and incensed against him, strengthned himself in God; and warranted by the testimony of a good Conscience, and the uprightness of his actions, he came out into the midst of those who revil'd him, and had gather'd stones to cast at him. And for that he was adorn'd with a singular grace and majestick countenance, and endued with pleasing eloquence, he began to appease their wrath; exhorting them to bear their present difficulties, by remembring their forepassed blessings; and not to permit the Travel which they endur'd at that time, to drive out of their remembrance the graces and favours which they had receiv'd at God's hands. He willed them likewise diligently to expect their deliverance from that extremity, by the Providence of God: who (as it seem'd) made trial of their patience and gratitude; and whether they kept in remembrance those things which had hapned unto them; or whether forgetting their forepassed pleasures, they would suffer themselves to be swallow'd with their present misery. He willed them therefore to take heed, lest through their impatience and ingratitude, they should be found unworthy of God's favour, if they neglected his Will, by whose direction they were brought out of *Egypt*, and threatned and hated him, who was God's Minister; especially since hitherto they could no ways complain of him in any thing which he had undertaken to execute by the Commandment of God. Then reckon'd he up particularly unto them, how the *Egyptians* were plagued and destroyed, whil'st contrary to God's Will, they endeavour'd to detain them: how the same River, which of it self was bloody and unprofitable to drink of, to themselves became both sweet and potable: likewise, how the Sea retir'd it self, and further'd both their flight and passage, wherein they saw themselves secure and free from danger; and contrariwise, their Enemies destroy'd, overthrown, and drowned: and how, even until that day, being disarm'd, they were by God's providence both furnish'd and fortified abundantly. Moreover, how often God had deliver'd them from apparent death and danger, besides all mens opinion; who always Omnipotent, gave them at that time not the least cause to despair of his assistance. For which cause, they ought to suffer all things patiently, and to imagine with themselves, that the succour, although deferred, was never too late, which was receiv'd before such time as the danger had prevail'd: and so to think, that God contemn'd not their perils, but made trial of their fortitude and constancy, to see whether they were able and willing to endure the want of meat and drink: or rather, whether after the manner of brute Beasts, they had rather return to the yoke of servitude, to be fed only to be made the better able to endure labour. As for himself, he nothing fear'd his life (because that being unjustly slain, no evil could happen unto him) but that he was careful of their safety, lest lifting up their hands to stone him, they should oppose themselves against God and his Commands. Thus pacifi'd he them, and asswag'd the fury they had conceiv'd to endanger his life: and so much prevail'd he, that they repented of that Enterprize whereby they sought to destroy him. And for that he knew that they had some reason to be thus mov'd, he address'd himself to prayer and supplication: and ascending a certain Rock, he desir'd God's help to relieve their infirmities, wants and affliction, (in whose hands only the salvation

Exod. 15. 1. The *Israelites* came to *Elim*, where they began to murmur against *Moses*, for want of sustenance.

Exod. 16. 3. *Exod.* 15. 1. *to* 22. *Moses* exhorteth the people to remember those benefits they had received at God's hands.

Moses reckoneth up unto the people all the benefits which God had done unto them.

Moses imp'oreth God's help.

of

A of the people consisted ;) beseeching him in mercy to forgive the people, being exasperated with extream miseries, and by reason thereof distracted and withdrawn from their duty. Whereupon God promis'd him to have care of the people, promising him to send them a speedy and present deliverance. Which when *Moses* understood, he came down to the multitude; who perceiving joy in his countenance, by reason of those promises which he had receiv'd from God, exchang'd their doleſome lamentations into gladness. He therefore standing up in the midst of them, told them, that he brought unto them a most speedy remedy for their necessity. And not long after, a number of Quails (which about the gulf of *Arabia* multiply and encrease more than any sort of Birds) flew cross the Sea; and being wearied in their flight, came and fell amidst the Camp of the *He-*
B *brews*; who caught them, as a provision prepar'd for them by God, and sent to relieve their Famine. Whereupon *Moses* once more addressed himself to call upon God, yielding him thanks for the present and future good he had promis'd him. The people being after this manner fed and refreshed, were soon after supplied with a new kind of food. For as *Moses* stretched out his hands, and pray'd to God, a dew descended from Heaven, which thickned betwixt his hands: and for that he suppos'd it to be another kind of sustenance sent them by God, he tasted the same, and found it very pleasant. Then addressing to the people, who knew not what it was, but thought it to be Snow which fell in that place, according to the season of the year, he told them, that it was no ordinary dew falling from Heaven, as they suppos'd, but that God had sent it them, for
C the preservation and nouriture of their bodies: and having eaten thereof before them, he gave them of it, to the end he might strengthen their belief; who tasting the same in like manner as he had done, were greatly refresh'd with the sustenance: for in sweetness and pleasure, it equal'd *Honey*; in odor, *Bdellium*; and in form and greatness, the grain of *Coriander:* whereupon, every one gather'd of it. And *Moses* commanded that every one of them should particularly gather every day but the measure of an *Assaron*, which is the tenth part of an *Epha*; which was done, lest the weaker should want, whil'st the stronger, through avarice, gather'd more than suffic'd them. And if any one, contrary to the command, gather'd more than was permitted, although he toiled and travelled more than any of them, yet was his portion no ways encreas'd by that means.
D For whatsoever (beside the appointed measure of the *Assaron*) remained till the next morning, was of no value, but became bitter and full of Worms. So divine and admirable was this kind of food, and of that nature, that whoso had sufficient thereof, needed no sort of sustenance. Moreover, even in these our days, there falls in that Country a dew like that, which God, in favour of *Moses*, sent for the peoples sustenance. The *Hebrews* call it *Manna*; for in our Tongue, *Man* is an Interrogation, signifying, *What is that?* Thus liv'd they joyfully, being sustain'd by this kind of meat sent them from Heaven, and us'd the same for the space of forty years, during the time they were in the Desart. But afterwards when they were dislodg'd from that place, and encamped near to *Raphidim*, they were extreamly troubled with thirst; for upon their first arrival, they found
E some few Springs, but afterward they found the land wholly destitute of Water. They therefore once more were incens'd against *Moses*. But he withdrawing himself apart from the fury of the people, betook himself to God in Prayer; beseeching him, that as he had given them food in their necessity, he would now also give them drink, since they were ready to perish with thirst; and praying him to provide them drink also, otherwise their meat was unprofitable to them. God presently granted his Prayer; promising *Moses*, that he would give him a Fountain, and abundance of Water, from that place from whence he least expected it. To which end, he commanded him to strike with his Rod the Rock which was there hard by, and promis'd to make the water come forth immediately, so that the people should have sufficient without taking pains to
F seek for it. Which command when *Moses* had receiv'd, he return'd to the people, who expected him, and had their eyes fix'd upon him, with great impatience, as he descended from the Rock, where he had made his Prayer. No sooner was he arriv'd, but he told them that God would deliver them from the necessity wherein they were, and would graciously grant them an unexpected relief, by causing a stream suddenly to break from that Rock. But they being amaz'd at that which they heard, and doubting, lest tyred with thirst, and spent with journeys, they should be enforc'd to hew and cleave the Rock; *Moses* struck the same in such sort with his Rod, that it divided asunder, and there issu'd out most clear and pure water in great abundance. The people were greatly astonish'd at this so strange accident, and no less rejoyced. They fell to drink of the Water, and
G found it very sweet and pleasant, as being a miraculous Water, and a Present of the goodness, divine bounty and power of God. For this cause they highly esteem'd *Moses*, seeing that God had honour'd him in this sort; and they acknowledged God's Provi-

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Cap. 16. 13. God sendeth Quails into the *Hebrews* Army.

God feedeth the *Israelites* with Manna. *Ver.* 14.

Ver. 16. A Commandment, how much Manna should be gathered.

Manna, what it signifieth. *Exod.* 17. 1. The *Israelites* fed forty years space on Manna.

The *Israelites* arrive at *Raphidim*, and are troubled with thirst. 3.

Moses striketh the Rock with his Rod, and there issueth water.

dence, offering Sacrifices, and humbly thanking him for the care he had over them. H
The Holy Scripture which is kept in the Temple, teſtifies that God foretold *Moſes*, that Water ſhould in this ſort iſſue from the Rock.

CHAP. II.

How the Amalekites *and their Aſſociates were overcome, and how great a Prey the* Iſraelites *obtained thereby.*

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BUT when the Renown of the *Hebrews* was become great, and ſpread abroad in all parts, it came to paſs, that the Neighbouring Nations were in very great fear I of them: whereupon (ſending Ambaſſages the one unto the other) they mutually conſpir'd to expel, and, if poſſible, utterly extirpate the whole people.

Hedio & Rufinus chap. 2. *Exod.* 17. 8, 9. The *Amalekites* war againſt the *Iſraelites.*

Amongſt the reſt, thoſe of the Country of *Cobol*, and the City *Petra*, who are call'd *Amalekites*, (a Nation very Warlike, and more active than the reſt) were the chief Agents in this Expedition: whoſe Kings both encourag'd one another, and ſtir'd up the Neighbour Nations to the *Iſraelites* deſtruction; telling them, that a Foreign Army, flying from the thraldom of the *Egyptians*, had invaded their Country, whoſe multitudes were not a little to be ſuſpected; counſelling them (before they had gather'd head, and recover'd more means, and a Country to dwell in, and grew more confident, by their forbearance) to charge them firſt, rather than to expect their increaſe, and ſo to K oppreſs them; eſteeming it a better point of wiſdom, to repreſs their inſolency and forwardneſs in the Deſart, than to expect whil'ſt they were poſſeſs'd of ſtrong and rich Cities. For this (ſaid they) is the part of wiſe men, to reſiſt the beginnings of power of their Adverſaries, and not to expect, till by daily Exploits they more and more increaſe; and rather to provide to prevent, than deliver themſelves from peril. After theſe Ambaſſages, it was decreed by general Council, That they ſhould endeavour to invade and aſſault the *Hebrews*. Theſe determinations and deſigns of theirs, troubled *Moſes* very much, for that he expected no Hoſtility. When therefore he perceiv'd that the people were affrighted and amaz'd, to ſee themſelves (being wholly unprovided) to be charg'd by ſo ſtrong and well-furniſh'd an Army, he re-comforted them, and will'd L them to bethink themſelves of God's promiſes, who by his power had ſet them at liberty; aſſuring them, that they ſhould overcome all thoſe that made head againſt them, to deſtroy them; wiſhing them to think, that though they were inferiour to their Enemies in Weapons, Wealth, and Munition, and the like; yet ſince they had God to friend, and ready to fight for them againſt their Enemy, they ought to be of good courage, as being furniſh'd with more than humane ſupplies. Alledging further, that they were not ignorant how great an Aſſiſter God was, having had ſo often tryal of his goodneſs in their greateſt dangers, as an Enemy to their Enemies, and favourable to their proceedings: which favour of his he moſt manifeſtly expreſs'd, by his miraculous deliverance of them from hunger and thirſt; by procuring them free eſcape, when they were ſhut in by the Sea M and Mountains: And that which ſhould moſt animate them to the Fight and Victory, was, That if they came off victorious, they ſhould want nothing that appertain'd to a more commodious and peaceable life. *Moſes* thus having encourag'd the people by his words, call'd unto him the chiefeſt of the Tribes, and every one of them that had the charge of them, both in private and publick Aſſembly, commanding the younger to obey the elder, and the Elders to be obedient to their General. Hereupon the people contemn'd their danger, and were deſirous of Fight, hoping that this Conflict would prove the end of their Calamities. For which cauſe, they earneſtly deſir'd *Moſes* to lead them forth againſt the Enemy, and not to dull the alacrity of the Souldiers by any untimely delay. Whereupon (chuſing out among the whole multitude ſuch as were N moſt fit for War) he appointed the Son of *Naves* the Ephramite, to lead them, a Man Valiant in Arms, and prudent in Counſel, and of great Piety, as having been train'd up therein by *Moſes* his Maſter. He alſo in ſuch ſort deſpiſed certain Bands, that he might not be cut off from Water: he left ſo many as might guard the Camp and weaker Company. Thus ſtood they all Night long in Arms, expecting only the Signal of their General, and the Order of their Captains, to attack their Enemies. On the other ſide *Moſes* ſlept not, but inſtructed *Joſuah* how he ſhould conduct the Army. And as ſoon as the day appear'd, he encourag'd *Joſuah* to ſhew himſelf ſuch an one in that Battel, as both the place wherewith he was honour'd, and the Cauſe for which they fought, requir'd; wiſhing him, by his Proweſs and good Conduct, to give Life and Courage to his Souldiers O that follow'd him. He likewiſe exhorted the chiefeſt of the *Hebrews* in particular, and in general heartned and emboldned all others that entred the Battel.

Ver. 9, 10. *Moſes* encourageth the people to expect nothing but victory.

Ver. 9. *Joſuah* made Captain over the *Iſraelites.*

And

A After he had thus disposd the Army, and given all necessary orders, he, committing the Army to God's protection, and *Joshuah*'s conduct, retir'd upon a Mountain. Then encountred the Armies on both sides, and every one fought most valiantly; neither wanted there encouragement on either side. And as long as *Moses* lifted up his hands, the *Hebrews* had the better against the *Amalekites*. But for that he was unable continually to support the same, (and because he observ'd, that as often as he held down his hands, so long the Enemies drove the *Israelites* to retreat) he willed his Brother *Aaron*, and *Uron* his Sister *Maries* Husband, to stand on each side of him, and sustain his hands. Which when they had perform'd, the *Hebrews* by main force overcame the *Amalekites*; so that all of them had been slain, if the Chase had continu'd, and had not been cut off B by the approach of the night. Thus our Ancestors obtain'd a most happy and advantagious Victory: For besides the glory they got in having overcome so potent Enemies, and cast a terror into the hearts of the Nations round about, to whom they have ever since been formidable, they became Masters of the Enemies Camp, and both in general and in particular got Riches; whereas before that time they had not necessary means to maintain themselves. And this Victory of theirs, was the cause of their very great good fortune, not only for the present, but also for the time to come: For not only had they their Enemies bodies under their subjection, but also their spirits, so as they were fear'd by all the Nations round about. And they multiplied both in strength and riches; for there was a great quantity of gold and silver taken in the Camp. Divers C Vessels likewise, and Tables of Brass were found therein: likewise great quantity of Tissue-work, and excellent Furniture for War. Moreover, they had all their Baggage, Tents, Harness, and Horses, and generally, the whole provision of an Army became their prey. Thus ended this Battel. The success whereof so exalted the courage of the *Israelites*, that they thought henceforward nothing would be unpossible to them. The next day, *Moses* caused the Enemies that were slain, to be rifled, and the scatter'd Arms of those that fled to be gather'd up. He honour'd them also, that had bravely demeaned themselves in the Battel, and praised the Captain *Joshuah* in publick; whose honour was confirm'd by the applause of the whole Army. There was not one *Hebrew* that perished that day: though so many of the Enemies were there put to the Sword, as their D number cannot be express'd. He offer'd likewise a Sacrifice of Thanksgiving unto God, and erected an Altar unto him, and dedicated it *To God, the Victor*. He prophesied moreover, that all the *Amalekites* should be utterly extinguish'd, so that none of them should be left alive, in that they had assaulted the *Hebrews*, and that in the Desart, and at such time as they were in affliction. After which, he made a Feast for the General, to testifie the joy he had for his Victory. This Issue had this Battel, which was the first that they fought after their departure out of *Egypt*. But as soon as *Moses* had celebrated a Feast in memory of the Victory, to the end he might give the *Hebrews* some refreshment after the Battel, he caused them to march in aray; for now the Arms gotten from the Enemies, being given to those that wanted, there were more armed Souldiers than before. E Thus passing onwards by little and little, they arriv'd the third month after their departure out of *Egypt*, near to the mountain of *Sinai*, where (as before is declar'd) *Moses* saw the Vision in the Bush, with other Wonders.

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Ver. 13. The *Israelites* recover a great prey in the Camp of the *Amalekites*. The distribution of the spoils and prey.

The prediction of the utter ruine of the *Amalekites*.

The *Israelites* come to the mountain of *Sinai*.

CHAP. III.

What counsel Raguel *gave to his Son-in-law,* Moses.

F WHen *Raguel*, *Moses* Father-in law, understood of this his good success, he came with great joy to *Moses*, with purpose to salute him, his daughter *Zephora*, and her children: who (greatly rejoycing at his arrival) offer'd a Sacrifice to God, and feasted the People, near the Bush that could not be consum'd by fire; and in the Banquet, the People were ranked according to the order and place of every Family. But *Aaron*, with *Raguel*, and all the multitude sung praises to God, ascribing to him both the means and manner of their liberty. They also spake much in honour of *Moses*, by whose virtue all things had so fortunate an Issue: and *Raguel* particularly celebrated the honour of the People, and *Moses* their Governour, by whose prudence so many good and valiant men were guided. The next day, *Raguel* seeing *Moses* oppressed with the multitude of business, (by reason that he decided all their differences that were brought to him; as G all were out of an opinion of his ability and integrity, so that even they that were condemned by him, endur'd the Verdict patiently, knowing that their Cause was by him decided rather by the rule of Justice, than by Interest or Affection) he for that time kept silence,

Hedio & Ruffinus, chap. 3. *Exod.* 18. 1, 2. *Raguel* cometh to *Moses* to the Desart of *Sinai*.

Hedio & Ruffinus, chap. 4.

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silence, (being loth to hinder them, who pretended to receive benefit by the justice of his Son-in-law.) But when he found him at convenient leisure, he took him apart, and told him privately what he ought to do; counselling him to discharge himself of that trouble, concerning affairs of so little consequence, and to reserve only to himself those of the greatest importance, and which concern'd the publick estate of them all. There being divers persons amongst the *Hebrews* to be found, capable and sufficient to hear and determine the ordinary Pleas; but for those which regarded the general good of the People, he alone was fit to undergo the burthen of them. *Knowing therefore* (said he) *thy vertue, and how worthily thou hast behaved thy self toward the People, being the Minister of God, for their safety; suffer them to determine amongst themselves those differences that arise amongst them, and reserve thy self wholly to intend the service of God, to the end thou may'st more easily assist the People in their important necessities. If therefore thou give'st credit to my counsel in humane affairs, thou shalt muster thy whole Army, and establish Chiefiains, that shall command over Ten thousands, and thousands, and five hundreds, and over fifties; and shalt ordain Governours over them, who dividing them by thirties, twenties, and tens, may conduct and rule them. And let some be appointed amongst them, who may receive Titles, according to the number and names of those they commanded; who being approved by the whole company, to be of good fame and upright conscience, may hear and determine all their differences. And if any controversie shall fall out amongst any of them in authority, they shall refer the deciding of that difficulty to thee. By this means neither shall any of the* Hebrews *be defrauded of his right, and thou thy self serving God without molestation, may'st render him more and more favourable unto thine Army.*

Exod. 18. 13, 14. *ad* 24. *Raguel,* otherwise called *Jethro, Moses* father-in-law, counselleth him to choose Judges amongst the *Israelites.*

Hedio & Ruffinus chap. 5. *Ver.* 24. *Moses* alloweth his father-in-laws advice.

This counsel of *Raguel* highly pleas'd *Moses,* so that he order'd all things according to his advice; not concealing the Author of it, nor attributing it to himself, but declaring publickly to all men, that his Father-in-law was the Inventor thereof. He hath likewise written in his Books that *Raguel* was the Author of this Government: accounting it no less honour, to attribure praise to those that deserve it, than shame to usurp upon another mans merit; so that hereby you may conjecture his virtue: of which, hereafter, in many places we have more to say. *Moses* afterwards assembling all the People, told them that he would ascend the mountain of *Sinai,* to talk with God; to the end, that he might afterwards return to them, and impart to them whatsoever good things he should receive from him on their behalf. He likewise commanded them to pitch their Tents about the mountain, and to have it in reverence, by reason of the presence of God.

CHAP. IV.

Exod. 19. Moses *ascends the Mountain, and receives the Tables of the Ten Commandments from God, and gives them to the People.*

Hedio & Ruffinus chap. 6. *Moses* ascendeth the mountain of *Sinai. Exod.* 19. 2, 3, 4. 14, &c.

THis said, he ascended the mountain *Sinai,* (which is the highest, beyond comparison, of all that Country; and which, by reason of its steep and inaccessible ragged Rocks, is not only unfrequented by men, but also cannot be beheld, without some fear.) Besides, it being reported, that God commonly dwells on the same, it is held sacred by the Inhabitants, and dreadful and inaccessible to all that behold it. But the *Hebrews,* according to the commandment of the Prophet, removing their Tents, pitched them at the foot of the Hill, being full of hope of the favours which he had promised them to obtain of God for them. And in the mean space, while they expected their Guide, they kept Holy-day, and feasted, and purifi'd themselves for the space of three days, with all sorts of purification, and abstinence from the Company of their Wives, as *Moses* had commanded them. They besought God also, that he would favourably receive *Moses,* and by his means bless them with the favours of which he had given them hope. They banquetted also in great pomp, and their Wives and Children were richly attired. Now, on the third day, before Sun-rising, a Cloud cover'd all the *Hebrews* Camp, (a thing before-time unseen by them) and environ'd all the place where they had pitched their Pavilions. And though all the rest of the Country had a clear and untroubled Sky, yet thereabout violent Winds were rais'd, which hideously roared, and a tempestuous Rain succeeded them; and Thunderclaps dreadful to hear, and Lightnings horrible to behold, signifi'd that God was there present. Let those that read this, judge thereof, as it shall please them: as for my self, it is not any ways lawful for me to depart in any sort from that which is written in Holy Scripture. That which the *Hebrews* both heard and saw, being strange and unaccustomed to them, troubled them greatly.

Horrible Lightnings about the mountain of *Sinai,* v. 16.

Further-

A Furthermore, the report that was publish'd touching the mountain, That God dwelt on the same, marvellously amaz'd their spirits. They therefore sad and pensive, contain'd themselves within their Tents, thinking that *Moses* was destroy'd by the wrath of God, and expecting no less misery themselves. But whilst they were thus troubled in mind, *Moses* presented himself to them, (with a countenance full of pleasing majesty, and looks so contented, that they testified the inward satisfaction of his mind) whom they no sooner beheld, but suddenly all their fear vanish'd, and in place thereof a hope of some great good succeeded; and withal, the air, upon his arrival, recover'd its former clearness and serenity. Hereupon he summon'd the People to a solemn and general Assembly, to the end he might report, and they hear, what Commandments God had given them by
B him. No sooner were they assembled, but he (from an high place, from which all the People might both see and hear him) stood up, and spake after this manner:

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Know (saith he) *you* Hebrews, *that Almighty God, as he hath never despised my prayers hitherto, so at this time also hath he entertained me very graciously: and behold he hath vouchsafed to honour your Camp with his presence, and to prescribe to you by me, the most happy manner of living that can be imagin'd. I conjure you therefore by him, and by the many admirable works which he hath done for you, to hear with the respect you owe to him, that which he hath commanded me to tell you, without sticking at the meanness of the person whom he hath employ'd for this purpose. Do not consider that 'tis but a man that speaks to you; but reflect rather upon the advantages which you shall receive, by observing the Commandments which I*
C *bring to you in the Name of God; and reverence the Majesty of him who hath not disdained to make use of me for procuring you so great happiness. For it is not* Moses, *the son of* Amram *and* Jocabel, *that is going to give you those admirable precepts, but he it is that constrained* Nilus *to flow with blood, and that through divers plagues tamed the pride of the* Egyptians: *it is he that gave you passage thorow the midst of the Sea: it is he that furnish'd you with meat prepared from Heaven, when you were in extremity: it is he that made water spring out of the Rock, to quench your thirsts: it is he that put* Adam *into possession and fruition both of the fruits of the Earth, and the fishes of the Sea: by him,* Noah *escaped from the Deluge: by him, our forefather* Abraham, *of a wandring Pilgrim, became an Inhabiter of the*
D *Land of* Canaan: *by him,* Isaac *was born, at such time as his father and mother were old: by him,* Jacob *became the father of his sons so accomplisht in all sorts of virtue: by him,* Joseph *became Lord over all the Forces of the* Egyptians: *he it is that graciously imparteth these words unto you, by me his messenger. Let therefore these wholsom Laws of his be holy and inviolable amongst you, and more dear to you than either your Wives and Childrens: for in observing the same, you shall lead a happy Life, enjoy a fruitful Country, a calm Sea, and a numerous Issue, and be always dreadful to your Enemies: for I have talked face to face with God, and have heard his immortal voice; so dearly beloved are you unto him, and so careful is he of the prosperity of your Nation.* This said, he conducted the People, (both
E Men, Women and Children) to the end they might hear God talk unto them, and teach them what to do, lest the Law should have been of less regard, if it had been presented to their understandings by a humane tongue. They all of them therefore heard his voice descending from the Mountain, so that every one understood the precepts which *Moses* gave them afterwards written in the two Tables of the Law. I may not relate the very words of them, but I will express the sense.

Ver. 25. *Moses* Oration to the *Israelites.*

The people of *Israel* hear God speaking unto them from the mountain of *Sinai.* *Exod.* 20. 1. *ad* 17.

The ten Commandments. *Exod.* 20. *Deutr.* 5.

F Commandment
1. *That there is but one God, who is only to be worshipped.*
2. *That no Image of any Creature is to be adored.*
3. *That no man ought to swear rashly by the Name of God.*
4. *That the seventh day is not to be prophaned by any work.*
5. *That father and mother ought to be honoured.*
6. *That we ought to abstain from Murther.*
7. *That Adultery is not to be committed.*
8. *That no man ought to steal.*
9. *That false Witness must not be born.*
10. *That no man ought to covet any thing that belongs to his Neighbour.*

When the multitude with great joy had heard God himself speak to them (according as *Moses* had foretold them) he dismissed them, and each one departed to his Tent. But some few days after they presented themselves before his *Pavilion*, beseeching him to obtain of God such Laws, as might serve for Government, and regulating the Common-
G wealth. He promis'd them to do it, and perform'd it in some time after, as in due place it shall be express'd. But the greater part of the Laws I defer till another time, meaning to write a particular Book upon that Subject. Some time after, *Moses* once more ascended

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cended the Mountain of *Sinai* (having premoniſh'd the People thereof) and aſcended H the ſame in their ſight: but when the time ſeem'd tedious unto them (for he was abſent from them forty days) they were in great fear, leſt ſome evil had hapned unto him: ſeveral ſpoke variouſly concerning it. They that lov'd him not, ſaid that he was devour'd of wild Beaſts. Others, that he was taken up unto God: but they of the wiſer ſort among them, who took no pleaſure to hear any of theſe ſuppoſitions, contain'd themſelves; being equally affected in reſpect of both the opinions: for that the one ſeem'd not inconſiſtent with human condition, and the other had ſome correſpondence with the virtues of the man: ſo that they endur'd his fortune with an equal mind, and lamented their own miſhap, in that they were depriv'd of ſuch a Governour and Patron as he was, whoſe like they thought it impoſſible to find: neither did their care ſuffer them to hope, I neither depriv'd of hope could they chuſe but complain: neither durſt they remove their Tents, in that he had commanded them to expect his return. At length (when forty days and forty nights were paſt) he return'd to them: having (during that time) taſted no humane ſuſtenance: and by his arrival the whole Hoſt was repleniſh'd with great joy; whom he certifi'd that God's Providence was always aſſiſting them, and that during the time of thoſe days, he had learn'd the means how they ſhould live civilly, orderly, and bleſſedly, telling them, that God commanded them to make him a Tabernacle, whereinto he would deſcend as often as it pleas'd him, which alſo in their Travel they might carry about with them: ſo that they ſhould have no more need to aſcend unto *Sinai*, but he himſelf would deſcend into that Tabernacle to hear their Prayers. K He told them likewiſe the meaſure, and order of the ſaid Tabernacle, and that there wanted nothing, but that they preſently addreſſed themſelves to the building thereof. This ſaid, he ſhew'd them the two Tables, containing the Ten Commandments written therein, (in each of them five) by the hand of God. The People (rejoycing at that which they had heard and ſeen) ceas'd not to beſtir themſelves to their uttermoſt, for the building of the Tabernacle: ſo that they brought in ſilver, gold, braſs, and ſtore of wood fit for building, and which would not be worm-eaten; the hair of Goats, and the skins of Sheep; the one died azure, and the other white; woolls of the ſame colour, fine linnen, ſtones inchaſed in gold, wherewith men were accuſtom'd to deck themſelves, with great quantity of perfumes. Such was the matter of the Tabernacle, L which was made like to a portable and moving Temple: this ſtuff being thus gather'd together, and collected with ſo great affection, (according to each man's utmoſt ability) *Moſes* appointed Workmaſters, according to the Commandment of God, but ſuch, as the like could not have been choſen, although the matter had been committed to the Peoples ſuffrages; their names are now likewiſe extant in the Volumes of the Sacred Scriptures; *Beſeleel* of the Tribe of *Juda*, the Son of *Uron*, and of *Mary Moſes's* Siſter: and *Eliab* the Son of *Iſamach*, of the Tribe of *Dan*. The People ſhew'd themſelves ſo forward for the finiſhing of this work, that *Moſes* was compell'd to reſtrain them, cauſing it to be proclaim'd, That they had ſufficiently contributed for the work already; for the Workmaſters certifi'd him no leſs. They therefore addreſs'd themſelves to finiſh the M Tabernacle, being particularly inſtructed by *Moſes* of the meaſure and greatneſs thereof, and how many Veſſels they ought to have, according to the model which God had given *Moſes*. The Women alſo ſtrove with emulation to exceed each other in making the Veſtures of the Prieſts, and other things which were convenient for that work, to the end to honour the ſervice of God.

Exod. 24. 18. *Moſes* remained on the mountain 40 days, and 40 nights.

Exod. 24. 28. *Deutr.* 9. 9. *Moſes* faſted 40 days and nights.

Moſes two Tables. *Exod.* 35. 23, *&c.*

The *Iſraelites* with great joy addreſs themſelves to the building of the Tabernacle. *Exod.* 36. 1, 2, 3.

Beſeleel and *Eliab* are Workmaſters of the Tabernacle.

The people are reſtrained by Edict, from bringing any more offerings toward the building of the Tabernacle. *Ver.* 6.

CHAP.

A

CHAP. V.

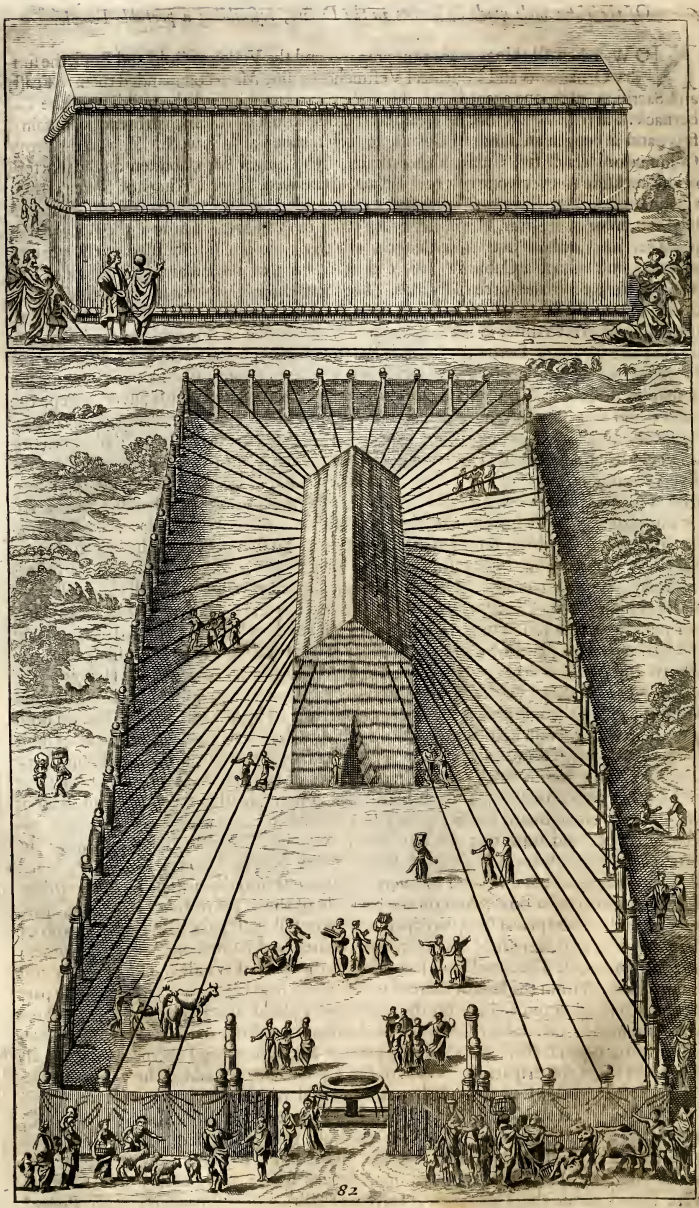
Of the Tabernacle made by Moſes *in the Deſart, reſembling a portable Temple.*

NOW when all things were thus prepar'd, and the Veſſels of Gold and Braſs, the ſundry Ornaments and Pontifical Veſtments finiſht, *Moſes* commanded them to Feaſt, and Sacrifice, each one according to his ability, and ſet forward the building of the Tabernacle. Firſt of all therefore he meaſur'd the outward Court, which in breadth contain'd fifty, and in length an hundred Cubits, in ſuch manner as followeth. He raiſed twenty
B Columns or Pillars, five Cubits high on each of the longer ſides, and ten on the ſhorter; in the backſide to every one of theſe Pillars, there were faſtned Rings of Silver; their Corniſhes were alſo Silver, and the Baſes Braſs gilded: the lower parts of which reſembled the point of a Spear, the better to fix them in the Earth. Thorow the Rings there paſs'd certain Cords of five Cubits length, which on the one ſide faſtned in the ground with brazen Nails of a Cubits length, did faſten each of the Pillars, and defended the Tabernacle againſt the force of Winds. Then was there a Curtain of very fine Linnen drawn about the ſame, which hanging from the Chapters to the Baſes, and incloſing all the place, ſeem'd to differ in nothing from a Wall. And after this manner were the three ſides of the incloſure ſurrounded. But the fourth ſide, being of fifty Cubits, was the
C Front of the whole Frame; the Door whereof was twenty Cubits wide, having on both ſides double Pillars; and theſe alſo were of Braſs cover'd with Silver, except the Baſes; and more inward there ſtood three Pillars well faſtned, which were alſo hung round about with a Curtain of fine Linnen; but at the Gate there hung a Veil of twenty Cubits long, and five deep, woven of Purple and Violet, fine Linnen embroyder'd with divers Figures, but none of any living creature: within the Gates there was a brazen Ewer, with a foot of the ſame metal, wherein the Prieſts might waſh their hands and feet. After this manner was the Incloſure of the Court; in the midſt hereof he plac'd the Tabernacle, turning it toward the Eaſt, that the riſing Sun might ſhine upon it: the length thereof was thirty Cubits, and the breadth twelve; one of the Walls thereof lookt towards
D the South, another towards the North, but the hinder part was towards the Weſt; and it was as high as long; and on each ſide there were twenty wooden Planks fourſquare, and join'd together four Fingers thick, and a Cubit and an half broad, lined both within and without, with plates of Gold; and every Board had two Hinges, which were put thorow the two Baſes that were of Silver, and in their Sockets receiv'd the Hinges of the Boards; the planks of the Weſt-Wall were ſix in number, and gilded both within and without; all of them ſo cloſed together, as it ſeem'd to be but one Wall. But on both ſides there were certain Boards cloſe join'd together, which in breadth contain'd one Cubit and an half, and in thickneſs, the third part of an hands breadth, and ſo made up thirty Cubits; but ſix Boards made up the nine Cubits of the hinder Wall, to which were
E join'd other two Boards half a Cubit broad, which they plac'd in the Corners in ſtead of whole ones: every Board had Rings of Gold faſtned to the outward Front thereof, rivetted in order, and anſwering one another on every ſide. Thorow theſe Rings were put certain Bars which were cover'd with Gold, every one five Cubits long, which join'd the Boards together; and the end of every Bar was put into the beginning of the other, after the manner of a Box. And on the backſide of the Walls of the Tabernacle, there was one rank of Bars plac'd long ways, paſſing thorow all the Planks, in which by Hooks or Haſps, the ſides of it were held together, and rivetted and faſtned one within the other; by which means the Tabernacle was ſecur'd from the force of Winds, and kept ſteddy and unmoveable. Within the length thereof was divided into three parts: next to one part
F thereof, containing ten Cubits, on the inſide, were plac'd four Pillars made of the ſame work and matter, planted on like Baſes, and diſtant one from the other by equal ſpaces overthwart, beyond theſe was the ſecret place. The reſt of the Tabernacle was for all the Prieſts; and this tripartite diviſion of the Tabernacle, reſembled the nature of the World; for the third part (which was contain'd within the four Pillars, to which the Prieſts had no acceſs) did, in a manner, repreſent Heaven, the Seat of God: but the ſpace of twenty Cubits (which was only permitted to the Prieſt; and was unacceſſible to others) reſembled the Sea and Land. In the Front where the entrance was, they plac'd five Pillars upon brazen Baſes; after theſe, the Curtains were ſpread about the Tabernacle, woven of Silk, and embroyder'd with Purple,
G Violet, and Scarlet Colours; the firſt of theſe was ſpread ten Cubits every way, and was drawn about the Pillars, which ſeparated the Adyt from the other ſpace, and from the ſight of men; and all this Temple was call'd Holy. As for the Adyt, that

The year of the World, 2455. before Chriſts Nativity, 1509.

Exod. 36. 3 v. 8. ad finem. Hedio & Ruffinus chap. 7. *Moſes* erecteth a Tabernacle in the Deſart. The firſt Court of the Temple.

The Tabernacle.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A that was situate beyond the four Pillars, it was called the *Sanctum Sanctorum*, or Holy of Holiest; and this Curtain or Vail was adorn'd with all sorts of Flowers which the Earth bringeth forth; but there were no Figures of living Creatures to be found therein. The second Vail equalled the first in greatness, workmanship, and colour, and incompassed the five Pillars of the Entry; which reaching from the top to the midst of them, and fastned to each of them by a certain Ring, gave access to the Priests that entred the same. To this was there annex'd on the outside, another Vail of like highness, and woven of Linnen, drawn upon Cords from the one side to the other, by means of certain Rings; which was sometimes spread, and other times (especially on the Holy-dayes) unspread, lest it should hinder the peoples sight: on the other days (especially B such as were cloudy) it was spread, and serv'd for a coverture to defend the painted Vail from the weather, which custom hath continued since the building of the Temple, that the like Vail should be spread in the entrance. Besides this, there were ten other Veils, four Cubits broad, and twenty eight Cubits long, with certain golden Hooks, enchased the one within the other, to the end to conjoin them, so that they seemed to be one; which being spread, did cover the Tabernacle in the upper part, and the Walls on the sides, and behind, not extending to the Earth by a foot. Moreover, there were eleven other Hangings of equal breadth, but longer; namely, every one of them of thirty Cubits, woven, with as great Art, of Hairs, as the other of Wooll; which covering all the rest, and extending to the Earth, resembled the form of a Bedchamber; the eleventh, C serv'd to cover the Entrance. These also were cover'd with certain Skins sewed together, which protected the same against the injuries of the weather. For which cause to them that beheld it from far, it seemed a thing most worthy of admiration. For the Colours of the Tabernacle did in no other sort shine, than as if a Man should have beheld the Heavens. But the Vails of Hair and Skins hung after such manner about the Entrance of the Tabernacle, that they serv'd to resist the force and outrages of Storms and Tempests.

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The Sanctuary.

The signification of the division of the Tabernacle.

CHAP. VI.

Of the Ark, wherein Moses *placed the Table of the Law.*

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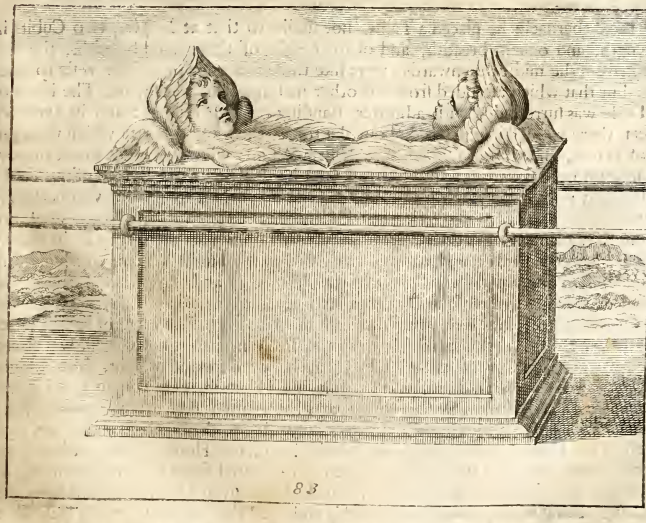

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AFter that the Tabernacle was after this manner built, they erected also an Ark which was dedicated to God, of a certain Wood that was naturally strong, and permanent, and that resisted corruption, in our Native Tongue, call'd *Heoron*. It was framed after this manner: The length thereof was five hands breadth, and the G breadth and height, three; and both within and without it was covered with golden Plates, and it had a Cover fitted with golden Hinges, equal on every side. And to every side in length there were fastned two Rings of gold, driven and riveted thorow the whole

Exod. 37. 1. ad 6. Hedio & Ruffinus chap. 8.

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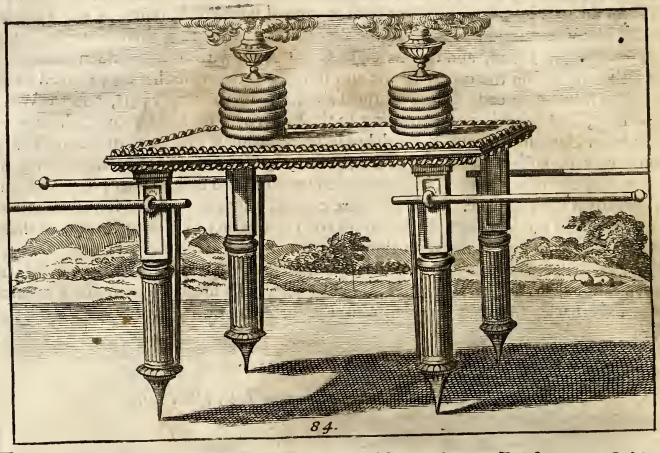
whole Wood, and thorow them certain Bars of gold were thrust, that whensoever there were need, it might be carried any ways: for never was it born on Beasts backs, but the Priests bare it on their shoulders. On the Cover thereof there were two Figures of Cherubins, having Wings, according as *Moses* saw them near the Throne of God; for no man before him ever had any knowledge of them. In this Ark he placed the Tables, containing the Ten Commandments, in each Table five, two and an half in one Column, and two and an half in the other; and this Ark he plac'd within the Sanctuary.

Cherubins.

The Tables of the Law are placed in the Ark.

CHAP. VII.

Of the Table, and Candlestick of Gold, and of the Altar of the Tabernacle.



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Hedio & Ruffinus chap. 9. The Table, *Exod.* 27. 2 *v.* 10. *ad finem.*

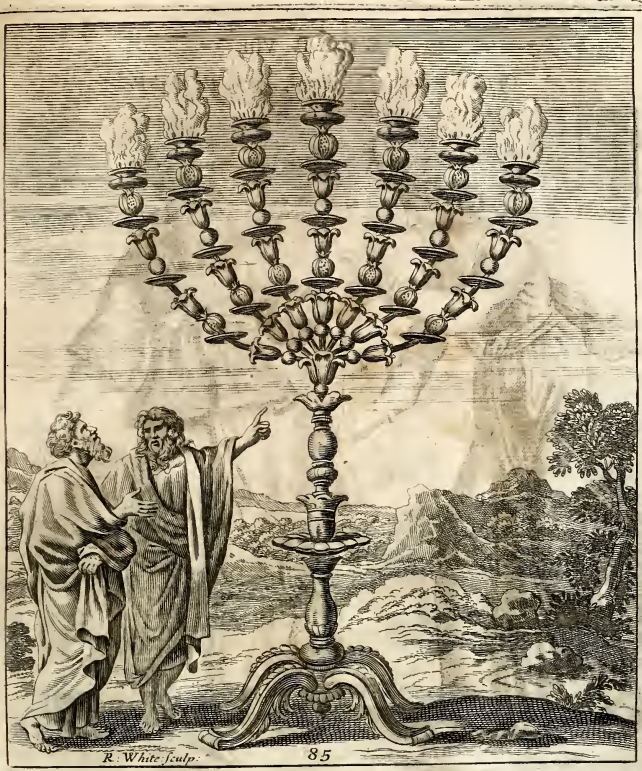
IN the Tabernacle he placed a Table, not unlike to that at *Delphos*, two Cubits in length, and one in breadth, and of the height of three hand breadths, the feet thereof, from the midst downwards, were like those feet which the *Doriens* set to their Beds; but that which ascended from the other half upwards, was square. The body of this Table was surrounded with a Border, standing out four Fingers: and in every of the feet, there were Rings fastned about the top of the foot, through which were put Bars of Wood, gilded, and framed of most firm Wood, which were not thrust thorow the Circle on both sides, but with a Button took hold of the upper Border of the Table, and beneath rested upon another upright Bar, and so serv'd to carry it whithersoever need required. This was wont to be plac'd in the Temple towards the North-Wall, not far from the Sanctuary: and on it were placed twelve unleavened Loaves, set six by six, the one over against the other, and made of two *Assars* of the purest Wheat, which measure of the *Hebrews*, contained seven *Cotylas* of the *Athenians*; and above these Loaves, two golden Pots filled with Frankincense; but after seven dayes, other Loaves were set in their place on the Festival day, which we call the Sabbath. The cause of which Ceremony shall hereafter be declared.

Hedio & Ruffinus, cap. 10. The Golden Candlestick.

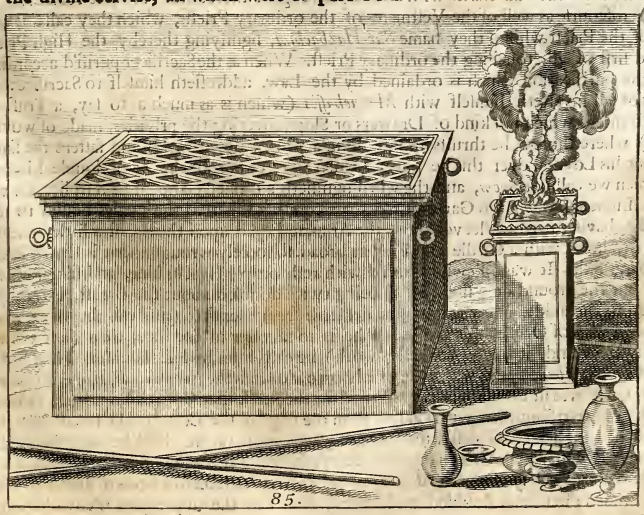
Hard by the Table near the South-Wall, was placed a Candlestick of gold (but not massie) of an hundred pound weight, (this weight the *Hebrews* call *Cinchares*, the *Grecians* name it a Talent in their Tongue) and it was wrought with Bowls, Lillies, Pomegranates, and little Cups; then arising upwards from one Base, it was divided into seven Branches, according to the number of the Sun, and the rest of the Planets; it stretched out likewise into seven Heads, having orderly correspondence the one with the other, on which were planted seven Candles, according to the number of the seven Planets, which branched out toward the East and South, the Candlestick being set side-long. Between this and the Table (as is said) was a little Altar erected for Incense, made of lasting Wood likewise, and cover'd on every side with a solid Plate, being a Cubit broad from every Corner, and twice as high, on which there stood a little hearth environ'd with a golden Crown, in which were Rings with their Bars and Staves, whereby it might be born by the Priests in the way. There was another Altar of Wood also before the door of the Tabernacle, cover'd with Plates of Brass, five Cubits square, and three high, decked with gold in like sort, and plated with Brass, the hearth whereof was made after the manner of a Grate, so that the Earth received whatsoever

The Altar of Incense.

Exod. 38. 1. *ad* 8.



ſoever fire fell from above, by reaſon there was no Baſe under; but near unto the Altar there were Tunnels and Pots, and Cenſors, and Cups, with other Inſtruments, made for the divine Service, all which were of pure Gold.



The year of the world, 2455. before Christs Nativity, 1509.

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CHAP. VIII.

Of the Vestments of the Priest, and of the High Priest.

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Hedio & Ruffinus chap. 11. *Exod.* 39. 1. *ad* 32. The Priests Vestures.

SUch was the Tabernacle with all that belongeth thereunto. Now it remaineth to discourse as well of the Vestments of the ordinary Priests, which they call *Chanees*, as of the Priest whom they name *Sar-Hazbachim*, signifying thereby the High Priest. M And first of all, touching the ordinary Priest. When as the Sacrificer purifi'd according to the purification which is ordained by the Law, addresseth himself to Sacrifice: he first of all investeth himself with *Manachasses* (which is as much as to say, a Truss or Restrainer, which is a kind of Drawers or Slops, covering the privities, made of woven silk) where thorow he thrusts his feet, as in a pair of upper Hose, and fastens the same about his Loyns: over this he puts a Linnen Shirt or Surplice made of double Linnen, (which we call *Chetonem*, and the word signifieth a Linnen Garment or Surplice, for we call Linnen *Cheton*) this Garment is a Coat coming down to the ankles bound to the Body, having narrow Sleeves about the Arms, and tyed upon the Breast a little beneath the Armholes, with a Girdle four Fingers broad, so loosely wrought, that it seem'd like a N Serpents Skin. It was likewise adorn'd with red, purple Hyacinthine, and silken Flowers, but the ground only silk, which being twice doubled about the Breast, extendeth down to the ankles at such time as he desisteth from Sacrifice, (and this they seemed to wear in way of Ornament) but when he is to minister in Sacrifice, then (lest blown up by the Wind, it should hinder his work) he casts it on his left shoulder. This Girdle *Moses* call'd *Abaneth*, and we, by a word borrow'd from the *Babylonians*, name it *Emian*. This Coat was in no manner plaited, and in the neck hath a broad opening, fastned about the two Shoulders with Clasps, from the edge of the Collar to the Breast, and the midst of the back: this call'd they *Massabassanes*. But on his Head he weareth a Hat, (not made with a high Crown, neither comprehending the whole Head, but somewhat O more than the half:) this is call'd *Masnaempheteş*; it resembleth a Crown, and is of woven Linnen oftentimes doubled and sowed, which in the upper part is cover'd with another

Manachasses.

Chetonem.

Abaneth.

Massabassanes.

Masnaempheteş.

A another Coif of Linnen, descending to the Front, hiding those seams of the Crown which were unseemly to be beheld: this is curiously fitted, lest during the time of Sacrifice it should slip off. Such in general were the Ornaments of the Priests.

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The High Priest also useth the very same (omitting none of those things which we have reckoned up) but beside the rest, he puts on a Violet coloured Coat, extending in length to his Heells (we call it *Methir*) this he girdeth to him with a girdle of divers colours (not unlike the former) but that it is studded with Gold: the skirt of the Vest is bordered with Fringes, to which are tied certain Pomegranates, and Golden Bells intermix'd; so that between two Pomegranates, there is placed a Bell, and between two Bells one Pomegranate. This Coat is all of one piece without seam, open in

The High-Priest's ornament *Methir.*

B the Colar, not athwart, but long ways, from the Breast to the middest of the Back. To it is a Riband or Hem fastned, lest the opening should be perceived: it is likewise open in that place where the Hands should be put out. Besides these vestures, he hath a third called an *Ephod* (resembling the *Grecian* Garment call'd *Epomis* and made after this manner.) It is woven of divers colours, intermixed with Gold; in the midst of the Breast there is a space left open (the Sleeves, and all the rest are in such sort composed, that it seemeth to be a Coat) in this void space there is a piece enchased of the length of a span, embroydred with the same Colours, Gold and Flowers, as the *Ephod* is. This piece is called *Essen*, which signifieth *Rational* (and wholly filleth the space that was left void by them that wove the *Ephod.*) And it is joined with the *Ephod*, and

C. 39. 2. Ephod.

v. 5. *Essen seu Logion.*

C to every Corner thereof, with Buckles of Gold, which are tyed with a Lace of *Hyacinth* applied to tie them together with these Buckles. And to the end the space between the Buckles be not slack, the opening is filled with a *Hyacinthine Riband*: but on either shoulder are two *Sardonix* Stones enchased in Gold (instead of Buttons) to tie the Hood or *Ephod*; in these are ingraven the names of *Jacob*'s Sons, in Hebrew Characters, in either Stone six: so that the elder of them were placed on the right shoulder. Moreover twelve precious Stones distinguish the *Essen* or *Rational* it self, of excellent greatness and beauty, which for their inestimable price could not be bought by any private Man. They were enchased three and three in four ranks in certain Crowns of Gold, to the end they might not fall out: in the first order was a *Sardonyx*, a *Topaze*,

D and a *Smaragd*: in the second a *Carbuncle*, *Jaspis*, and a *Saphir*: in the third, a *Lyncurius*, an *Amethyst*, and an *Agate*: in the fourth, a *Chrysolite*, an *Onyx*. and a *Beril* Stone. In these were the names of *Jacob*'s Sons engraven, whom we esteem for the first Authors of our Tribes; every Stone being honoured with a several name according to the order of their Birth. But whereas these Rings (whereof before we have spoken) were too weak, to sustain the weight of the Precious Stones, they fastned two greater in the top of the *Rational* toward the neck, being eminent above the texture, which might receive the Golden Chains which met at the top of the shoulders to be fastned with the little Chains, the end whereof was crooked, and conveighed certain Pipes, put thorow the Rings, and were more prominent than the brim behind the *Ephod*, to fasten the

v. 10, 11, &c.

E *Rational*, to the end it should neither sway this way nor that way. To the same *Rational* also was there a Girdle sewed, distinguished with the said colours and Gold; which compassing the whole; and again knit upon the seam, was suffered to hang downwards. And as touching the Fringes, they were fastned to hollow loops of Gold from the one end to the other. Now his Hat was such as the other Priests used, on which there stood another sewed thereto, and flourished with *Hyacinthine*: this was invironed with a Golden Crown, in which there were divers Cups of Gold made after such sort as may be seen in that Herb which we call *Daccar*, and the *Grecian* Herbalists, *Henbane*. And lest any Man that hath not heretofore seen the same, should be ignorant of the nature thereof, I have thought good to set down the description in this place. This Herb is of the

v. 30. The High-Priests triple golden crown.

F height of three spans, hath a root like a Turnep or Navew, and Leaves that resemble Smallage or Rocquet: out of the stem it putteth forth a certain bud cleaving to the branches of it, invested with a Coat, which it casteth off when the Fruit waxeth ripe. This bud is as big as the joint of a little Finger, having a circumference like unto a Cup; which I will describe more plainly, that the ignorant may the better comprehend it. In the lower part thereof about the bottom it resembleth in roundness a half bowl: and according as it groweth up it is streightned, until being again dilated in the extremity or brim, it ends in a Partition, not much unlike to a Pomegranate cut in the middest, to which there is annexed and groweth a round Cover, as if turned and framed on purpose, having these eminent Clefts (as I said) like to the middest of a Pomegranate,

G resembling the pointed and sharp Thorns, and pricking Blades. Now it containeth a certain fruit under the Cover, and the whole Cup is like to the Seed of the Herb *Sideritis*; its Flower is not much unlike that which springeth from the Poppey. This Miter cover'd

Sideritis.

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the back part of the head, and the two temples; for these Cups came not near the front or brow. For on the same there was as it were a plate of Gold, on which the Name of God was engraven. Such were the Ornaments of the High Priest. H

I cannot therefore but greatly wonder at the strange and causeless malice which other Nations have conceived against us, as if we were injurious against the Divine Majesty, which (they say) they so much honour. For, if a Man mark the composition of the Tabernacle, and examine the habit of the High Priest, and consider all the Sacred Vessels which we use in celebrating the Divine Service, he shall find, that our Law-giver was a Man of a Divine Spirit, and that we without any cause are injured by other Nations. For, if without partiality a Man will duly examine it, he shall find, that all things have been done to represent and figure the World. For the Tabernacle is of thirty Cubits, divided into three parts; whereof two are left for the Sacrifice, as place prophane, and common, signifying the Land and Sea, wherein all sorts of Creatures are conversant; but the third part is sequestred, and reserved for God alone; in like sort, as the Heaven is unaccessible by Men. The Table on which the twelve Loaves were placed, signifieth the Year divided into twelve Months. The Candlestick, made of seventy pieces, signifieth the twelve Signs, thorow which every one of the seven Planets pass: the seven Lamps that were therein, represent the seven Planets. The Veyls made of four several kinds of stuff, resemble the four Elements: for the Linnen seems to represent the Earth, from whence it was drawn and derived: the *Purple* resembles the Sea, because the *Purple* colour is made of the blood of a Shell-fish, called *Murex*: the *Hyacinth* signifieth the Air: and the *Scarlet*, denoteth the Fire. The *Tunicle* likewise of the High Priest typifies the Earth, for it is made of Linnen. The *Hyacinth* which inclines to *Azure*, shews the Heaven, the *Pomegranats* resemble the Lightning, as the *Bells* the noise of the Thunder. The *Surcot* sheweth, that the whole World is composed of four Elements, resembled by its four colours: to which Gold is annexed (as I interpret it) for that Light is annexed to all things; *Essen* also is planted in the middle thereof, in such sort, as the Earth obtaineth the middle place of the World. Likewise, the Girdle wherewith he is girt, resembleth the Sea, which enfoldeth and begirteth all things. The *two Sardonix Stones* (set as Buttons or Loops in the High Priests Garment) signifie the Sun and Moon. The number of the Gems allude to the number of the Months, or the twelve Houses, or the equal number of parts of that Circle, which the *Grecians* call the *Zodiack*. The *Thiara* or *Mitre* likewise hath an allusion to Heaven, by reason of its *Azure* or *Hyacinthine* colour; for otherwise the Name of God might not be placed therein: and the *Triple* Crown of Gold, by its brightness, represents his glory and Soveraign Majesty. Let this suffice for the present; for that which we will discourse hereafter, will furnish us with sufficient and ample matter, to shew and set out the Wisdom of our Law-giver.

v. 51. The signification of the Fabrick of the Tabernacle, and the Priests Ornament. *v.* 6. *ad* 14. *Exod.* 28. *à v.* 17. *ad* 21.

I K L

CHAP. IX.

Exod 28. 29.

Of Aaron's *Priesthood, and the Laws which appertain to the Feasts and Sacrifices.* M

Hedio & Ruffinus chap. 12. *Exod.* 28. *v.* 1, 2, 3. 29. 1. *ad* 28. God elected *Aaron, Moses* Brother, for High Priest.

After these things were thus order'd, and it remained only to consecrate the Tabernacle, God appeared to *Moses*, commanding him to establish *Aaron*, his Brother, High Priest (who, in respect of his vertue, deserved that Title of Honour above all the rest.) For which cause *Moses* (assembling the Congregation) discoursed unto them his vertues, and discovered his good affection, and reckoned up unto them, how many dangers he had suffered in their behalf. Every one approved this choice, declaring the forward zeal and love they always bare unto him. Whereupon he spake unto them after this manner: The work is now brought unto such an end as it hath pleased God, and hath been possible for us: and for that you know we are to receive him into this Tabernacle, we ought above all things to have a special care in the Election of such an one, who is to make sacrifice and supplication for us. Touching my self, if the matter depended on my private choice, I should esteem no Man more worthy than my self to execute this Function, both for that naturally Men love themselves, and for that I am well assured, how many travels I have supported for your sake. But God himself hath judged *Aaron* worthy of this honour, and hath chosen him for his High Priest, in that he excelleth all other in equity and justice; commanding, that he should be invested with the Sacred Robes, and take charge of the Altars and Sacrifices. He shall make Prayers for you unto God, who will hear them willingly; by reason that he hath care of your Race, and will receive them, proceeding from a person whom he himself hath elected. These words of his were grateful unto the People, and they all approved the election which God had made. For *Aaron* was more capable of that honour than any other N O

A other, both by reason of his race, and in regard of the gift of Prophecy which he had receiv'd, and also for the eminent vertue of his Brother. He had at that time four Sons, *Nadab*, *Abihu*, *Eleazar*, and *Ithamar*. But whatsoever remained of those things which were gathered for the building of the Tabernacle, was imployed to make Veyles to cover the Tabernacle, Candlestick, Altar, and the other Instruments, to the end, that in their travel they might not be soiled either by rain or dust. And having once more assembled the People together, he commanded them to offer every one of them half a *Sicle*; (the *Sicle* is a kind of *Hebrew Coin*, that is as much in value as *four Athenian Drams*) whereunto they obeyed willingly; The number of them that offered, was six hundred five thousand five hundred and fifty. And they that brought this Money,

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Aarons Sons. *Exod.* 36. 8.

Sicle.

B were such as were of a free condition, and betwixt the years of twenty and fifty; and that which was received, was imployed in the necessaries of the Temple. Then did he purifie the Tabernacle, and the Priests in this manner. He took the weight of five hundred *Sicles* of chosen *Myrrh*, and the like quantity of *Ireos*; of *Cinamon*, and of *Calamus* (which is a most Odoriferous Drug) the half of the said weight; and he caused all these to be beaten and infused into a *Hin* of *Oyl* of *Olive*; (this *Hin* is one of our Measures, containing two *Choas* of *Athens*) all which he mixed and boyled together, according to the Art of Perfumers, and he made thereof a most Odoriferous Oyntment; which he took, and anointed the Priest therewith, and all that which belonged to the Tabernacle, to the intent to purifie them: offering many and sundry sorts of

The number of the *Israelites*, betwixt twenty and fifty years of age.

The Holy Oyntment.

C Perfumes, of great price, upon the Altar of Gold, (whereof I forbear to speak any further, for fear I should grow tedious to the Readers.) Twice a day before Sun-rise and Sun-set, they were to burn Incense, and supply the Lamps of this purifi'd *Oyl*; whereof, three were to burn every day upon the sacred Candlestick, in honour of God, and the rest were lighted in the Evening. Amongst them that wrought and finished these things, *Besaleel* and *Eliab* were the most excellent and expert Workmen; for whatsoever had been enterprized by others, they in their Art polished and perfected And they found out many new things, of their own invention: yet was *Besaleel* judged the most excellent of the two.

The Sacrifices.

v. 2. *Besaleel.*

D All the time imployed in this work, was seven Months; and at that time was the Year accomplished, which began at their departure out of *Egypt*. In the beginning of the second Year, in the Month which the *Macedonians* call *Xanticus*, and the *Hebrews Nisan*, upon the new Moon; they dedicated the Tabernacle, with all things belonging thereunto, according as I have made mention. And God presently testified, that both their Gifts and Works were acceptable in his sight; by his presence honouring the Tabernacle after this manner: The Sky being elsewhere clear and fair, over the Tabernacle alone there was a Cloud; not wholly thick, like a Winter storm; nor yet so thin, that a Man could see thorow the same; from whence there descended a Dew, that gave testimony of Gods presence unto them that had Faith. *Moses* having recompenced all the Work-Masters with such rewards as appertained unto them by desert, offer'd Sacrifice accord-

Exo. 40. 1, 2, 3. The Tabernacle was dedicated on the first day of *April*, the second year after their departure out of *Egypt*, the year after the Creation of the World 2455. before Christs birth 1509.

E ing as God had commanded him, in the Door or Porch of the Tabernacle, a Bull, and a Ram, and a Kid for their sins; (but with what ceremony these things are done, I will declare, when I treat of Sacrifices, as also what Offerings are to be burnt by fire, and according to the Law are allowed to be fed upon) and with the blood of the slaughtered Beasts he sprinkled the Vestment of *Aaron*, and purified both him and his Children with Fountain Water and the precious Oyntment, to the end they might be sanctified to God. And for seven days space he consecrated both them, and their Vestments, and the Tabernacle, with those things which appertained thereunto, with the Oyl abovementioned, with the Blood of Bulls and Rams slain every other day, after their kind. But on the eighth day he proclaimed a Holy day and Festival to all the Peo-

The dedication of the Tabernacle, and the Priests.

F ple, and decreed, that every one of them should particularly Sacrifice, according to his ability; and they with emulation (striving to exceed one another) obeyed him, and offered up their Sacrifices, according as it was commanded them.

Lev. 18. *per totam.*

Whilst thus the Sacrifices were upon the Altar, suddenly there issued a fire from them, which kindled of it self; the flame whereof resembled the Light or brightness of Lightning, and consumed all that was upon the Altar. At that time, there hapned an affliction to *Aaron*, the greatest that could befal a Father, yet he supported it with a constant and generous mind: for he was a Man of much constancy, and such an one as knew, that nothing could befal him without the prescience and providence of God. Of his four Sons, the two eldest *Nadab* and *Abihu*, bringing other Sacrifices to the Altar

Lev. 9. 24. The Sacrifice is consumed of it self.

G than those that were appointed by *Moses*, were burnt by the violent flame that issued from the Altar, scorching both their Breasts and Faces, in such sort that they dyed without possibility of being succoured. *Moses* commanded their Father and Brothers

The year of the World, 2455. *before Christs Nativity*, 1509.

to take their bodies, and carry them out of the Camp and bury them decently: All the People wept, and were very much amazed at this their death, so strange and unexpected. But *Moses* forbad both the Father and his Sons to lament; to the end they might make it appear that being honoured with the dignity of Priesthood, they were more sensible of Gods honour, than of their own misfortune. But as touching *Moses*, he refused all honours which were offered him by the People, neither applied he himself unto any other thing but to the service of God. He went up to the Mountain of *Sinai*, and entred into the Tabernacle to take counsel of God concerning those things, whereof he needed to be informed. He demeaned himself like a private Man, not only in his Apparel, but in all other things, continuing a familiar and modest course of life, and challenging no priviledge above any Man, but only in those things which pertained to the administration of the Common-wealth.

Nadab and *Abihu Aarons* Sons burned. *Levit.* 10. 1,2. 3, 4. *Numb.* 3. 3, 4.

He reduc'd into writing the Laws and Ordinances touching policy, in due performance whereof if they liv'd they should be both agreeable to God, and live in Union and Peace amongst themselves. And all this he established, following those directions which God instructed him in. But now will I return and bend my stile to speak of that which I omitted in the Ornaments of the High Priest; for this Apparel of theirs leaveth not any occasion to false Prophets, to execute their wicked impostures: and if there be any such, as dare intermeddle with that which appertaineth to Gods Majesty, this habit maketh them know, that God never honoured their Sacrifices with his presence; but he gave visible signs thereof not only to the *Hebrews*, but to all those strangers, who by any occurrence might be Eye-witnesses of the same. For of those Stones which the High Priest bare on his Shoulders (which were *Sardonixes*, whose nature is so well known to all Men, that it were unnecessary to speak of it) that which was fastned on his right shoulder, shined very clearly at such time as God was present at the Sacrifice, and cast its rays afar off, that it might be perceived by those that beheld the same, contrary to its nature and custom: which truly deserveth admiration amongst all Men, except those who through contempt of Religion, do hunt after an opinion of Wisdom. But that which I will now speak of, is more to be admired at: which is, that by the twelve Stones which the High Priest bare, Enchased in his Rational in the midst of his Breast, God was wont to fore-signifie Victory to those that were prepared for Battel. For such brightness lightned out of them, even before such time as the Army did dislodge or enter Skirmish, that it was manifestly known to the People, that God was present and ready to assist them: for which cause the *Greeks* that have no aversion for our mysteries, and are convinced by their own Eyes of the truth of this miracle, call it *Logion*, *i. e.* Oracle, which we term *Essen*. This Rational and the Stone *Sardonix* gave over to shine two hundred years before I began to write these Antiquities, by reason of Gods wrath which he had conceived against us for the breach of his Laws (of which at another time I will more fitly treat, and at this time continue and prosecute my intended discourse and purpose.) After the Tabernacle had been thus consecrated, and that which appertained to the Priests was set in order, the People transported with joy that God dwelt with them in his Tabernacle, began to Sacrifice and to sing Hymns of Praises, as to him that had driven far from them all fear of evil, and from whom they expected in time to come, far better and more prosperous things, and both in general and in particular they offered gifts unto God according to their Tribes: and the Governours of the Tribes (assembling themselves together two by two) prepared a Chariot and a Yoke of Oxen, so that there were six Chariots to bear the Tabernacle by the way. Furthermore, every one of them offered a Vial of the weight of seventy Sicles, and a Censor containing ten Dariques, and a Coffer or Basin, weighing a hundred and thirty Sicles. The Censor was filled with Odoriferous Perfumes, and the Coffer and Vial served to hold the Meal and Oyl, which they were wont to use at the Altar, at such time as they offered Sacrifice. They offered likewise a Calf and a Ram, with a Lamb of one year old, for a Burnt-sacrifice; and a Goat for a Sin-offering. All the other Governours likewise brought every one of them their Sacrifice called *Salutary*, for every day two Oxen and five Rams, with a Lamb and a Goat of a year old, and sacrificed them during the term of twelve days, every one his day. But *Moses* ascended no more to the Mountain of *Sinai*, but entred into the Tabernacle, where he was instructed by God of that which he had to do, and what Laws he ought to make, which are so good and laudable as they ought not to be attributed to humane wisdom: So that our Ancestors observ'd them so religiously during some Ages, that they thought that neither the pleasures of Peace, nor the distresses of War could render them excusable if they violated the same. But I will now cease to speak of these Laws, being resolved to compose another Treatise touching them.

A miracle of the Stones in the High Priests vestment.

The sacrifices and gifts of the Princes of the Tribes.

Moses asketh counsel of God in the Tabernacle.

CHAP.

A

CHAP. V.

The Ordinances of Sacrifices and Purifications, Levit. 1.

The year of the World, 2455, *before Christs Nativity*, 1500.

I Will here mention only ſome few Laws touching Purifications and Sacrifices (in that we have begun to ſpeak of Sacrifices.) The Sacrifices are of two ſorts: ſome particular, others publick; and theſe are made after two different manners; for in the one, all is conſumed which is upon the Altar, which for that cauſe are called *Holocauſts*, that is to ſay, *Burned*. The other are of *thankſgiving*, and they are made with Banquets of thoſe that Sacrifice. But firſt of all I will ſpeak of the firſt kind.

Hedio & Ruffinus, cap. 13, *ad* 21.

Two kinds of ſacrifices.

Holocautoma; *Lev.* 1, *ad* 10.

B The particular perſon that offers a Burnt-offering brings an Oxe, a Lamb, and a Goat of one year old, (yet it is lawful to kill Oxen that are older.) But all thoſe Creatures which muſt be conſumed by Fire, ought to be Males; and after their Throats are cut, the Prieſts beſprinkle the Altar round about with the blood; then dreſs the Beaſt and cut it in pieces, and powder it with Salt, and lay it on the Altar already charged with cleft Wood, already kindled: after they have well cleanſed the feet and entrails, they lay them with the reſt; and the Prieſts take the Skins. Such is the manner of a Burnt-offering or *Holocauſt*. They that offer Sacrifices of Thankſgiving, kill likewiſe ſuch ſort of Beaſts without ſpot, and more than a year old, both Male and Female; and after they have cut their Throats, they ſprinkle the blood on the Altar;

A ſacrifice of thankſgiving; *Lev.* 4. 5.

C then take they the Reins, the Caull, and all the fat, with the lobe of the Liver, and the tail of the Lamb, and lay it on the Altar; but the Breaſt and the left Leg is left to the Prieſts: and as touching the reſt of the fleſh, the Prieſts Banquet therewith for the ſpace of two days; and if then there remain any thing thereof, it is burned. The ſame Cuſtom and Ceremony likewiſe is obſerved in the Sacrifice for ſins: but thoſe that are not of ability to offer the greater Offerings, offer two Pigeons, or two Turtles, the one of which the Prieſts have to feaſt withal, and the other is conſumed with fire. We will treat more expreſly of the Sacrifice of ſuch Beaſts, at ſuch time as we ſhall diſcourſe of Sacrifices. For he that hath ſinned through ignorance, offereth a Lamb, and a She-Goat at the ſame time. The Prieſt beſprinkleth the Altar with the blood

The ſacrifice for ſin.

D thereof, not in ſuch manner as is ſaid before, but the Horns of the Altar only: and on the Altar they offer the Kidneys, and the reſt of the fat, with the lobe of the Liver: the Prieſts carry away the Skins, and eat the fleſh within the Temple the very ſame day; becauſe the Law permitteth them not to reſerve any thing till the next Morning. He that hath ſinned voluntarily but ſecretly offereth a Lamb, according as the Law commandeth, the fleſh whereof is in like ſort eaten by the Prieſts the ſame day. But if the Governours offer for their ſins, they Sacrifice in like manner as private Men do, and

The ſacrifice of him that hath ſinned wittingly. *Lev.* 4. 9.

are different from them in that they bring a Bull, or a Male-Kid. The Law alſo ordaineth, that in Sacrifices both private and publick, there ſhould be fine Flower brought for a Lamb, the meaſure of an *Aſſer*; for a Ram, the meaſure of two; for a

The cuſtom obſerved in ſacrifices.

E Bull, three; which Flower is firſt of all mingled and wrought with Oyl, and ſet upon the Altar to be ſanctified. They that Sacrifice likewiſe do bring Oyl, the half part of a *Hin* for a Bull; for a Ram, the third part of the ſame meaſure; and for a Lamb, the fourth part: This *Hin* is an *Hebrew* meaſure, which containeth two Attique *Choas*. They bring alſo the like meaſure of Wine as of Oyl, and pour out the Wine about the Altar. And if any one to accompliſh a vow, without ſacrificing offer up fine Flower, he putteth the Firſt-fruits upon the Altar, that is to ſay, one handful, and the reſt is taken by the Prieſts for their maintenance, either fryed by kneading it in Oyl, or making Cakes thereof: but whatſoever the Prieſt offereth, all that muſt be burned. The Law likewiſe forbiddeth to offer the young of any Beaſt whatſoever with its Dam,

F if it hath not fed eight days at leaſt. There are alſo other Sacrifices made for deliverance from ſickneſs, or for other cauſes; in which Sacrifice they imploy Wine to make Cakes, which are eaten with the fleſh of the Beaſts; of which it is not lawful to reſerve any thing againſt the next Morning when the Prieſts have taken that portion which belongeth to and ſufficeth them. The Law commandeth, that on the common

Numb. 28. *v.* 3, 4.

Purſe there be every day killed a Lamb of a year old, the one in the Morning, the other at the ſhutting up of the Evening: and on the ſeventh day, which is called the Sabbath, that two be offered in that manner as hath been declared. And on the new Moon, beſides their daily Offerings, they Sacrifice two Oxen, ſeven yearling Lambs, and a Wether and a Kid, for the abolition of thoſe ſins which are committed through forgetfulneſs.

G On the ſeventh Month (which the *Macedonians* call *Hyperberetæon*) beſides the above-

v. 15.

named, they Sacrifice a Bull, one Mutton, ſeven Lambs and a Kid for a ſin Offering. The tenth day of the ſame Month, according to the Moon, they faſt till the Evening;

The ſacrifice of the month of *October*.

and

and on the same day they Sacrifice a Bull, two Muttons, seven Lambs, and a Goat, for H
a Sin-offering; besides which, they bring two Kids, one of which is sent alive, out of the
limits of the Camp into the Desart (on whom all the evil may fall, if so be any be threatned
to the People) the other is carried without the Camp, into a clean place, where it is
burned with the Skin, without reserving any thing thereof. In like manner they burn
a Bull, which is not allowed out of the common charge, but at the proper costs of the
Priest. This Bull being opened and slain, and the blood thereof (with that of the
Goat) being carried into the Tabernacle, he sprinkleth the Cover thereof with his fin-
ger seven times, and the pavement as often, and the Tabernacle and the Altar of Gold,
and all the rest about the great Altar, which is abroad in the Court. After this, they
set on the Altar the Reins and the fat with the lobe of the Liver, and the Priest offer- I
eth unto God a Mutton for a Burnt offering. The fifteenth day of the said Month
(at such time as it draweth towards Winter) he commanded them to pitch Tents
every one for his Family, against the approaching cold Weather which that season is
wont to bring; and that when they should enjoy their Country, and enter that City
which they should hold for their Metropolitan, (by reason of the Temple which
should be there builded) they should celebrate a Feast during eight days space, in of-
fering Burnt-offering and Sacrifices to God: and that in witness of their thanksgiving,
they should bear in their hands a branch of Mirtle, and of Willow, tyed together
with Wooll, and a Bough of Palm likewise, to which a Citron was to be fastned; and
that the first day they should Sacrifice thirteen Oxen, and fourteen Lambs, and two K
Sheep, with a Goat, for a Sin-offering. Those dayes that ensued, they Sacrificed like-
wise a like number of Lambs, and Wethers, with a Kid; and in rebating day by day
the number of Oxen, they come back to the seventh. The eighth day they cease from
work. On this day (as we have said) they Sacrifice a Calf, a Ram and seven Lambs,
and a Kid, for a Sin-offering. These are the Ceremonies of the Tabernacles which
have been always observ'd by those of our Nation. In the Month *Xantique* (which we
called *Nisan*) which is the first Month of the Year, the fourteenth day after the new
Moon, the Sun being in *Aries*, (for at that time were we delivered out of *Egypt*) he
ordained, that every Year we should renew the Sacrifice, which we call the Passover,
and which (as I said) was celebrated the same time that we departed out of *Egypt*. L
We celebrate this Feast according to our Tribes, without reserving any thing of that
which is offered, till the next day; which is the fifteenth day of the Month, and the
first of the Feast of unleavened Bread which followeth that of the Passover; and during
seven days, it is unlawful to eat any leavened Bread: and every day are slain two
Bulls, one Ram, and seven Lambs, which are all consumed with fire; to which there
is added a Kid, for a Sin-offering which the Priests eat. The second day of this Feast
of unleavened Bread (which is the sixteenth of the Month) they begin to enjoy the
Fruits that are reaped, and till that time untouched. And for that it is very conveni-
ent, that God should be honoured with the First-fruits, from whom we receive
such abundance, they offer the First-fruits of Barley after this manner: After they M
have dryed a handful of the Ears, they beat or thrash it, and cleanse the Barley from
the chaff, and offer an *Assar* of the same upon the Altar to God; and after they have
cast a handful of the same on the Altar, they leave the rest for the Priests use: and
from that time forward it is lawful for them to reap as well in publick as in private.
With these First-fruits, they Sacrifice to God a Lamb, for a Burnt-offering. Seven
Weeks after the Feast of the Passover, that is forty nine days, on the fiftieth (which
the *Hebrews* call *Asartha*:) that is to say, *fulness of favours*, and the Greek *Pentecoste*)
they offer to God leavened Bread, made of Wheat Flower, of the quantity of two
Assars, and Sacrifice two Lambs, which are only offered up to God, and afterwards
are prepared for the Priests Dinner, and it is not lawful for them to reserve any thing N
thereof till the next day. But the Burnt-offerings are three Calves, two Wethers,
and fourteen Lambs; besides two Kids, for a Sin-offering. There is not any Feast
wherein they offer not a Burnt-offering, and desist not from all manual labour: but
in every one of these there is ordained a certain sort of Sacrifice which they ought to
do: and it is first ordered, that they rest from their labours, and after Sacrifice, fall to
Banquet. On the common charge they offer unleavened Bread, of twenty four
Assars of Flower: and those Loaves they bake two by two the day before the Sabbath;
and the day of the Sabbath, in the Morning they bring it, and set it on the sacred Table,
opposing six to six, the one against the other; and by them are placed two Dishes full
of Incense: and these things remain after this manner till the next Sabbath, and then O
set they new in the place of the first, which are given to the Priests for their mainte-
nance. The Incense is cast into the sacred fire, in which the Burnt-offerings are con-

The year of the world, 2455. before Christs Nativity, 1509.

Tee feast of Tabernacles. *Exod.* 29. *Lev.* 23. *Deut.* 2. 31.

Exo. 12. *v.* 16. *Lev.* 23. *v.* 5, 6. The *Easter* was the 14. of *April*.

Lev. 2. 14. *ad finem.* The first-fruits

The sacrifice of *Pentecost*.

What is observed in every feast and sacrifice.

The bread of Prepositon.

Lev. 8. *Numb.* 3.

A fumed, and in place thereof there is new Incenſe put. The High Prieſt alſo ſacrificeth on his own charge, a *Gomor* of Flower mingled with Oyl, and a little baked by fire; and this doth he twice every day, and bringeth to the fire half an *Iſſar* of Flower in the Morning, and the other half in the Evening. But I will treat hereof more expreſſly hereafter; having for the preſent, ſufficiently ſpoken already.

The year of the world, 2355. before Chriſts Nativity, 1500.

Moſes ſeparated the Tribe of *Levi*, and exempted them from the reſt, to the end they might be conſecrated to God: and he purified them with Fountain-Water, and purged them with ſolemn Sacrifice, and committed the Tabernacle to their charge, with all the holy things pertaining thereunto, and all the reſt which had been made for the cover of the Tabernacle, to the end they might be miniſters unto the Prieſts, their Superiours, who

The tribe of Levi ſacred to God.

Levit. 8 per totum.

B were already conſecrated unto God. After this, he diſtinguiſhed the Beaſts alſo; namely, thoſe that were to be eaten, from thoſe that were to be abſtained from, (of which we will ſpeak, at ſuch time as occaſion is offered us; and will bring proofs, and the reaſon which induced him to ordain, that ſome were proper to feed upon, and for what cauſe he would that we ſhould abſtain from others.) He hath generally forbidden all uſe of blood in meats, eſteeming the blood to be the ſoul and ſpirit of Beaſts. He hath alſo generally prohibited to eat the fleſh of thoſe Beaſts that die of themſelves; likewiſe the Caull and fat of Goats, of Sheep and Oxen. He ſeparated them likewiſe from the Company and Converſation of Men, who were Leprous, and ſuch as were troubled with the Flux of their Seed. And as touching Women that have their Pur-

Unclean things. Levit. 3. 12. 54 and 15. *per totum.*

What Men are unclean. Levit. 14. 1. *ad* 8.

C gations, he ſequeſtred them for the ſpace of ſeven days, after which, it was lawful for them to converſe with Men. The like decreed he of thoſe that had aſſiſted at the burial of a dead Man, whom he permitted not to converſe with the other till ſeven days were expired. It was alſo decreed by Law, that he that had a Flux of Seed beyond ſeven days, ſhould Sacrifice two Wethers, one of which ſhould be ſacrific'd, and the other given to the Prieſts. Alſo that he that hath unnatural pollution, ſhould waſh himſelf with cold Water. The like muſt Husbands do after they have had uſe of their Wives. He likewiſe order'd that the Leprous ſhould be ſeparated for ever, not permitting them to frequent any Mans Company, but eſteeming them as little differing from the dead: And if any one by his Prayers made unto God was delivered

Gonorrhea.

Of Lepers.

D from this Diſeaſe, and his Skin reduced to its native colour, ſuch an one preſented himſelf before God with divers oblations and Sacrifices; of which, we will ſpeak hereafter. Whence it appears how ridiculous a Fable it is, that *Moſes* fled out of *Egypt*, becauſe he was a Leper, and that all the *Hebrews* whom he conducted with him, and brought into the Land of *Canaan* were troubled with that Diſeaſe. For if that were true, *Moſes* would not have made theſe Ordinances, to his ſhame: and if any other had propoſed them he would have oppoſed himſelf againſt them; eſpecially, ſince among divers other Na-

Againſt them that object againſt Moſes and his Followers, that they fled out of Egypt for Leproſie.

tions there are Lepers, who are held in great honour, and who are ſo far from diſdain and contempt, that they have been made Generals of Armies, and Elected for Governours of Common-wealths, having liberty to enter the Temples, and to be preſent at the Sacrifices.

E What therefore hindred *Moſes* (if he had been infected with this malady) to make ſuch Laws, and ordain ſuch Statutes among thoſe People, who honoured and obeyed him; whereby ſuch as were therewith infected, might be preferred? By which it is manifeſt, that thoſe things that are objected againſt him, are rather of malice than probability. But *Moſes* being clean from ſuch ſickneſs, and converſing amongſt his Country-men which were untainted, made theſe Ordinances for them that were ſick, having regard to the honour of God. But of theſe things let each Man cenſure as beſt liketh him.

He forbad Women to enter into the Temple ſoon after their Deliverance, or to aſſiſt at the Sacrifice, until forty days were expired (if they had been brought a-Bed of a Son;) but if it were a Daughter, he appointed that the number of the dayes ſhould be

Hedio & Ruffinus, chap. 14. *The Laws of Women that are brought a-bed.*

F doubled; and that when they ſhould enter, they ſhould preſent their Offerings to God, whereof one part was conſecrated, and the other belonged to the Prieſts. And if any one ſuſpected that his Wife had committed Adultery, he brought an *Aſſar* of Barly Meal and caſt an handful thereof upon the Altar, and the reſt was reſerved for the maintenance of the Prieſts; and then the Prieſt placing the Woman in the Porch which is right over againſt the Tabernacle, and taking the cover from her Head, writeth the name of God upon a Parchment, and maketh her ſwear that ſhe hath not violated her faith to her Huſband; and with if ſhe had tranſgreſſed the bounds of chaſtity, that her right thigh might be put out of joint, her Belly burſt, and death follow thereupon: but if her Husband had been inconſiderately drawn into that ſuſpition through exceſs of love, then it plea-

Numb. 5. *v.*15. *ad finem. The Laws of adultery and jealouſie.*

G ſed God at the end of ten Months to give her a Son. And after ſuch an Oath miniſtred unto her, the Prieſt dippeth in water the Parchment on which the name of God was written, and then taking ſome of the Earth of the Temple, according as he findeth it,

and

The year of the World, 2455. *before Christs Nativity*, 1509.

and having mingled the same, giveth it to the Woman to drink; and if she had been unjustly accused, she became with Child, and brought forth happily: but if she had falsified her Faith to her Husband, and forsworn her self before God, then died she a shameful death, in the manner above mentioned. You see what Laws *Moses* provided for the Sacrifices and Purifications; He furthermore made these Laws which ensue. He generally forbad Adultery, judging it to be a great felicity, if Men demeaned themselves honestly in Marriage: and that both in politick Estates, and private Families, it was a thing most profitable, that Children should be born in Lawful Matrimony. H

Of adultery and incest. *Exod.* 22. *Deut.* 17. *Levit.* 18. 20, 21, 29.

He condemn'd also as a horrid crime for a Man to have the use of his Mother or his Fathers Wife, his Aunt, or his Sister, or his Sons Wife: and detesteth it as a most heinous and hideous offence. He prohibited also the use of a Woman when she hath her Monthly sickness; also the lying with Beasts or Boys, by reason that such affections are abominable: and against the transgressors of these Laws he established Capital punishments. He willed also that the Priests should be more chaste than the rest, for he not only forbad them that which he prohibited others; but moreover he enjoined them not to marry Women that had been cast off, or Slaves, or Prisoners, or Victuallers and Taverners, forsaken by their Husbands for any occasion whatsoever. And touching the High-Priest, he permitted him not to match with a Widow (although it were lawful for the other Priests) and granted him only liberty to take a Virgin to his Wife, and to keep her. The said High-Priest is also forbidden to approach a dead Man (although the other Priests are not forbidden to approach their Brothers, Fathers, and Mothers, and Children deceased.) Requiring that they should be sincere and true in all their words and actions. I K

Levi. 21. 7,8,9. What Wife the High-Priest might marry with.

He likewise ordained that the Priest which had any bodily defect, should be maintained by the other Priests, but in the mean time that he should not approach the Altar, nor enter into the Temple: willing that not only they should be pure in that which concerned the divine service, but also that they should study and endeavour to be so in all the actions of their life, to the end that no Man might reproach them. For which cause, when they wore the habit of Priests, besides their general obligation to be always pure and sober, they were forbidden to drink Wine; and they were to offer up entire Sacrifices, and no ways maimed. These Statutes did *Moses* make in the Desart, and caus'd to be observ'd during his life. Afterwards he made others also, which both the People might practise in that place; and then also when they should possess the Land of *Canaan*. He gave rest unto the Earth every seventh Year; so that it was neither tilled nor planted (in like manner as he had commanded them to rest from their labours on the seventh day of the Week) and he ordained, that the fruits which the earth of it self brought forth, should be common to all those that would make use thereof, as well to those of the Country, as Strangers, without any forbidding, or reservation. He likewise decreed that the same should be done after seven times seven years, and that the year following which is the fiftieth Year, and which the *Hebrews* call *Jubilee*, i.e. *Liberty*, the Debtors should be acquitted by their Creditors, and the Bond-Men made free, meaning those that having offended against some Law had been punished with servitude, and not put to death; and to those, who from the beginning had been possessors of Lands, the same were restored in this manner following. The *Jubilee* being at hand (which word signifieth *Liberty*) both he that sold, and he that bought the Land, met together, and cast up the account of the profits and expences that had been reaped and bestowed on the Land: and if it were found that the profits exceeded the expences, he that sold the Land repossessed it: but if the charges exceeded the value of the profits, he payed the surplusage to the Buyer, and retained the Land to himself. And if the profits and expences were equal, the restitution was made to him that had the antient inheritance. He ratified likewise the same Law in Houses that were bought in Villages or Cities. For if he that sold, counted down the money he had received before the Year were finished, he compelled the Purchaser to restore him his House: but if he stayed till the Year were fully finished, the possession and free purchase remained unto him that bought it. *Moses* received all these Laws from God, upon the Mountain of *Sinai*, and he gave them in writing to the *Hebrews*, that they might observe the same.

Levit. 25. *v.* 2. *ad* 8. The Law of every seventh year. L

The year of *Jubilee*. *Levit.* 25. *à v.* 8. *ad* 14. M

CHAP. XI.

The Laws and Customs of War.

Hedio & Ruffinus, cap. 15. all 12. *Numb.* 1. 2, 3. *Moses* numbreth up the People.

After that these Laws had been after this manner provided, *Moses* addressed himself to the affairs and Laws of War (foreseeing those which his People were to undergo.) He therefore commanded the Princes of the Tribes (the Tribe of *Levi* only excepted) to O N

A to take a precise view and muster of those Men that were able to bear Arms (for the *Levites* were Sacred, and exempt from those Functions) and the search being made, there were found 603650 fighting Men, betwixt the years of twenty and fifty. But in the place of *Levi*, he put the Tribe of *Manasses* the Son of *Joseph*, and *Ephraim* in the place of his Father *Joseph*: according as *Jacob* had entreated *Joseph* to give him his Sons, that he might adopt them (as hath been before declared.) When they pitched the Tabernacle, it was planted in the midst of the Camp, guarded and defended with the Tribes, which were encamped three by three on every side. There were certain ways or paths likewise laid out between them, and a Market-place, and Shops for all sorts of Merchandize disposed by order, and Workmen and Artizans of all Occupations, travelling in their B Shops; so that to look upon it, it resembled a City.

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The dispositi-on of the Army.

The Priests first were placed next the Tabernacle, and after them the *Levites* (for there was a view also made of them, accounting all the Males exceeding the Age of thirty days; and they were found to be 23880.) During all the time that the Cloud before mention'd cover'd the Tabernacle, as a token of God's presence, the People remain'd always in the same places; and if it departed from the same, then remov'd they likewise. *Moses* invented also a certain kind of Trumpet made of silver, after this manner. In length it was almost a Cubit, and it was like the narrow whistle of a Fife, but a little thicker; it had but one hole at which it was to be blown, and the end thereof was like a little Bell, in form of an ordinary Trumpet. They call it in the *Hebrew* Tongue *Asofra*. There C were two of them, whereof the one serv'd to call the People to Publick Assemblies; and the other, to summon the Princes of the Tribes, when they were to consult about Affairs of State; and if both of them were sounded, then all in general gather'd together. When the Tabernacle was remov'd, this manner was observ'd; As soon as the first Charge was sounded, they that were incamped towards the East, dislodged; at the second Charge, they to the Southward, disincamped; then was the Tabernacle unpitched, and carried in the midst, six of the Tribes marching before, and six after: the *Levites* were all about the Tabernacle. And when they sounded the third time, the three Tribes toward the West removed: and at the fourth sounding, those on the North follow'd them. They made use also of all these Trumpets in the Divine Service, both on the Sab-D bath and other days. Then also was the first Passover celebrated by our Forefathers with solemn Offerings after their departure out of *Egypt*, they being in the Desart.

A cloud on the Tabernacle. *Numb.* 9. 15.

Numb. 10. 2. Two trumpets made of silver.

CHAP. XII.

Sedition against Moses, *through the scarcity of Victuals: and the punishment of the Rebellious.*

NOT long after this, they remov'd their Camp from the Mountain of *Sinai*: and after certain encampings (of which we will speak) they came to a place which E is call'd *Isceroth*: There the People once more began to murmur, and to revive their Seditions, and lay the fault of their laborious Pilgrimage upon *Moses*; charging him, That by his persuasion, they had left a fertile Country; and now not only were destitute of the plenty thereof, but also in stead of hoped felicity, forc'd to wander here and there in extream misery, so that they had not so much as water to drink; and that if Manna likewise should fail them, they must all inevitably perish for want of sustenance. Hereunto added they divers Contumelies, which were every where cast upon him, though a man of so great desert and consequence. Mean while there arose one amongst the People, who (admonishing them of the forepass'd benefits receiv'd by the hands of *Moses*) counsell'd them to be of good courage; assuring them, that at that time they should not F be frustrate either of that hope, or help, which they expected at God's hands. But the People were the rather incensed by these words, and more and more whetted their spleens against the Prophet: who seeing them so desperate, exhorted them to be of a good courage; promising them, that although by injurious speeches he had undeservedly been offended by them, yet he would obtain of God for them store of flesh, not for one day only, but also for many. But they being incredulous, and some one amongst them demanding, How he could make provision for so many thousand men? *God* (saith he) *and I, although we be evil spoken of by you, yet will we never desist to be careful for you, and that shall you shortly perceive.* Scarce had he spoken this, but that all the Camp was filled with Quails, of which every one took as many as he would. Yet God, not long after, punish-G ed the insolency and mutiny of the *Hebrews*, by the death of no small number: from whence at this day the place hath its name, which for that cause was imposed thereon, and it is called *Cabrothaba*; that is to say, *The Sepulchres of Concupiscence.*

Hedio & Buffinus chap. 16. *Numb.* 11. 1, 2. Sedition against *Moses*.

Ver. 4. The *Israelites* obtain Quails in the Desart. *Psal.* 78. 24.

The graves of Concupiscence.

CHAP.

H

CHAP. XIII.

Of the Spies that were sent to search the Land of Canaan: *and how returning to the* Israelites, *they discourag'd them with fear.*

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BUT after *Moses* had led them out of that place, and brought them into a Country not so apt for habitation, not far from the Borders of the *Canaanites*, call'd *Pharan*; he called the People to a Council, and standing up in the midst of them, spake after this manner:

Hedio & Ruffinus, chap. 17. *Numb.* 13. 1. *ad* 24.

God (saith he) *having decreed to grant you two great benefits, Liberty, and the Possession* I *of a happy Country, hath made you already enjoy the one, and will shortly make you masters of the other. For we are upon the borders of* Canaan; *from whence both the Cities and Kings are so far from driving us, that the whole Nation being united together, is not of power to expel us. Let us therefore address our selves very confidently to attempt the matter: for neither without fight, will they resign the Title of their Country unto us; nor without great conflicts, can we obtain the Palm of Victory. Let us therefore send out certain Spies, to discover the Forces of the Country, and how great their power is: but above all things, let us be at unity one with another, and let us honour God, who assisteth us in all dangers, and fighteth for us.*

Moses sendeth Spies to search the Land of *Canaan.*

After *Moses* had spoken this, the People (applauding his Counsels) chose Twelve out of the Noblest Families of the Tribes, to go and view the Country; out of every K Tribe one: who beginning from the parts extending towards *Egypt*, visited all the Country of the *Canaanites*, until they came to the City of *Amath*, and the Mountain of *Libanus*. And having consider'd both the Land, and the nature of the Inhabitants, they return'd home again, having spent forty days in this Journey. Moreover, they brought with them such fruits as the Country yielded; and by the beauty thereof, and by the abundance of riches, (which they reported to be in that Country) they encourag'd the hearts of the People to fight valiantly: but on the other side, they dismay'd them with the difficulty of the Conquest, saying, that there were certain great Rivers unpassable, both for their wideness and depth; that there were therein also unaccessible Mountains and Cities, fortifi'd both with Walls and Bulwarks. Moreover, they told them, L that in *Hebron* they saw a race of Gyants; and that they had seen nothing so terrible since their departure out of *Egypt*. Thus the fear of these Messengers, brought the rest of the multitude into a dangerous consternation and perplexity: who conjecturing by their discourse, that it was impossible to conquer the Land, dissolving the Assembly, returned each to their Houses, lamenting with their Wives and Children, saying, That God had only in words promis'd many things, but that they saw no effects of them. Moreover, they blam'd *Moses*, and revil'd both him and his Brother *Aaron*, the High-Priest. And thus spent they all the Night in disquiet, venting their discontents both against the one and the other. But on the morrow they re-assembled their Council tumultously, with intention to stone *Moses* and his Brother, and then return back again to M *Egypt*, from whence they came. But two of the discoverers (namely *Josuah* the Son of *Nave*, of the Tribe of *Ephraim*, and *Caleb*, of the Tribe of *Juda*) seeing this disorder, and fearing the consequences of it, they went into the midst of them, and appeas'd the multitude: *Praying them to be of good hope, and not to accuse Almighty God of unfaithfulness, by yielding certain slight belief to some, who spreading vain rumors of the affairs of* Canaan, *had terrified the credulous multitude; but rather, follow them, who both would be the Actors and Conductors also of them in the Conquest of the Country: and that neither the greatness of the Mountains, nor the depth of the Rivers, could hinder them, that like valiant men were prepared to attempt, especially God being their Guide, and ready to fight for them in that Battel. March forward therefore,* (said they) *and laying aside all fear,* (*and being assured of the divine succors*) *follow us with a bold courage whithersoever we lead you.* N With these words labour'd they to appease the tumultuous multitude. In the mean while, *Moses* and *Aaron* falling prostrate on their faces, besought God, not for their own safety, but that it would please him to restore the despairing multitude to a better mind, who were troubled with so many present necessities, and vain apprehensions of the future. Whereupon suddenly a Cloud appear'd on the Tabernacle, and gave testimony, that God was there present. Which when *Moses* perceiv'd, (being full of confidence) he press'd into the midst of the multitude, and told them, *That God was provoked to take punishment of the outrage which they had committed against him; yet not so severely, as the iniquity of their sins deserved, but in that discipline which fathers are accustomed to use, for* O *the amendment of their children. For at such time as he stood before God in the Tabernacle, and besought him with tears for the safety of the multitude, God had recounted unto him how many*

C. 13. 24. The Spies drive fear into the *Israelites.*

C. 14. 1, 2. The murmur of the people against *Moses.*

Ver. 6. *Josuah* and *Caleb* appease the people.

Hedio & Ruffinus, cap. 18.

A *many benefits and favours they had received from him, and how ungrateful they shewed themselves towards him: and that at the present being transported with passion and fear, they had given more credit to the reports of the Spies, than to his promises. Notwithstanding all which, he would not utterly consume them all, nor exterminate their whole Race, (whom he had honoured above all the Nations of the earth) but for punishment of their sin, they should not possess the Land of* Canaan, *nor taste the sweetness and plenty of its fruits; but they should live in the Desart, without House or City, for the space of forty years. Yet hath he promised* (said he) *to give the Country to your children, whom he will make Lords of the Goods, and Heirs of those Possessions of which you have rendred your selves unworthy by your murmuring and disobedience.*

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Num. 23, 33. The *Israelites* should wander in the Desart forty years.

B After *Moses* had discoursed these things in this manner, the People were in great sorrow and calamity, and besought *Moses*, that he would appease God's wrath conceived against them, beseeching him, that forgetting their faults that were past in the Desart, he would make good his promises to them; *Moses* answered them, That God was not incensed against them according to the manner of humane weakness, but that he had given a just sentence against them. In this place it is not to be supposed, that *Moses* (who was but a man only) did appease so many multitudes of displeased men, but that God assisted him, and brought to pass, that the People were wrought upon by his words (having by divers disobediences, and by the calamities whereinto they were fallen, known, that obedience was both good and profitable.) But what greater proof

The repentance of the people.

C can be desired of the eminent virtue of this Law-giver, and of the strange Authority he acquired thereby, than that not only they who lived in his time, but even at this day, there is not any one amongst the *Hebrews*, but takes himself obliged to obey the Ordinances made by him, and regards him as present and ready to punish the Transgressors of the same? There are besides, divers great and evident signs of the more than humane virtue which was in him: and amongst the rest, this was not the least, That of certain strangers that have travelled out of the Regions beyond *Euphrates*, a four months journey, to their great charges, and with no less peril, to honour our Temple, and offer Sacrifice; yet some have not obtained licence or permission to offer, in that by our Laws it was not lawful for them to do it, and some other, without sacrificing, (others

Moses, a man of great authority.

D the Sacrifice half finished, the rest not permitted to enter the Temple) have returned back again to their homes, without finishing their purpose, chusing rather to submit to *Moses*'s Law, than to satisfie their own wills; and that without the least repining or complaint. So much did the opinion once conceived of this man prevail, that he is esteemed more than a man, out of the consideration, that he had received Laws from God, and delivered them to men. Of late also, (not long before the Wars of the *Jews*, during the Empire of *Claudius*, when *Ismael* was High-Priest amongst us) so great a Famine oppressed our Nation, that an *Assar* of Meal was sold for four drams, and there was brought to the Feast of *Azymes* the quantity of seventy *Cores*, (which make thirty Sicilian and forty Athenian *Medimni*, almost two Bushels of ours) none of the Priests

The great scarcity during the Empire of *Claudius*.

E were so bold as to eat one grain of it, notwithstanding the Country was in that extremity) fearing the Law, and God's displeasure extended always against sins concealed. For which cause, we ought not to wonder at that which hapned at that time, considering, that the Writings left by *Moses*, are in such force, even at this day, that they themselves who hate us, confess, that God instituted our Government by the means and ministry of *Moses*, and his virtue. But of these things, let every man think as it pleaseth him.

F

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H

The Fourth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS.*

The Contents of the Chapters of the Fourth Book.

1. *The Fight of the* Hebrews *with the* Canaanites, *and their overthrow by them, without* Moſes's *knowledge.*
2. *The Sedition raiſed by* Chore *againſt* Moſes *and his Brother, for the Prieſthood.*
3. *How the Authors of the Sedition were ſlain by God's judgment, and the Prieſthood confirmed to* Aaron, *and his Sons.* I
4. *What chanced to the* Hebrews *in the Deſart, for the ſpace of* 38 *years.*
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6. *Of the Prophet* Balaam.
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8. Moſes's *Laws, and how he was taken out of the World.*

K

CHAP. I.

The Fight of the Hebrews *with the* Canaanites, *and their overthrow by them, without* Moſes's *knowledge.*

Numb. 14. 4. The *Iſraelites,* without God's or *Moſes* command, deviſe how to aſſail the Enemies.

WHilſt thus the *Hebrews* paſſed their lives in great penury and perplexity in the Deſart, groaning under the burthen of their grievous Afflictions; there was nothing that more diſtracted and diſtempered them than this, That God had forbidden them to fight with the *Canaanites*, They would now no longer give ear unto *Moſes*, (who perſwaded them to Peace) but growing confident in themſelves, that both without his conduct L and counſels, they might eaſily obtain Victory over their Enemies; they accuſed him, as if he ſought after no other thing, but that they being daily preſſed with great wants, might be enforced continually to depend upon his counſels. Whereupon they reſolved upon a War againſt the *Canaanites*, preſuming with themſelves, that God would ſuccour them, not only in regard of *Moſes*, but alſo for that he had a general care of their Nation, ever ſince the time of their Forefathers, whom he had always held under his protection; and by reaſon of thoſe virtues, he had already granted them liberty. They ſaid likewiſe that if they fought valiantly, God would give them Victory; that they were ſtrong enough to overcome their Enemies, though they were left to themſelves; yea, though *Moſes* ſhould endeavour to eſtrange God from them. In a word, that M it was more for their advantage to govern themſelves; and that being redeemed from the ſervitude of *Egypt*, they ought not to ſuffer *Moſes* to tyrannize over them, or to conform their necks under his yoke; in a vain belief, that God had only diſcovered to *Moſes*, that which was good for them, by reaſon of the affection which he bare him: As if all of them were not derived from the loins of *Abraham*, and that he only were the Guide of all, in foreknowing the things that ſhould happen unto them, by particular inſtruction from God. That prudence obliged them to condemn his pride, and fix their truſt only upon God, for conquering the Country which he had promiſed them, in ſpite of *Moſes*'s contradiction; who for this cauſe hindred them, pretending the Authority of God for it. That therefore conſidering their neceſſity, and the Deſart, which N daily more and more aggravated their miſery, they ſhould prepare themſelves couragiouſly to march againſt the Enemy, the *Canaanites*; hoping, that God would be their Guide; ſo as they needed not the aſſiſtance of their Law-giver. When this ſentence *verſ.* 43. The *Canaanites* put the *Hebrews* to flight. was approved by a general conſent, they flock out in multitudes againſt their Enemies: who neither affrighted by their boldneſs nor multitude, valiantly reſiſted them, who deſperately charged them: ſo that (the better part of the *Hebrews* being ſlain) they purſued the reſt (enforced ſhamefully to turn their backs) even unto their Camp. This overthrow (hapning beſides all mens opinion) wondrouſly dejected the minds of the multitude, ſo that they grew deſperate of all future good fortune; concluding, that God had ſent and inflicted that plague upon them, becauſe without his counſel and order O they had enterpriſed the Battel. But when *Moſes* ſaw that his Country-men were diſmay'd with the overthrow which they had received, and the Enemy grown proud with

their

A their late Victory, fearing likewise lest (not content with their present success) they should attempt further, he determined to retire his Forces back again into the Desart. And whereas the People promised thenceforward to be obedient to him, (being taught by their own misery, that nothing would fall out prosperously unto them, without the counsel and conduct of their Guide) they disincamping themselves, retired into the Desart with this resolution, that they would no more attempt a Battel against the *Canaanites*, till they received a sign of their good success from Heaven. But even as in a great Army it accustomably falleth out (especially in time of trouble) that the common multitude wax head-strong and disobedient to their Governours, so did the like also happen amongst the *Jews*. For whereas they were in number 600000, and even in their better

B Fortunes sufficiently disobedient to their Governors, so much the more were they exasperated by their wants and misfortunes, both amongst themselves, and against their Governor. For which cause there arose so great a Sedition, as neither among the *Greeks* or *Barbarians* the like was ever heard. Which things, without doubt, had overthrown them, (being brought into so desperate an estate) had not *Moses* (forgetting the injury he had received, which was no less than a purpose to stone him to death) succoured and relieved their distressed Fortunes. Neither did God utterly abandon the care of them: but although they were contumelious against their Law-giver, and transgressed also against the Laws which he had delivered them by *Moses*, yet delivered he them out of that danger; of which (without his special Providence) there could be expected no

C other but a lamentable issue. This Sedition, as also how *Moses* governed the estate when the troubles were ended, we will now declare, having first expressed the cause thereof.

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Moses retireth the people into the Desart.

Sedition against *Moses.*

CHAP. II.

The Sedition raised by Chore *against* Moses *and his Brother, for the Priesthood.*

Numb. 16. 1, *ad* 4. *Chore* endeavoreth to perswade the multitude to mutiny against *Moses.*

Chore (a Man noble by Birth, and famous for his wealth amongst the *Hebrews*, and endowed with a certain kind of popular Eloquence) seeing *Moses* placed in the highest place of Authority, was filled with jealousie and envy thereat. For although he were of the same Tribe and Kindred, yet he thought it a great indignity to himself, to

D be held his inferior, being both more potent in Riches, and his equal in Parentage. For which cause, he began to murmur and complain to the *Levites*, (which were of the same Tribe with him, and his Kinsmen) telling them, *That it was not to be suffered, that* Moses, *under a pretext of Communication with God, should by ambitious policy (to other mens prejudice) only study his own glory; having of late, against all sort of reason, given the Priesthood to his Brother* Aaron, *and distributed other dignities, at his own pleasure, like a King, without the suffrage and approbation of the People. That this injury done by him, was not to be endured, by reason that so covertly he had insinuated himself into the Government; that before it could be observed, the People would be brought into servitude. For he that knoweth himself to be worthy of a Government, endeavors to obtain the same by the consent of the People, and not*

E *by force and violence; but they that despair by good means to attain thereunto, do notwithstanding abstain from force, lest they should lose the opinion of their goodness and honesty; yet endeavour they by malicious subtilties to attain thereunto. That it concerned the Commonweal to check the attempts of such men, lest of private, they at last grow publick Enemies. For what reason* (said he) *can* Moses *give, why he hath bestowed the High Priesthood on* Aaron *and his Sons? If God had decreed, that this honour should be bestowed on one of the Tribe of* Levi, *there were more reason that I should have it, who am of the same Kindred with* Moses, *and who surpass him both in riches and age. On the contrary, if this honour appertain to the most ancient of the Tribes, that of* Reuben *ought by right to enjoy it, namely,* Dathan *and* Abiram, *and* Phalal, *who are the most ancient of that Tribe, and the most powerful in riches.* These things

F spake *Chore*, under colour and pretence of the good of the Commonwealth, but in effect only to raise a Tumult amongst the multitude, and intrude into the office of the High Priest. Which discourse of his passing by little and little, from one ear to another, amongst the multitude, and multiplied by the envious, and such as maligned *Aaron*, at last brought all the Tribes into a mutiny: so that 250 of the chiefest Nobles grew at length to be partakers of *Chore*'s Conspiracy; and all of these conspired together to take away the Priesthood from *Moses*'s Brother, and to transfer it to him. The People likewise were in such sort incensed, that they sought to stone *Moses*; and ran all of them confusedly with noise and uproar, crying out before the Tabernacle of God, that the

G Tyrant was to be cut off, and the People delivered from thraldom, who under pretext of Religion, had insupportable thraldom imposed on them. For if it were God that had chosen him to be High Priest, he would have preferred such an one to the dignity who had been worthy, and would not have conferred it on those who were far inferior to

Aliàs Balat.

vers. 35. Two hundred and fifty men follow *Chore*'s Faction.

They cry out to stone *Moses.*

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others: That if he had decreed to beſtow it on *Aaron*, he would have remitted the election to the People, and not left the diſpoſition thereof to his Brother. Although *Moſes* was informed of *Chore*'s treacherous Calumnies, and ſaw the People highly incenſed, yet was he nothing at all abaſhed thereat: but being ſatisfied in his Conſcience, that he had governed the eſtate uprightly, and well aſſured, that his Brother obtained the Prieſtood, not by his favour, but God's election, he came into the Congregation; where he uttered not one word againſt the People, but addreſſing himſelf to *Chore*, he expoſtulated with him, and accuſed him with great vehemency, being (beſides his other qualities) by nature eloquent and fit to ſpeak in publick Aſſemblies.

Moſes's Oration to ſeditious *Chore. verſ.* 8, *&c.*

I think (ſaith he) Chore, *that both thou and every one of theſe (pointing with his finger at the* 250 *Men of his faction) are worthy of honour; yea, I contemn not the reſt of this Aſſembly, although they are not to be compared to you in Riches, and other endowments. But neither doth* Aaron *therefore poſſeſs the Prieſthood, becauſe he is richer (for thou haſt more ample poſſeſſions than either of us) neither becauſe he is more noble, (for God hath equally imparted the ſame unto us all, having given us one and the ſame Grandfather) neither have I been moved thereunto by Brotherly affection, to beſtow that on him which was due unto others. For had I conſidered any thing but God, and the obedience I owe to him, I ſhould rather have taken this honour to my ſelf, than have given it him; ſince there is no man more near to me than my ſelf. For what wiſdom had it been in me, to expoſe my ſelf to thoſe dangers which they incur, who commit an injuſtice, and ſuffer another man to reap the advantage of it? But God forbid that my Conſcience ſhould be ſtained with any ſuch ſin; were I guilty of this fault, God would not leave me unpuniſhed, who had contemned him, nor you ignorant of what ye ought to do, in order to pleaſe him. 'Tis he, not I, that choſe the High Prieſt; and by this means he hath acquitted me of that accuſation, which in this reſpect might be brought againſt me. But though* Aaron *hath obtained this degree, (not by my favour, but by God's own appointment) yet notwithſtanding he referreth and remitteth the matter to the publick diſpoſition and order of you all; neither requireth he any prerogative, for that he hath already exerciſed the charge, but eſteemeth it to be the greateſt good fortune that may befal him, to ſee your Mutinies and Seditions ceaſe, although with the loſs of that honour which he hath received from your own election. For neither have we been guilty of diſreſpect towards God, in accepting that which it pleaſed him to give us; nor on the contrary, could we refuſe it without impiety. But ſince it is a thing moſt reaſonable, that he who gives, ſhould confirm the gift which he hath given; God therefore ſhall once again determine, who, amongſt you, ſhall be choſen to offer Sacrifice unto him, and to take charge of thoſe things which appertain to Religion. And ſurely* Chore *will not be ſo bold as to pretend by the deſire he hath to this dignity, to deprive God of the authority to diſpoſe the ſame as beſt liketh him.*

Ceaſe therefore to mutiny amongſt your ſelves, and to be tumultuous upon this occaſion; let every one of you that deſire the Prieſthood, to morrow bring each of you his Cenſer with perfumes, and fire from his houſe. And thou, O Chore, *be not aſhamed to yield unto God, and to expect his judgment, without going about to raiſe thy ſelf above him: but come thou alſo amongſt the reſt of the Competitors in this honour, to hear the deciſion. Neither ſee I cauſe, why* Aaron *ſhould not be there alſo preſent, to be judged with thee, in that hitherto he hath virtuouſly and uprightly behaved himſelf in the execution of that office, and is likewiſe of the ſame Tribe and Race that thou art of. Ye ſhall all offer Incenſe in the preſence of the People, and let him whoſe offering ſhall be moſt acceptable in God's ſight, be declared and eſtabliſhed High Prieſt: ſo ſhall I be acquitted of that ſlander which is wrongfully urged againſt me, of having (by my particular grace and favour) beſtowed the office of the Prieſthood on my Brother.*

After *Moſes* had ſpoken in this manner, the People gave over murmuring, and the ſuſpicions which they had conceived againſt *Moſes*; approving in themſelves all that which had been ſpoken, as being profitable for the Commonwealth. So the Aſſembly ſeparated.

CHAP.

A

The year of the world, 2455. before Christs Nativity, 1509.

CHAP. III.

How the Authors of the Sedition were slain by God's judgment, and the Priesthood confirmed to Aaron *and his Sons.*

THE next day the People re-assembled, to assist at the Sacrifice, and to see the controversie decided amongst the Competitors; neither was this Assembly without *Ruffin. chap. 1. Numb. 16. 31, 32, 33.*
B some tumult; for the whole multitude were in suspence, in expectation of the event; and some of them were desirous that *Moses* might be convicted of deceit. But the wiser sort, desired to see an end of the Sedition; for they feared lest the Commonwealth should be utterly ruined, if the Tumult should proceed any further. The multitude likewise (being naturally desirous of novelty, and prone to speak evil of their Magistrates) were diversly disposed upon every occurrent. *Moses* sent his servants to *Abiram* and *Dathan*, to summon them to appear (according to the accord) to attend the issue of the Sacrifice. But their answer was, that they would not obey him, nor any *Dathan* and *Abiram* rebellious.
C longer permit him to assume to himself a Soveraign authority over them. Which when *Moses* understood, he took divers of the Elders of the People with him; and though he was established by God to command over all in general, yet he disdained not to go in person to these Revolters. Now when *Dathan* and those of his faction understood that *Moses* with the Nobles were coming unto them, they, their Wives and Children came out of their Tents to wait for him resolutely, having with them also their Servants, who were armed to oppose themselves against *Moses*, if so be he should offer them any violence. He no sooner drew near to them, but lifting up his hands unto Heaven, he cried out with a loud voice in the hearing of the whole Multitude, and prayed after this manner: *O God* (said he) *Thou art Lord over all that which either Heaven or Earth, or Sea containeth; thou art a sufficient witness to me of all mine actions, for that I have managed all things by thy will; and thou art he who hast given me power to execute my pur-* *Moses* prayer unto God. *v. 15.*
D *poses: thou that always in commiseration of the* Hebrews *hast been my perpetual help and assistance, hear this my prayer. For nothing that is either done, or thought, is hidden from thee: for which cause I hope thou wilt not disdain to testifie and justifie my truth, and manifest the ingratitude of these Men. Thou knowest, Lord, every thing that hath passed in the first years of my life; not for that thou hast heard it, but for that thou hast seen and been present at it; Thou knowest also all that hath hapned to me since, nor is this People ignorant thereof; But because they maliciously interpret my management of affairs, be pleased, O my God, to give them a testimony of my innocence. At such time as I led a peaceable life, and that by thy help and my labour, and my Father-in-law* Raguels *favour, I lived quietly and happily, I forsook the possession of my goods, and the fruition of my peace, to ingage my*
E *self in these miseries which I have suffered for these Men: and particularly for their liberty; and now likewise for their safety, I have most readily undertaken grievous travels. Now therefore since I am grown into suspicion among those Men, who by my care and providence have escaped so many mischiefs and miseries; thou that appearedst unto me in that fire on the Mountain of* Sinai, *and vouchsafedst both to speak unto me, and to confirm me by the sight of miracles; who in thy Name didst send me a messenger into* Egypt; *who hast abated the pride of the* Egyptians, *and hast given us means to escape from their Servitude; and hast humbled* Pharaohs *power, when we were ignorant of our way, by giving us a passage thorow the Sea, in whose bottom afterward the* Egyptians *were drowned; who gavest us Arms, when we were naked; thou madest the bitter water savory, and fit to be drunk of; and in our scarcity of water, enforced*
F *st drink for us out of the bowels of the hard Rock; and when we found no meat on the Land, didst send it us from the Sea; Moreover (as a thing never before heard of) afforded us meat from Heaven, and hast established our estate with admirable and holy Laws: Be thou, O Lord, my Judge in all things, and my unpartial witness, that I have not been corrupted by any bribe of any particular* Hebrew, *to favour injustice, nor suffered a poor Man, in his just cause, to lose his right against a rich adversary. And now having administred the Commonwealth with all sincerity, I am called in question for a crime, whereof I am altogether guiltless, as if I had conferred thy Priesthood on my Brother for private affection, and not by thy command: make it known that all things are disposed by thy providence, and that nothing is brought to effect*
G *by casualty, but by thy special ordinance: And to shew that thou hast care of the* Hebrews, *testifie the same by thy just punishment inflicted on* Dathan *and* Abiram, *who accuse thee to be insensible, and boast that thou art circumvented by my subtilties. But thou shalt make thy revenge most notorious upon the unbridled detractors of thy glory, if they perish after no common manner,*

The year of the world, 2455. before Christ's Nativity, 1509.

but let the earth, which they unworthily tread upon, open it self and swallow them up with all their Families and substance. By this means both thy power will manifestly appear unto all men, and thou shalt leave an example to posterity, that no man hereafter shall dare to think otherwise of thy Majesty than becometh him; and my ministry shall be proved to proceed from thy direction. But if those crimes be truly urged which are enforced against me, then let the curse return and light on mine head; and let those whom I have cursed, live in safety. But, Lord, after thou hast inflicted punishment upon those that disturb thy People, keep the rest of the multitude in peace, concord, and observation of thy commandments; since it is contrary to thy justice, that the innocent multitude of the Israelites *should answer their misdeeds, and suffer their punishments.* Whilst he spake these words, and intermixed them with tears, the earth presently trembled, and shaking, began to be agitated (after such a manner as the waves of the Sea are by the winds in a great Tempest.) Hereat were all the People amazed; and soon after with a dreadful noise the earth opened, and swallowed up the seditious, with their Families, their Tents, and all their Goods, so that nothing remained of theirs to be seen. Whereupon in a moment the earth closed again, and the vast gaping was shut, so that there appeared not any sign of that which had hapned. Thus perished they all, leaving behind them an example of God's power and judgments. This accident was the more deplorable, in that there was none of their kindred or allies that had compassion of them: so that even those that had sided with them, praised God's Justice with joyful acclamations, esteeming them unworthy to be bemoaned, but to be held as the plague and perverters of the People. After that *Dathan* with his Family was extinguished, *Moses* assembled all those that contended for the Priesthood together, committing again the election of the Priestood unto God, concluding that that honour should be ratified to him, whose sacrifice was most acceptable in God's sight. For which cause the two hundred and fifty Men assembled themselves, who were both honoured for the virtue of their Ancestors, for their own abilities; with these also stood *Aaron* and *Chore*, and all of them offered with their Censors before the Tabernacle, such Perfumes as they brought with them; when suddenly so great a fire shone, as the like was never seen, either breaking forth from the bowels of the burning earth, kindled in Forests by the Sun and Winds, but such an one as seemed to be kindled by God himself most bright and flaming: by force and power whereof those two hundred and fifty (together with *Chore*) were so consumed, that there scarce appeared the least relique of their carcasses; only *Aaron* remained untouched, to the end it might appear that this fire came from Heaven. These things thus brought to pass, *Moses* (intending to leave a perpetual memory to posterity of that punishment) to the end they should not be ignorant thereof, commanded *Eleazar* the Son of *Aaron* to consecrate their Censors, and fasten them to the Brazen Altar; that by reason of this Monument, all men might be terrified, who think that the Divine power can be circumvented by humane policy.

Dathan and *Abiram* swallowed up. *v.* 31, 32, 33.

Chore with two hundred and fifty Men is consumed with fire.

CHAP. IV.

What things hapned in thirty eight years space to the Hebrews *in the Desart.*

Numb. 17. 1, 2, 3, *ad finem.* After that by so evident an Argument it appeared sufficiently, that *Aaron*, neither by sinister insinuations, nor by the favour of his Brother, but only by God's election, had obtained the Priesthood; he ever after, held it without any contradiction. Yet for all this, a new sedition brake out among the People with greater fury than at first, by reason of the Subject which occasioned it. For though they were perswaded, that all that had happened was brought to pass by God's order and will, yet they imagined that God wrought these things in favour of *Moses*; to him therefore imputed they all these things, as if God had not punished those men through indignation against their sins, but only upon *Moses* sollicitation: and they alledged, that *Moses* (having given this maim unto the People, by the loss of so many Noble Men, who, as they said, perished only for the zeal they bare to God's Service) not only had done them open wrong; but, which was more, had assured the Priesthood to his Brother after such a manner, that henceforward no man durst pretend to the same, seeing how miserably those others were punisht by a violent death. Moreover, the Kinsmen of those that were slain, sollicited and stirred the People, praying them to restrain the Pride and over-great power of *Moses*, in that it lay in their power easily to perform the same. But *Moses* perceiving that the People were incensed, and fearing lest once more they should fall upon some Innovation, whereby some great mischief might succeed, he assembled them together, and gave audience to their accusations: and without replying any wâys (for fear he might the more incense

Another sedition against *Moses*.

A incense them) he only commanded the heads of the Tribes, to bring every one a rod whereon the name of each Tribe should be written, promising that the Priesthood should remain with them, in whose rod God should shew any sign. Which proposal being allowed by all, both they and *Aaron* brought their rods with their inscriptions; and *Aaron* had written on his the name of the Tribe of *Levi*. These *Moses* laid in the Tabernacle, and the next morning brought them forth every one, (which were easily known by the People to be the same which the Princes of the Tribes had brought, by the marks which they had made upon them) and they saw that all theirs remained in the same form which the day before they retained, when *Moses* took them; but out of *Aaron*'s Rod there grew Branches and Buds: and which is more to be wondred
B at, it bare ripe Almonds, because it was of the Wood of the Almond-tree. The People amazed at the strangeness of this spectacle, changed their hatred against *Moses* and *Aaron*, into admiration of the judgment which God gave in their favour; and forbare any more to repugn against God, or to oppose themselves against *Aaron*'s Priesthood. Thus three times confirmed by the approbation of God, by all mens consent he remained High-Priest; and the people of the *Hebrews* turmoiled with long seditions, at last by this means became setled in peace and quietness. But after *Moses* had made the Tribe of *Levi* (which was dedicated to God's service) free and exempt from warfare; (for fear lest they should employ themselves in providing necessaries for their maintenance, and so grow negligent in the service of God) he ordained, that
C after the Land of *Canaan* should be conquered, Forty eight of the best Cities, with their Lands within two Miles compass, should be given to the *Levites*. Moreover, he commanded that the Tenths of all the yearly Fruit that was gathered by the whole People should be given to the *Levites* and Priests; which hath been ever since inviolably observed. Now must I declare what things are proper to the Priests. Of the forty eight Cities which were granted to the *Levites*, he commanded them to give thirteen to the Priests, and the tenth part of the Tythes. Besides, he ordained that the People should offer to God the first-fruits of whatsoever the earth yieldeth: and that the first-born of four-footed Beasts allowed for sacrifice, if a male, should be delivered to
D the Priests to sacrifice, to the end they might be nourished with all their Family in the sacred City of *Jerusalem*; and that for those which the Law forbids to eat, there should be paid by the owners, in lieu of a firstling, a Sicle and a half; and for the first-born of a Man, five Sicles. He allotted them likewise the first-fruits of Sheep-shearing; and those that baked Bread of new Corn were to give them Cakes. But when they who are called *Nazarites* (because *they let their Hair grow* and *taste* no *Wine*) have accomplisht their vow, and come to present themselves in the Temple to cause their *Hair* to be cut, the Beasts which they offer in sacrifice belong to the Priests. And as for those that have consecrated themselves to the service of God, when they desire to be dismissed from that ministery (whereunto by voluntary vow they bound themselves) they must pay money to the Priests; a Woman, thirty Sicles, a Man
E fifty; and those that have not so much money, refer themselves to the discretion of the Priests. And when any Man kills a Beast to eat in private, and not to offer to God, he ought to give the Priests the fat Gut, the Breast and the right Shoulder. This is the allowance which *Moses* assigned to the Priests, besides what the People offer for sins, as we declared in the precedent Book: and whatsoever is contributed by the People to the order of the Priests, he commanded that both their Wives, Children and Servants should be made partakers of the same, except those things which are offered for sins, of which only the Men which are employed in Divine Service may eat, and that in the Tabernacle, and the very same day that such Sacrifices are offered. After all these Constitutions were made by *Moses*, and the Mutiny appeased, he removed the
F Camp to the borders of *Idumæa*, where he sent Ambassadors to the King thereof, desiring him to grant them free passage, on condition to give him what assurance he would demand, that no violence or injury should be offered to his Country, and that he would pay for whatsoever victual or water either he or his Army should receive. But the King setting light by the Ambassage, denied them passage, and with a well furnished Army marched forth against *Moses* to withstand him, if contrary to his will, he should attempt to pass thorow his Country. *Moses* asked counsel of God, who forbad him to begin the War first, and commanded him to retire back again into the Desart. At that time died his Sister *Mary*, the fortieth year after their departure out of *Egypt*, and the first Moon of the month *Xantique*: she was Magnificently interred
G at the common charge, on a certain Mountain called *Sein*. And after the People had mourned for her thirty days, *Moses* purified them after this manner: The High-Priest killed near the Camp in a very clean place a young red Heifer without blemish,

(which

*The year of the World,*2455. *before Christs Nativity,* 1509.

Aaron's Rod fructifieth.

vers. 8.

Hedio & Rusticus, chap. 3, 4.

Numb. 18. *v.*8, *ad* 20.

*Lev.*14. 18,23.

The Revenues of the Priests.

Numb. 6. 1, *ad* 13.

Of the *Nazarites.*

Numb. 20. 14, *ad* 21.

Moses Embassage to the *Idumæans.*

Cap. 10. *v.* 1.

Mariam, Moses sister, dieth.

Numb. 15. *per totum.*

The manner of Purification.

The year of the world, 2493. before Christs Nativity, 1473.

(which had never yet born the yoke) and dipping his finger in the blood thereof, he H
seven times besprinkled the Tabernacle, and then put into the fire the whole Heifer,
with the Skin and Intrails, casting in also a branch of Cedar, with a little Hyssop, and
Scarlet Wooll. A man clean and chast gathered up all the ashes, and put them in a
clean place; and all that needed to be purified, either for having toucht one dead, or
been present at a Funeral, cast some of these ashes into Fountain-water, wherein they
dip a Branch of Hyssop, and therewith besprinkled themselves the third, and the se-
venth day; after which they passed for purified. *Moses* likewise ordained, that the
like Ceremony should be used, when they had conquered the Country whereof God
had promised them the possession.

Numb. 20. *v.* 23, 24. But after the Army (that had so long mourned for the dead Sister of the General) I
were thus purified, he led them thorow the Desart, into *Arabia*: and arriving in a place
(which the *Arabians* account for their *Metropolitan City*, in times past called *Arce*, and
at this present *Petra*) he spoke to *Aaron* to ascend up a high Mountain, which serves
for bounds to the Country; because it was the place where he was to yield up his soul
to God. *Aaron* went up, and in the sight of all the Army, standing on a high place,
he put off his Priestly ornaments, and gave them to his Son *Eleazar*, to whom by elder-
ship the succession appertained. And thus (in the sight of the People) he died in the
Ruffinus, c. 4. *Hedio*, c. 5. *Numb.* 21. hundred twenty and third year of his age, on the first Moon of the month of *August*,
called by the *Athenians*, *Hecatombeon*; by the *Macedonians*, *Lous*; and *Sabba*, by the
Hebrews. Thus *Moses* lost in the same year his Sister and his Brother, and all the Peo- K
ple mourned for him thirty days. After this, *Moses* removed his Camp from thence,
and pitched his Tents near unto a River called *Arnon* (which springeth from the Moun-
tains of *Arabia*, and runneth along the Desart, and then entreth into the *Asphaltique*
Lake, separating the Region of the *Moabites* from that of the *Amorites*.) The Coun-
try is so fertile, that it suffices to maintain all the inhabitants, though very numerous.
Moses sent Ambassadors to *Sehon*, King of the *Amorites*. To *Sehon*, King of this Country, *Moses* sent Ambassadors, desiring passage thorow his
Kingdom, under such assurance as should best please him, that no wrong should be of-
fered, neither to his Country, nor the inhabitants thereof: and he would pay the price
of whatsoever his Souldiers took either in Victuals, or Water. But *Sehon* refused him,
and Arming his People, pitched his Tents on the Banks of *Arnon*, being ready to op- L
pose the *Hebrews*, if they presumed to pass the River.

CHAP. V.

Moses *overcometh* Sehon *and* Og, *Kings of the* Amorites, *and distributeth their Country by Lot, unto two Tribes and an half of the* Hebrews.

Numb. 21. *v.* 21. *ad finem.* The *Hebrews* address themselves to fight against the *Amorites*. BUT when *Moses* saw the *Amorites* disposed to hostility, he judged that the injury
and contempt was not to be endured, and considering the *Hebrews* were an un-
tractable kind of Men, and such, as idleness, and want together, might perswade to
renew their former seditions and tumults; in order to prevent all the occasion, he M
asked counsel of God, whether he would permit him to force his passage by the Sword?
God not only allowed his purpose, but also promised him Victory; whereupon he de-
termined upon a War with great confidence, and animated and encouraged his Troops;
telling them, that the time was now come, wherein they might enterprise their long
desired War with God's approbation and encouragement. They rejoicing at this li-
berty that was granted them, presently took Arms, and being ranged in Battle, hasted
to charge the Enemy. On the other side, the *Amorite* (as soon as he saw them march
forward, and begin the onset) forgetting his former fierceness, was both himself ter-
rified; and his Souldiers (who before the sight of their Enemies, were as cruel and
bloody as Lyons) now waxed as fearful and as meek as Lambs. So that they scarcely N
vers. 35. The *Hebrews* overthrow the *Amorites*, and put them to flight. had endured the first assault, but they fled; reposing the whole hope of their safety
in their retreat, to their Walled Towns (which notwithstanding did nought at all
avail them.) For no sooner did the *Hebrews* perceive, that their Enemies began to
flie, and that their ranks were broken, but they more eagerly charged them, and put
them to the rout. And being extremely nimble, and lightly Armed, and besides very
expert in using the Sling, and all other Weapons proper for fighting at distance,
either they overtook such as fled, or with their Slings, Darts and Arrows, stopt
the flight of those whom they could not overtake. So that there followed
Psal. 135. 11, 12. 136. 17, 18, 19. a very great slaughter, especially near the River; because those that fled being no
less molested with thirst, than with the pain of their wounds, (in that it was O
Sehon King of the *Amorites* slain. Summer-time) went thither to drink in great multitudes. Their King, *Sehon*,
also was slain in this Fight. And the *Hebrews* spoiled those that were slain, and took
many

A many Prisoners. They had likewise great abundance of all kinds of Fruits (in that the Harvest was not as yet gathered.) Thus passed the Army thorow the whole Country, foraging, and spoiling the same without any resistance; by reason that the Enemy, and all his Forces were defeated. This was the destruction which hapned to the *Amorites*, who neither used their Counsel prudently, nor managed their War valiantly. But the *Hebrews* possessed their Country which is inclosed between three Rivers, after the manner of an Island. For *Arnon* terminates the Southern Coasts thereof, and *Jobac* the Northern, (which flowing into *Jordan*, loseth its name) the Western Coasts are water'd by the River of *Jordan*. Amidst this prosperity of the *Israelites*, there arose a new Enemy against them; *Og* King of *Galaad*, and of the Country of *Gaulanitis*, was coming as a Friend and

B Companion to assist *Sehon*, and understood the loss of the Battel; yet being very daring, he was in hope to obtain a Victory, and determined to make tryal both of his own Mens and his Enemies valour: which hope of his failed him, for he both died in the Battel, and his whole Army was likewise defeated. *Moses* no sooner passed over the floud of *Jobac*, but entring *Og*'s Kingdom, he overthrew one City after another, and destroyed all the Inhabitants thereof, who were exceeding rich. *Og* was a man of a most gigantick stature, and prodigious strength; his Bed which was of Iron, and which was found in his chief City called *Rabatha*, was four Cubits in breadth, and nine in length. This

C success did not only bring present advantages to the *Hebrews*, but also opened them a way to greater Conquests; for they took sixty well fortified Cities which were under his Government: so that there was not any of the meanest Souldiers but were greatly enriched with pillage. After this, *Moses* removed his Camp toward *Jordan*, and pitched it in a broad Plain near the City of *Jericho* (which is rich and fruitful, and aboundeth with Palm-trees and Balm.) And now were the minds of the *Israelites* in such sort confirmed, that they desired nothing more than War and Battel; and *Moses* thinking good to make use of this their forwardness, (having sacrificed to God in way of Thanksgiving, and feasted the People) he sent part of them armed to destroy the Country of the *Madianites*, and to force the Cities of that Region: which War had this Original.

The year of the World, 2493. before Christs Nativity, 1573.

Psal. 135. 11, 12. 136. 17, 18, 19.

Sehon King of the *Amorites* slain.

The *Hebrews* possess the Land of the *Amorites*.

The situation of the Land of the *Amorites*.

Og King of *Bezan*, is slain with his Army.

Ruffin. cap. 5. *Hidio*, cap. 6. *Hierico.*

D

CHAP. VI.

Of the Prophet Balaam.

WHen *Balac* King of the *Moabites* (who was both an old Friend and Confederate with the *Madianites*) saw the progress of the *Israelites*, he began to suspect the security of his own fortune and estate: for he knew not that God had inhibited the *Hebrews* to attempt the Conquest of any other Country but the Land of *Canaan*. And therefore more rashly than prudently, he resolved to oppose them: and for that he durst not assail them in Battel, whom he knew elevated with the success of many Victories;

E yet desirous to hinder them from proceeding any further, he sends Ambassadors to the *Madianites* to consult with them what was fit to be done. The *Madianites* knowing that beyond *Euphrates* there lived a famous Prophet called *Balaam* (who was their especial Friend) sent some of their most honourable Princes together with *Balac*'s Ambassadors, beseeching him that he would come unto them, and curse the *Israelites*. The Prophet entertained the Ambassadors with great humanity, and asked counsel of God concerning what answer he should give them: God forbad him to do that which they desired. And so *Balaam* told them, that he wanted not will to gratifie them, but that God, to whom he owed the gift of Prophecy, forbad him; for that Army which they desired should be curst, was dearly beloved of God. For which cause he gave them counsel to make peace with the *Israelites* upon any conditions: which said, he dismissed the Ambassadors.

F But the *Madianites* (being instantly requested by *Balac*) once more sent their Ambassadors to *Balaam*, who desirous to satisfie them in their demands, consulted with God. But God (offended with him) commanded him to assent to the Ambassadors: and he not conceiving that God spake thus to him in his anger, because he had not obeyed his order, departed onward with the Ambassadors. But as he travelled upon the way, the Angel of God came and met him in a narrow place, between two stone walls; which when the She-ass, whereon *Balaam* was mounted, perceived, she started out of the way, and crushed her Master against one of the walls; and neither by the strokes which he gave her (being grieved by his bruise) nor by any other means, could she be drawn forward. Whilst the Angel kept his station, and the Prophet continued tormenting the Ass, God caused the

G Beast to speak to *Balaam* with a humane and articulate voice: blaming him, for that having never before that time received damage by her, he had so cruelly tormented and beaten her; and understood not that God did prohibit him from the performance of that which

Numb. 22, 23, 24. *per totum.*

cap. 22. 1. *ad* 5. *Balac*, King of the *Moabites*, Embassage to the *Madianites*.

Balac's and the *Madianites* Embassage to *Balaam*.

vers. 15. The second Embassage to *Balaam*.

vers. 21. *ad* 28. The Angel resisteth *Balaam*.

vers. 28, 31. The Ass speaketh to *Balaam*.

which he desired. As he stood amazed at the Prodigy, an Angel appeared to him, bla- H
The year of the World, 2493. before Christs Nativity, 1473. ming him, and telling him that the Ass was not in fault, but that himself deserved to be punisht for resisting God's will. These words increased *Balaam's* astonishment, and he prepared himself to return back again: but God commanded him to continue his intended journey, charging him to say nothing but that which he should inspire to him.

Balaam is reproved by the Angel. *ver.* 35, 36. After God had given him this charge, he went unto *Balac*, who entertained him honourably, and caused him to be brought to a certain Mountain, from whence he might behold the *Hebrew* Camp. *Balac* also himself being Royally attended, accompanied the Prophet, conducting him unto a Mountain, which was but sixty Furlongs from their Camp. *Balaam* having well considered it, desired the King to build seven Altars, on which to offer seven Bulls, and seven Rams. All which being readily executed by I
Balaam cometh to *Balac*. the King, he offered a burnt Sacrifice, to the end he might presage on which side the Victory would turn; which done, he addressed his Speech in this manner toward the Army of the *Israelites*.

Cap. 23. 1, *ad* 10. *Balaam's* Prophecy of the people of *Israel*. *Happy People, of whom God himself vouchsafeth to be the Conductor, on whom he bestoweth so large blessings, and abundance of riches, and over whom his Providence incessantly watcheth! No other Nation shall equal you in the love of virtue; your Successors also shall surpass you, because amongst men God only favoureth you, and taketh care that no Nation under the Sun shall either exceed or equal you in happiness. You shall likewise possess that rich Land which he hath promised you: and your posterity shall be perpetual Lords thereof; and the glory of your name shall fill both the whole Earth and Sea; and so shall your Nation be multiplied, that there* K *shall be no place of the World where it shall not be diffused. Blessed are you (most worthy Army) and deserving great admiration, being composed of the descendants of one single Man. The Land of* Canaan *at this present will suffice you, but know that hereafter, the whole World will not be too great for your inhabitation; so that both in the Islands, and in the Continent, you shall live in so great number, that you shall equal the Stars of the Firmament. And though you are like to grow so innumerable, yet notwithstanding God will furnish you with all sort of good things in abundance, in Peace, and in War, he will render you victorious. Wherefore we ought to wish that our Enemies may resolve to take Arms, and to assault you, since they cannot do it without their own total destruction. So greatly are you favoured and loved by God, who takes pleasure to abase the proud and great, and to raise the weak and humble.* L

Thus spake *Balaam* in his prophetical spirit, being inspired by the Spirit of God. But
vers. 11, 12. *Balac* being displeased, reprehendeth *Balaam*. *Balac* was much incensed against him, exclaiming that he had not kept his promise; for by great Rewards he had been by his Confederates drawn thither to curse them, and instead of Execrations against them, he had given them the greatest Benediction. The Prophet thus answered.

Balaam's Answer. *Thinkest thou* (said he) *that it lieth in our power, as often as destinies are to be discovered, to speak or conceal what we list, at such time as God speaketh in our mouths? No, he himself causeth us to utter those words which pleaseth him; and he publisheth those Oracles by us, which neither we know, nor ever thought upon. I have not forgotten the Request of the* Madianites; *and I came hither, to execute that which they desired at my hands; but God* M *is more powerful than my will, who contrary to the will of God, and for the particular favour of men, had purposed to speak otherwise: but as soon as he entreth into our hearts, he becomes absolute master of them. Truly I had determined in my self to speak nothing in their praises, neither was it in my mind to reckon up what God had decreed to bestow upon that Nation, but because he hath purposed to advance their felicity and glory, he put these words into my mouth. Nevertheless (since it is my desire to gratifie both thee, and the* Madianites, *whose Prayers I ought to consider) let us erect new Altars, and prepare other Sacrifices, and make tryal if God perhaps will be moved to grant me licence to curse this People.* Hereunto
Numb. 14. 3, 4. *Balaam's* Prophecy of things to come. *Balac* gave consent; the Sacrifices were renewed: but *Balaam* could not obtain of God permission to curse the *Israelites*. On the contrary, falling on his face, he predicted N the misfortunes of those Kingdoms and Cities which should oppose them, of which some are not as yet built; but by such things as have already hapned to those that we know both on the Continent, and in Islands, even to our days: we may gather most assuredly, that what remaineth of this Prophecy to be fulfilled, will surely take effect. *Balac* being much displeased, that the *Israelites* could not be cursed, sent *Balaam* back again without honour: who, as he came near *Euphrates*, desired to see the King and the Princes of the *Madianites*, to whom he spake thus: *Since it is your desire, O King, and you Princes*
vers. 10, 11. *Balaam's* counsel against the *Hebrews*. *of* Madian, *that I gratifie you, although it be against the Will of God, you shall hear all that I can say to you. Hope not that any thing can extinguish the Race of the* Hebrews, *either by War or Pestilence, or Famine, or any other chance; for God hath care to preserve that Nation* O *from all evil, so that no mischief can fall upon them, whereby the whole multitude may be extinguished:*

A *tinguished: though they may come into some affliction for a time, yet they will afterwards flourish more than they did before, being by such chastisement rendred more wise. But if you desire to obtain some short Victory over them, by this my counsel you shall bring your wishes to effect. Send to their Camp the fairest of your daughters, as trimly decked and beautified as is possible, who by their beauty may conquer, and by their love allure their hearts; let these wander about, and offer themselves to the conversation of the youngest and bravest amongst them: and assoon as they see them enamour'd, let them pretend to go away: and being desired to stay, let them not yield, except they will be perswaded to forsake their Country, Laws, and the service of God from whom they received them, and to adore the gods of the* Madianites *and* Moabites. *For by this means they shall incense God's wrath against themselves* Having given

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B this advice, he departed. Now when the *Madianites* (according as they were counselled) sent out their daughters, the younger sort of the *Hebrews* became intangled with their beauty: and conversing with them, desired them not to deny them the pleasure and enjoyment of their beauty. The young Women seeing them enamour'd, made semblance of a desire to leave them, and depart. Whereupon the young Men earnestly intreated them to tarry, and promised to marry them, swearing, that they would not only love them as their Wives, but render them absolute Mistresses of themselves and all their Goods. These promises they sealed with Tears; and the Women answered after this manner: *Valiant young Men, we want not at home either riches, or the affections of our Parents and friends; neither come we hither to you for want of these things, or to make sale of*

C *our beauties: but considering you as strangers, for whom we have great esteem, we have not disdained to shew you this civility. Now therefore because you say you love us, and are so troubled at this our departure, we have thought good not to gainsay your entreaties; if therefore you will plight your faith, and promise us marriage (which is the only condition that can detain us) we will willingly live with you as your lawful Wives; but we fear lest when your lusts are satisfied, you will with shame and contumely send us back again to our Parents; which so reasonable apprehension of ours you ought to pardon.* These passionate Lovers promised to give their faith in what manner soever, and refused no condition (by reason of their extreme love.) *Well then* (said the Virgins) *since you are so pleased, and that you have*

D *Customs so different from other Nations, that you use only certain meats and drinks; it is necessary, if you will marry us, to adore our gods. For by no other argument can you perswade us, that your love is unfeigned, except you honour, as we do, the same gods: neither shall you be blamed, if you honour the gods of that Country into which you are come, considering that our gods are common unto all Nations, whereas your God is adored by none but your selves. Chuse therefore (said they) either to conform your selves in opinion with other men, or seek out another World wherein you may live according to your particular ways and customs.*

cap. 25. 1. ad 9. The daughters of the *Madianites* come to the Camp of the *Hebrews.*

vers. 1, 2, 3. The daughters of *Madian* allure the *Israelites* to Idolatry.

The *Hebrews* blinded with the love which they bare to the Virgins, liked well their words, and consented to that which they said, suffering themselves to be seduced according as they were invited; so that they transgressed the Ordinances of their Fathers in following strange gods, to whom they offered Sacrifice, according to the manner of the

E Country. They also fell to eat all those meats which were prohibited them by the Law, and addicted themselves to all kinds of pleasure, according as the Women perswaded them; so that the whole Army was infected with dissoluteness and disorder (amongst the younger sort) and a worse mutiny arose thereby than the precedent, by reason whereof it was to be feared, the whole course of Law and Government would be perverted. For the youth once having had a taste of these foreign and lascivious fashions, were unsatiably transported with the same: and if there were any more excellent than others in Nobility, they, together (with the rest of the multitude) were wretchedly corrupted. *Zambrias* chief of the Tribe of *Simeon*, married *Cosby* the *Madianite*, daugh-

F ter of *Zur*, a Prince of the Country, and, to please her, sacrificed after the manner of the Country, contrary to the Law of God. During this state of affairs, *Moses* being afraid lest some more grievous mischief should succeed, called the People together, and accusing no man in particular (for that he was unwilling to cast those into desperation, who, whilst they thought their fault lay hidden, might be reduced to a better mind) he told them, *That it was a thing unworthy their virtue, and that of their Ancestors, to prefer their pleasure before their Religion. That it behoved them whilst they had time, to repent, and to shew themselves to be valiant men; not by contemning all holy and divine Laws, but by repressing their disordinate Passions. That it was a strange thing, that having in the Desart lived modestly, they should now in a plentiful Country grow so dissolute and disordinate, as to lose that merit in affluence, which they had acquired in necessity.* By such like speeches, he endeavou-

G red to reclaim the youth, and to reduce them to a better mind: whereupon *Zambrias* rising up, spake after this manner: *Moses* (saith he) *use thou, if thou pleasest, thine own Laws, whereunto by long use thou hast added authority, without which thou hadst long ago suf-*

vers. 6. The *Hebrews* blinded with the love of the Women, revolt from the Laws of their Fathers.

2. *Zambrias* and *Cosby.* *Moses* accuseth the *Israelites* of Idolatry and Voluptuousness.

Zambrias Oration against *Moses.*

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fered punishment for them, and learnt at thine own cost, that the Hebrews *ought not to be* H *deluded by thee: For my self, thou shalt never tye me to thy tyrannical decrees; for hitherto hast thou endeavoured nothing else, but under pretext of Law and Religion to bring us into servitude and subjection, and thy self to power and sovereignty, by forbidding us the pleasures and liberties which all men that are born free, ought to enjoy. Was there any thing worse in our* Egyptian *thraldom, than the power which thou assumest to punish every man by the Laws of thy own making; whereas thou thy self art more worthy to be punished, in that thou despisest those of all other Nations, and wilt have none but thine observed, and so preferrest thy own particular judgment before that of all other men whatsoever? But I, as touching that which I have done, in that I suppose it to be well done, am not afraid to confess in this Assembly, that I have taken a stranger to wife: thou hearest mine actions from mine own mouth, as from a free and* I *resolute man; neither do I desire that they should be hidden. 'Tis true also, that I sacrifice to the gods to whom thou forbiddest to sacrifice, because I think not my self bound to submit to the tyranny, of learning nothing that pertains to Religion but from thee alone; and I take it as no obligation to me for any man to assume, as thou dost, more authority over me than I have my self.* Whilst *Zambrias* spoke thus both for himself, and others of his Faction, the People silently expected the issue of this great quarrel, especially for that they saw their Law-giver would not contend any longer, lest he should make an insolent man more outragious; and lest others, in imitation of him, growing impudent in their speeches, should stir up Tumults amongst the People: so the Assembly for this time was dissolved, and perhaps the mischief had gone further, had not *Zambrias* been suddenly cut off in K the manner I am going to relate. *Phinees* (who as well for his own excellent qualities, as the dignity of his Father *Eleazar* the High Priest, and his great Uncle *Moses*, was accounted the most considerable of those of his age) was much discontented with *Zambrias*'s contumacy; and lest by his impunity the Law might grow into contempt, he resolved to be revenged upon the Transgressors, well knowing how much the example of great men prevaileth either way. And being of no less courage than zeal, he repaired to *Zambrias*'s Tent, and at one stroke slew both him and *Cosby*, his wife. By this example, many of the youth being animated by this worthy act, to do justice on those that had committed the like offence, slew a great number of them with the Sword, and a Pestilence, (which was sent by Gods judgment) destroyed not only all the rest, but also L those, who when by reason of Consanguinity they ought to have restrained and dissuaded their Kinsmen from Lewdness, yet either dissembled or encouraged them in their Lust; the number of those that perished on this manner, was 14000 men. At the same time, *Moses* (being incensed against the *Madianites*) sent out an Army to destroy that Nation, of which Expedition we will presently discourse, after we have annexed that which must not be omitted in this History, as tending to the praise of our Law-giver. Though *Balaam*, sent for by the *Madianites*, to curse the *Hebrews*; which he could not do, being hindred by the Providence of God, had afterwards given that counsel to the Enemy, by means whereof, within a little space, a great multitude of the *Hebrews* were corrupted in their Religion; yet *Moses* hath done him the honour to insert his Prophe- M cy in his Writings: although it had been easie for him to have deprived him of the glory, and to have appropriated it to himself, by reason that there was not any Witness that might contradict him; yet he hath not neglected to give testimony, and to make mention of him in his Writings: yet let every one think of this, according as it shall seem good unto him. But *Moses* (as I began to say) sent an Army of 12000 Men against the *Madianites*, chusing out of every Tribe a Thousand, and appointed *Phinees* Captain over those Forces, by whose courage (as a little before I have declared) both the Laws were vindicated, and *Zambri*, that brake them, punished.

vers. 7, 8. *Phinees* thrusteth *Zambrias* and *Cosby* thorow at one time.

Otherwise, 24000.

vers. 9. *Moses* sendeth Forces against the *Madianites*.

vers. 16, 17.

CHAP. VII. N

The Hebrews *fight against the* Madianites, *and overcome them,* Numb. 31.

Hedio, cap. 7. *Ruffin.* cap. 5.

BUT the *Madianites* (having intelligence that their Enemies drew near them, and that they were not far from their borders) gathered their Forces together, and beset all those passages of their Country, by which they thought their Enemy might break in, preparing themselves to repel them with force and valour. Yet no sooner did *Phinees* with his Forces charge them, but upon the first encounter so great a multitude of the *Madianites* was slain, that the number of the Carcasses could hardly be reckoned. Neither were their Kings saved from the Sword: these were *Och*, *Sur*, *Robeas*, *Ubes*, and *Rechem*, (from whom the chiefest City of the *Arabians* deriveth its name, and at this day retain- O eth the same, and is called *Receme*, and by the *Grecians Petra.*) The *Hebrews* having thus put their Enemies to flight, ravaged the whole Region, and carried away with them great spoils;

Cap. 2. 8, *ad* 18. Five Kings of the *Madianites* slain.

Otherwise *Arecame*, or *Arca*.

A spoils; and killing all the Inhabitants thereof, both Men and Women, they only spared the Virgins, according to the command *Phinees* had received from *Moses*: who returning home with his Army in safety, brought with him a memorable and glorious prey; of Oxen, 52067; of Asses, 60000; of gold and silver Vessels, an incredible number, which the *Madianites* were wont to use for their domestick occasions, so great was their great Riches and Luxury. There were also led Captives about 30000 Virgins. But *Moses* (dividing the prey) gave the fiftieth part thereof to *Eleazar*, and the Priests, and to the *Levites* another fiftieth; the remainder, he distributed amongst the People, who after this Battel lived in great security, having gotten Riches by their Valour, and Peace also to enjoy the same. Now for that *Moses* was well stricken in years, he ap-

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A great prey gotten from the *Madianites*. *Numb.* 27. 18. *Deut.* 3. 22. *Moses* appointed *Joshua* for his Successor.

B pointed *Joshua* to succeed him in the Offices both of a Prophet, a Prince, and a Governour; for God had so commanded, that he should make choice of him to be his Successor in the Principality; for he was most expert in all divine and humane knowledge, being therein instructed by his Master *Moses*. About that time, the two Tribes of *Gad* and *Reuben*, with the half Tribe of *Manasses* (being abundantly stored with Cattel, and all other manner of Riches) by common consent, requested *Moses* to give and assign to them in particular the Country of the *Amorites*, which not long since they had conquered by the Sword, for that it was full of rich Pastures. But he (suspecting that through fear, they sought to withdraw themselves from the War with the *Cananites*, under

Numb. 32. 1, 5, *&c.* The Tribes of *Reuben*, *Gad*, and the half of *Manasses*, require the land of the *Amorites*.

C pretext of care of their Cattel) sharply reproved them, saying, that they were fearful; and that their desire was to possess that Land which was conquered by the Valour of the whole People, to the end they might lead their lives in idleness and pleasure; and not to bear Arms with the rest of the Host, to help them to possess the Land beyond *Jordan*, which God had promised them, by overcoming those Nations which he commanded them to account for their Enemies. These Tribes, lest he should seem to be deservedly incensed against them, answered, that neither through fear they fled danger, neither through sloth shunned labour, but only designed to leave their prey in commodious places, to the end they might be more fit to follow the War: saying, that they were ready (if so be they might receive Cities for the defence and receipt of their Wives, Children, and Substance) to follow the rest of the Army whithersoever they

D were conducted; and to adventure their lives with them, for the common interest. *Moses* satisfied with their reason in the presence of *Eleazar* the High Priest, and *Joshua*, with the rest of the Magistrates, granted them the Land of the *Amorites*, with this condition, that (together with the rest of the People) they should march against their common Enemies, till the War were accomplished according to their desire: accordingly having received that which they demanded, they built them walled Cities, and left their Children, Wives and Substance in the same. *Moses* also built ten Cities in that Region (which are to be reckoned in the number of those 48 above-mentioned) in three whereof he appointed Sanctuaries, and places of refuge, which they only might take benefit of, who fled thither for Casual Homicide; and he appointed them their term

Numb. 35. 34, *&c.* *Deut.* 4. 43. *Josh.* 20. 8, 9. The Cities of refuge.

E of Exile, till the time of the death of the High Priest, under whom the Manslaughter was committed, at which time they might safely return into their Country. And during the time of their Exile, it was lawful for any of the Kin to take revenge upon the Offender by killing him, only at such time as he was found without the City of Refuge: which right he gave only to those that were akin, but not to others. Now the Cities of Refuge were these; in the Confines of *Arabia*, *Bosora*; in the Region of *Galadena*, *Arimanum*: in the Country of *Bazan*, *Gaul*. *Moses* also ordained, that after the Conquest of *Canaan*, three more Cities of the *Levites* should be appointed, to the end that they might give refuge and habitation to such sort of Offenders. At that time, when one of the

Numb. 36. 1, 2. The daughters of *Salpades* have their inheritance in their fathers place.

F Magistrates, called *Salphates*, of the Tribe of *Manasses*, was dead, and had only left Daughters behind him, the Governours of the Tribe came unto *Moses*, and asked his counsel, Whether they should inherit the Lands of their Father? *Moses* answered them, That if they married within their Tribe, they should inherit; but if they made choice to marry themselves into another Tribe, then they should lose their Patrimony in their own: and for this cause made he this Ordinance, to the end that every Tribe should continually possess its proper inheritance. But whereas now there remained but thirty days only, to fulfil the number of forty years since their departure out of *Egypt*, *Moses* summoning an Assembly in that place near to *Jordan*, where now the City of *Abila* is situate, environed with fields beset with Palm-trees, as soon as he saw the People ready to hear him, spake unto them after this manner.

The history of *Deuteronomy*. *Ruffin.* cap. 5. *Hedio*, cap. 8. *Deut.* 41, *&c.* *ad* 43.

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CHAP. VIII. H

Moses Laws, and how he was taken out of this world, from the company of Men, Deut. 4.

Moses oration unto the people before his death. Deut. 4. 1, ad 43.

MY dear friends, and companions, in my long Travels, with whom I have run through so many dangers; since it is thought requisite by God, and mine age (amounting to the number of one hundred and twenty years) requireth no less, that I must depart out of this life; and since it seemeth not good in Gods sight, that either I should be agent or assistant in your affairs beyond Jordan: I have resolved to imploy that little space of life which remains to me, in order to establish your felicity according to the Grace that is given me; and to provide that by laying open the way unto you that leadeth to the same, I may oblige you to retain some affection for my memory. Give I therefore ear unto me, that when I have first declared unto you, wherein both your felicity, and the happiness of your posterity consisteth, and have left this perpetual testimony and monument of my intire love towards you, I may willingly depart out of this life: For well I know that I deserve to be credited by you, both for that hitherto I have incessantly (in studying for your profits) never deceived you, and because the sentiments of our souls are never so pure as when they are ready to be separated from the body. Te sons of Israel, there is but one only way whereby men attain to felicity, to wit, the favour of God, which he only gives to those that deserve it, and withdraws from those that offend him. Towards him if you continue dutiful (according as he requires, and in such manner as I by his direction have instructed you) you shall never fail to increase in virtue, and to draw all men to envy your happiness: and which is more, K those goods which you have now obtained, shall be perpetual; and that which you want shall shortly be plentifully bestowed on you. Only take heed to be obedient to Gods Will and Commandments: and never prefer any other Laws before those I have given you; or through contempt innovate any thing in your Religion. Which if you shall perform, you shall excel all other Nations in War, and be invincible by your enemies: for by Gods assistance all things are possible. Moreover there are great rewards (in all the course of life) proposed unto virtue, which is also to it self a great reward: besides, by it all other blessings are easily obtained; and if you practise it among your selves, you shall both lead a blessed life, and obtain immortal glory, not only amongst strangers, but also to all posterity. These things are you to hope for, if neither you your selves violate those Laws, (which by Gods command, and my L means) are prescribed to you, nor suffer any other to violate the same, but in your selves continually meditate upon the understanding and use thereof. As for my self, I depart this life in fulness of joy, and the comfort to leave you in great prosperity, commending you all to the Laws of piety and prudence, and the virtue of your Guides and Magistrates, who hereafter are to take care of your safety and felicity. God likewise, under whose conduct you have lived, (and to whose favour you owe whatsoever you have received by me) will not fail to take care of you; but as long as you shall honour both him and piety, so long shall you remain in security under his protection: neither shall you want such men, who shall give you excellent instructions; whose counsels if you obey, you shall be fortunate (namely Eleazar the High Priest, and Josua, with the Senate and Magistrates of the Tribes) towards whom M beware lest you grow stiff-necked; knowing and remembring this, that he that is instructed to obey well, will, when he shall attain unto dignity, govern well. Neither imagine to your selves that liberty consisteth in disobeying your Superiors, as hitherto you have done; from which sin if hereafter you shall keep your selves, you shall see your estate become still more flourishing and fortunate: And God forbid that you should ever be so exasperated against them, as you have been sometimes incensed against me. For you may remember, that I have been more often in hazard of my life by your means, than by the enemy: Which I speak not to upbraid you, for I would not leave you afflicted with the remembrance hereof, at the hour of my death, (who even at that time entertained the injury with a quiet mind) but to the end that being by me admonished, you may henceforward be wiser in those things which N hereafter shall concern you, and lest you should grow contumelious against your Governours, being made proud with affluence of your riches, which you shall enjoy at such time as you have passed over Jordan, and conquered Canaan. Otherwise if made more insolent by these blessings you fall into contumacy, and contempt of virtue, Gods favour will never be extended towards you; and if by your sins you shall incense him against your selves, you shall both lose the Land which you have conquered by your courage, by being shamefully oppressed by your Enemies; and being dispersed over the face of the whole earth, both the Land and Sea shall be full of the marks of your servitude; which if it should come to pass, then were it too late to repent you, that you have not observed his holy Laws. Wherefore to avoid this danger, suffer not any one of your Enemies, after your victory is once gotten, to live; and think it O most conducible for your affairs, to kill all, without sparing any; for fear lest living with them, and being intangled in the like customs and delights, you fall into Idolatry, and

Moses exhorteth the people to be obedient to Gods will.

The promise of Gods assistance.

Obedience to the Magistrates.

abandon

A *abandon your Country, Laws and Institutions. Moreover, I command you to destroy their gods, their Altars and Temples, as many as you shall meet with, and so to ruine all the woods consecrated to their false gods both with Fire and Sword, that there may not remain any token or memory of them any more; For so shall you more safely maintain the possession of the goods which you enjoy. But lest through ignorance of better things you become depraved, by Gods commandment I have written you Laws, and a form of administration, both of the Common-wealth, and your private estates; from which if you shall no ways divert, or wander, you shall prove the most fortunate People of the earth.*

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The Israelites are commanded to kill their enemies, and destroy their idols.

When he had spoken these things, he delivered them a Book, containing in Writing their Laws, and customs of good life: which when they had received, they melted B into tears, and now lamented both for the loss of their Captain, and for that they remembred how many perils he had suffered for their sakes, and how diligently he had procured their safety and security; and their sorrow increased, by their belief that they were not like to have ever again so good a Prince: and they feared likewise that God would not hereafter be so favourable unto them, in that they had not a *Moses* to pray for them. These thoughts produced in them a repentance of those things which (through fury) they had committed against him in the Desart, so that all the People (breaking out into tears) would admit no consolation. But *Moses* comforted them, and desiring them to give over weeping, encouraged them to observe faithfully the Laws of God: and so for this time the assembly dissolved. But before I proceed, I have C thought fit to declare in this place what these Laws were; to the end the Reader may know how worthy they are of the virtue of so great a Law-giver as *Moses*, and see what our customs have been, even from the first institution of our Commonwealth. For all those things are extant which this Man wrote, so that we need not faign or affix any thing by way of ornament: we have only changed the order; and those Laws which he scatteringly set down according as he received them from God, we have generally digested into their places: whereof I thought good to admonish the Reader; for fear lest hereafter any of our Tribes coming to the view hereof, should rashly accuse me, of not having faithfully delivered the Writings and Institutions of *Moses*. First will I reckon up those Laws particularly which appertain to the publick institution and D policy of our Nation; but those that concern private customs and contracts, either betwixt our selves or foreign Nations, I have deferred to be discoursed of in that Commentary, wherein (by Gods assistance) I intend to speak of our manners, and of the reasons of those Laws.

Moses delivereth the *Israelites* a book, wherein their Laws and manner of life was written.

Laws made by *Moses*. *Ruffin*, chap. 7.

The excuse of the writer of the History, why he innovated the order of the Laws.

After you have conquered the Land of *Canaan*, and built your Cities, you shall in security reap the fruit of the Victory, if by observation of these following Commandments, you shall render your selves well-pleasing to God. Let there be one sacred City in the region of *Canaan*, situate in a commodious and fertile place, which God shall make choice of: in the same let there be one only Temple built, and one Altar erected of rough and unpolished stones, but chosen with such care, that when they E shall be joined together, they shall appear decent and agreeable to the sight: let not the Ascent of the same be made by steps, but let the earth be easily and fitly raised. But in any other City let there be neither Altar nor Temple; For God is one, and the *Hebrew* Nation is one. Whosoever shall blaspheme God, let him be stoned to death, hanged on a Gibbet for a day, and afterwards ignominiously and obscurely buried.

Item, the *Israelites* shall live in the Land of *Canaan*.

A sacred City and Temple in *Canaan*.

Blasphemy against God. *Deut.* 4. *Levit.* 16. 1, 10, 13.

Let all the *Hebrews*, from their several Provinces, assemble themselves thrice in the year in the sacred City and Temple, that they may give thanks to God for the benefits they have received, and by their prayers implore his future assistance; and that by their conversation and mutual entertainments, they may increase their benevolence and F love one towards another. For it is reasonable that they should know one another, who are of the same stock, and are governed by the same Laws. For which purpose nothing is so fit as their meetings after this kind of manner, which both by the sight and conversation cause deeper impression in the memory; as contrariwise, they that never see one another pass for strangers one to the other.

Thrice in the year the *Hebrews* ought to meet.

Besides, let the tenth part of the Fruits (besides them that are due to the Priests and Levites) which you are accustomed to sell in your Markets (being reduced into ready money) be spent on Sacrifices and Banquets in the sacred City. For it is just to celebrate Feasts to Gods honour, of the fruits of the earth, which we have received from his hands.

Tenths.

G Let no Sacrifice be made of the Hire of an Harlot: for neither doth any thing delight God which is gotten by ill ways: or is there greater uncleanness, than the shameful and unlawful mixture of our bodies.

The Hire of a Harlot. *Deut.* 23. 18. *Mich.* 1. 7.

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Other gods.

Deut. 1. Linen and Woollen.

Deut. 22. 11.

Deut. 11. The book of the Law is to be read on the feast of the Tabernacles.

Deut. 11. 19. Children shall learn the Law.

Deut. 6. 6, 7.

The signs of the Law.

The seven Presidents.

Honour to the Magistrate.

The office of Judges.

Justice is Gods power.

Deut. 19. 16, 17, 18.

The punishment of a false Witness.

Of Homicide committed.

Likewise if any man take reward for covering a bitch (whether she be for the chase, or for the flock) it is not lawful to make sacrifice unto God thereof. Let no man speak ill of those gods which other Countries reverence. Let no man spoil any strange Temple, nor take that which is dedicated to any god. Let no man wear a Garment woven of Linen and Woollen, for it belongeth only to the Priests. H

Every seventh year, when the People shall be assembled together in the sacred City to sacrifice at the Feast of Tabernacles, the High Priest from a high Pulpit (from whence he may be heard by the whole multitude) shall read the whole Law publickly: so that neither Women nor Children shall be kept from hearing the same, nor yet slaves and bondmen. For it is good that they retain the perpetual memory thereof, always imprinted in their minds: for so shall they sin the less, in that they understand what is decreed in the Law. And the Laws likewise will be of more force in the conscience when they themselves shall hear the punishments which they threaten, and with which those that dare to violate them shall be chastised: so that the will to perform the Law shall never be inwardly extinguished; and besides, the remembrance will live in them, how many plagues they incur by contempt thereof. Let children especially learn these Laws, than which discipline there is not any more profitable for them, nor more conducible to their felicity. For which reason, twice a day, in the morning and in the evening, they shall be minded for what benefits they are bound to God, and how he delivered us out of the bondage of *Egypt*. For it is a thing in nature reasonable, to give thanks to God, as well in acknowledgment of the Goods which we have before time received, as in expectation of his future mercies. The chief of these things also are to be written over our doors, and worn on our arms; and those things which declare his power and beneficence, are to be born about, written on the head and arms, that the remembrance of Gods goodness towards his People may continually be renewed. In every City let there be chosen seven Governours, such as are approved in Virtue, and able for Justice. Let each one of these Magistrates have two Ministers of the Tribe of *Levi*. Let those that are appointed Judges in the Cities, be held in high reputation; so that in their presence no man presume either to utter contumelies, or injurious speeches; for so shall it come to pass, that men accustomed to reverence good men, shall also exercise themselves in piety and reverence towards God. I K L Whatsoever seemeth good to the Judges to decree, let that be held inviolable; except it be apparent that they are corrupted with money, or that they be manifestly convicted of wrong judgment. They ought likewise to judge without respect of interest or dignity, and prefer justice before all other things; for it is contumelious to God, to suppose, that he is weaker than they, for whose sake they wrest the Law, contrary to justice, which is the power of God. He therefore that giveth judgment in favour and partiality to great men, maketh them greater than God himself. And if the Judges cannot determine of the matter in question (as it oftentimes falls out) let them refer the cause to the Holy City, and there shall the High Priest and the Prophet, with the assistance of the Senate, determine that which shall be convenient. M

The testimony of one witness shall not be received, but of three, or at least of two; whose testimony shall be made good by the examination of their behaviour and life. As for women, it is not lawful for them to bear any witness, by reason of the levity and temerity of that sex. Neither is it lawful for a bond-man to bring in testimony, by reason of his degenerate and ignoble mind; for it is to be suspected; that either for lucre sake, or for fear, he will depose an untrue testimony. And if any false witness shall be convicted of perjury, let him be subject to that penalty which he should have endured that should have been cast by his false accusation. If man-slaughter be committed in any place, and the Offender cannot be found out, and it appear not likely, that the man was slain out of malice, let there be a diligent and careful inquisition made (with rewards proposed to the discoverer;) but if no probabilities or conjectures can be gathered, then let the Magistrates of the Cities adjoining to the place where the slaughter is committed, and the Elders of the same, assembled together, and measure from the place where the dead body lieth: and let the Township that is found to be neerest, and the inhabitants thereof buy a Heifer; which they shall bring into a place unlaboured and unplanted, where the Priests, and the *Levites*, having cut the nerves of the Neck, shall wash their hands, and lay them upon the head of the said Heifer, and protest with a loud voice, that they, and the Magistrates with them, are not defiled with that homicide; that they did it not, nor were they present when it was perpetrated; and they shall call and pray to God to avert his anger, and not to permit that any such misfortune ever fall out in that Country. N O

A *Ariſtocracy* is without doubt a very good kind of Government, becauſe it puts the authority into the hands of more honeſt and good men; take therefore heed that you deſire no other form of Policy, but retain and continue the ſame, having no other Superiors but the Laws which God gives you; For it ſufficeth you that God is pleaſed to be your Governour. *The year of the world, 2493. before Chriſts Nativity, 1471.* Ariſtocracy the beſt kind of Government.

Yet notwithſtanding, if you ſhall chance to deſire to have a King, ſee that ye elect one of your own Nation, who in all things may be ſtudious to procure juſtice, and all other virtues, attributing more to God and the Laws than to his own wiſdom and conduct. Let him not undertake any thing without the advice of the High Prieſt, and the Elders. Let him not have divers Wives, neither let him delight to get great Trea-
B ſures, or multitude of Horſes: leſt thereby he become ſo inſolent, as to raiſe his power and will above the Laws: and if you ſee him affected to theſe things, beware leſt he grow more puiſſant than is expedient for you. *Deut.* 17. 15. Of the election of a King.

It is not lawful for any man to remove the Land-marks either of his own Land, or any other mans whatſoever; for by them is peace preſerved: But they ought to remain for ever firm and immoveable, as if God himſelf had placed them: ſince ſuch an alteration may give occaſion to great conteſts, and thoſe whoſe avarice cannot ſuffer that bounds be ſet to their greedineſs, are eaſily led to contemn and violate the Laws. *Deut.* 19. 14. The bounds of Lands are not to be removed.

If a man plant a piece of Ground, and the Trees fructifie before the fourth year, the
C firſt-fruits thereof ſhall not be offered to God, neither ſhall any man eat thereof by reaſon that they are abortive fruits: and that which is contrary to nature is neither fit to be offered to God, nor convenient for the uſe of man. But all that fruit that ſhall grow in the fourth year (for then is the time that the Trees ſhould bear) ſhall be gathered and brought into the holy City (together with the Tenth of all other fruits) and they ſhall be eaten during the Feaſt which the owner thereof maketh to his Friends, and with Orphans and Widows; but in the fifth year it ſhall be lawful for him to gather the fruit for himſelf. *Levit.* 25. 3. The Plants that are not of four years growth are prohibited.

Sow not a Field that is planted with Vines, for it ſufficeth that it nouriſheth one ſort of plants: ſo that it needeth not to be laboured and manured with the Plough. The
D Land is to be plouged with Oxen, and no other ſort of Beaſts yoked with them; but the tillage muſt always be performed by Beaſts of the ſame kind. Vines to be planted. The Law of the Plough. *Deut.* 22. 10.

The Seeds alſo ought to be clean and without any mixture; ſo that two or three ſorts ought not to be ſowed together; for nature alloweth not a commixion of things that are different.

It is not lawful alſo to cover the female with the male of another kind, leſt this example ſhould draw men to abominable mixtures, and to a contempt of that ſex which is appropriate to them; for it often falls out, that from ſmall beginnings, effects proceed of great and dangerous conſequence. For which reaſon nothing ought to be admitted, by the imitation whereof, there may chance to grow a corrupting of good man-
E ners; whence it is that the Laws regulate even the lighteſt things, to the end to retain every one within his duty. *Levit.* 19. 19. *Deut.* 24. 21, 22.

They that mow and reap Corn, ought not to gather up all the ears too exactly, but leave ſome for thoſe that are in neceſſity; to the end to ſuccour them. They likewiſe that plant Vines, ought to leave ſome cluſters for the poor, and ſome fruit on the Olive-Trees, to the intent that they that have none of theſe, may gather ſomething for their relief: for the owners of the Field ſhall be ſo far from ſuffering damage by the negligent gathering of their Corn, that on the contrary they ſhall draw profit from their charity: for God will bring to paſs that their Land (who regard not their particular profit, but have care of the nouriſhment of thoſe that are in neceſſity) ſhall be far more
F fat and fertile to bring forth its fruit. Some Gleanings are to be left for the Poor in the Field.

Neither is the mouth of the Ox to be muzled, at ſuch time as he treadeth the Corn in the Mow: For it ſtandeth not with reaſon, that they who have been partakers of the labour, and have travelled for the increaſe of the fruits, ſhould be reſtrained from all uſe and benefit thereof. *Deut.* 25. 4. Oxen treading or grinding. *Deut.* 23. 24.

Neither ought the Traveller in his journey be denied to gather and taſte the fruits of Autumn, but he is to be permitted to take the ſame freely, whether he be of the Country, or a ſtranger; who ſhall depart joyfully, in that they have been made partakers of ſuch Fruit: but it is not lawful for them to carry any away with them. Travellers are not to be driven away from ripe fruits.

They likewiſe that gather Grapes, ought not to forbid any man to taſte of them, as
G they bear them to the Preſs; for it is an unjuſt thing, that the goods which are given by the will of God for the ſuſtenance of man, ſhould be denied them, that deſire to taſte the fruit which God gives us in ſeaſon, which ſuddenly paſſes away.

*The year of the world,*2493. *before Christs Nativity,* 1571.

Yea, they are to be invited, that through modesty make nice to touch the same (if they be *Israelites*) for such are to be esteemed Friends and Masters of what we have, in that they are of the same race: and if Strangers, we ought to exercise hospitality towards them, without thinking that we lose any thing by the small present we make them of the fruits which we have by God's bounty. Nor is it to be supposed ill imployed, which in way of courtesie a man permitteth another to take, since it is God that furnisheth and giveth the abundance of all things; not to the end to enjoy the same in private, but also to bestow them liberally. And he it is, that by this means, would declare unto other people the good will he beareth to the people of *Israel*, and the felicity whereof he maketh them partakers; by reason, that in that abundance which they have, his will is, that other men should have part thereof. But whosoever shall do the contrary, let him be chastised for his sordidness, and in publick receive thirty nine stripes, because of a free-man he maketh himself a slave to his gain, and so dishonours himself. H I

Thirty nine stripes. *Deut.* 25. 3.

The Law laid on 40, but the *Jews* of superstition use but 39, as you may see. 2 *Cor.* 11. 24.

It shall very well become you (said *Moses*) since you have tasted miseries both in *Egypt* and the *Desart*, that you have compassion of those who are in like estate; and for that you are made rich by Gods mercy and providence, it behoveth and becometh you to impart somewhat to the indigent, who at the present are in that condition, in which you were.

The Tenth for the poor.

The firstfruits. *Deut.* 26. 2, 3. &c.

Besides the two Tenths which I commanded you yearly to pay, (the one to the *Levites*, and the other for your Festivals) you shall for every year pay a third, to be distributed among the Poor, Widows and Orphans. K

When a man hath gathered his First-fruits, he shall bring them to the Temple, and after he hath given thanks unto God (that the Land which he hath given him in possession) hath brought forth fruit) and accomplished that Sacrifice, which the Law commandeth him to make, he shall give the first-fruits to the Priests. And after he hath done all that which concerneth him to do, (as well concerning the Tenths of the *Levites*, as those ordained for their Feasts) being ready to return home, let him present himself at the door of the Temple, and give thanks to God, That having delivered them from the grievous servitude of *Egypt*, he hath given them a plentiful and ample Land to enjoy: and making protestation, that he hath paid the Tenths according to *Moses* Law, let him beseech God, that he will be favourable both to himself in private, and the *Hebrews* in publick; and that he will continue those goods unto him which hitherto he hath bestowed upon him, and of his great goodness and mercy vouchsafe to increase them. L

Of Marriage. *Lev.*21.13,14.

Let those that are of full years to be married, match themselves with virtuous Virgins, and such as are born of honest Parents. And he that will not take a Virgin to Wife, let him not meddle with one that is married to another man, lest he breed discontent and sorrow to her first Husband. Let no free-men match themselves with such as are slaves or bond-women, although they be thereunto moved by love; for it is a thing praise-worthy and honourable, to surmount a mans affections. Let no man marry with an Harlot, whose sacrifice God refuseth, by reason she hath dishonoured her body: besides that the children the more laudably and virtuously inclined, who are of virtuous parents, than those whose issue from a shameful alliance contracted by unchast affection. If any one that is married for a Virgin, be afterwards found to the contrary, let her be brought before the Judge, and let her Husband produce all the signs he can of his suspicion, and let the new-married Wife's cause be defended by her Father or Brother, or by them that are next in blood; and if the Wife be found innocent, let her return and dwell with him that hath accused her, who may not any more refuse her, except she give him great occasion, whereunto she cannot contradict. But he that without cause, and rashly shall accuse and slander his Wife, shall be punished with thirty nine stripes; and in way of amends, shall pay fifty Sicles to her Father. But if it be proved that she hath been deflowred, and hath been common, then shall she be stoned to death, for that she hath not chastly conserved her Virginity, till the time of her lawful marriage; and if she be of the Race of the Priests, she shall be burnt alive.

Free men ought not to marry Servants.

The marriage of an Harlot. M

The penalty of a woman married for a Virgin, and not found so. *Deut.* 24. N

Deut. 21. 15, 16, 17. The first begotten should hold his right.

If any man have two Wives, the one of which he holdeth in greater honour and amity, either for Love, or by reason of her Beauty, than the other; if the Son of her that is more loved, demand to have the prerogative of the elder, which is a double portion of his Fathers patrimony, (for so much import our Ordinances) and challenge the same, by reason that his Father more dearly loveth his Mother than the other, let it not be granted him; For it is against justice, that the eldest should be deprived of that which appertaineth unto him by birth-right, because his Mothers condition is inferior to that of the other, on account of his Fathers affection. O

If

A If a man shall have corrupted a Maiden betrothed to another man, and she hath consented, they shall both be punisht with death, for they are both equally guilty of sin: the man, because he hath perswaded the Maiden to prefer her lust before an honest marriage; and the maid, for suffering her self to be overcome, and abandoning her body to lewdness, either for lust or lucre sake. But if meeting her, he alone enforce her, and she have none near to succour her, let him die alone. *The year of the World,2493. before Christs Nativity, 1471.* The punishment of adultery, or rather ravishing.

He that shall deflowre the Virgin that is unmarried, shall take her to Wife; but if he condescend not to the Father to take her in wedlock, he shall pay fifty Sicles, for amends of the injury. *Deut.* 22. 23, 24. *Ver.* 25.

If any man pretend to separate himself from his Wife for certain causes, such as ordi- The deflowring of a Virgin.
B narily happen amongst married couples, let him confirm it in writing, That he will never more entertain her again; and then she may marry again unto another, and refuse the former Husband: and if it happen that she be ill used by the second, or that, he being dead, the first would take her again in marriage, it is not lawful for the Wife to return to him.

Let the Brother of him that is deceased without issue, take to Wife her whom his deceased Brother had married, and let the Son born by this second wedlock bear his name, and be brought up as the successor of his inheritance. For it is advantageous to the Commonwealth, that Families should not come to ruine, and that the goods remain to those of the same kindred. And it will be a comfort to the Widow to be *Deut.* 25. 5, *ad* 9. The Wife of the dead Brother married.
C joyned in marriage with one so near akin to her first Husband. But if the Brother will not take her to Wife, she shall repair to the Senate, and make this protestation, that the Brother of her deceased Husband will not marry her, (although she had desired to remain in that line, and bring forth children to it) and that by him only the memory of her deceased Husband is dishonoured. And when the Senate shall have examined the cause, why he declineth this marriage, his excuse shall be allowed of, how great or slight soever it be; and then shall the Widow unloose his shooe, and spit in his face, and tell him, that he hath deservedly suffered these things, in that he hath injured the memory of his dead Brother. And thus shall he depart out of the Court, being defamed for his whole life-time, and the Woman may marry whomsoever
D she please.

If any man take a Virgin prisoner, or such an one as hath been already married, and Marriage with a Bondwoman. *Deut.* 21. 11, 12, 13.
be desirous to take her to his Wife, it is not lawful for him to touch or approach her till she is shaven, and (having put on her mourning apparel) hath bewailed her Parents, or Friends slain in Battel: but after she hath in this sort assuaged her sorrow, she may afterwards addict her self to mirth and marriage. For it is a matter both honest and just, that he that entertaineth her, to have issue by her, should condescend unto her will, in all wherein he may gratifie her; and that he should not only addict himself to the pursuit of his pleasure; but when the thirty days of mourning shall be The lamentation and mourning of 30 days.
expired, (for that time is sufficient for the Wife to bewail her Friends) then may she
E hearken after marriage. And if after he hath had his pleasure with her, it happen that he mislike her, and will not accept her for his Wife, he can no more make her his slave, but she may go whithersoever she pleaseth, for that she beareth with her, her liberty.

All those Children that shall make no reckoning of their Fathers and Mothers, nor *Deut.* 21. 18, *ad* 21. Disobedience described.
shew them that honour which belongeth to them, but contemn them, and behave themselves insolently towards them, the Parents, whom Nature hath made their Judges, shall begin by remonstrating to them, that they were matched together in Matrimony, not for their pleasures sake, or that by uniting their possessions, they might become the richer, but to the end they might beget Children, who might nourish them in their
F age, and minister unto them in their necessities; that they had received them at God's hands with great thanksgivings and infinite joy, and brought them up with care and diligence, sparing nothing that conduced to their sustenance or instruction. But since some pardon is to be allowed to the follies of youth, let it suffice, my Son, that hitherto you have forgotten your duty, recollect your self and grow wise; remembring that God is grievously offended against those who disobey or disdain their Parents, because he is the Father of all mankind; and takes himself to be concerned in that dishonour which is done unto those that bear that name, when they receive not such duty from their Childrens hands as he commandeth; and that the Law likewise inflicteth an inevitable punishment against such, which I should be very sorry if thou shouldst be so
G unhappy as to incur. If by these remonstrances the child amend, it is fit to pardon him the faults committed by him, rather out of ignorance than malice; for in so doing, the Law-giver shall be accounted wise, and the Parents shall be held happy, when they see

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see that their Son or Daughter is exempt from the punishment which the Laws appoint. H But if such speeches and instructions of the Father are set light by the Son, let the Laws be irreconcileable enemies against such continual outrages; and let him be dragged out of the City, in the sight and presence of all the people, and there let him be stoned to death: and after the offender hath lain a whole day in the sight of the people, let him be buried by night. In like manner ought they to be buried; who for any occasion whatsoever are condemned and executed by Justice.

Enemy to be buried.

Let the Enemy also be interred after the same manner, and let no dead man lie unburied, after such time as he hath been judged, and hath satisfied the Laws.

Deut. 23. That which is borrowed must be paid. *Exod.* 22. 14.

It is not lawful for any *Hebrew* to lend upon Usury; neither money, nor meat, or drink; for it is an unjust thing to make profit of the misery of those of our Nation: I but it is better to succour their necessities, and expect Gods retribution, as a gain to them, who practise such kind of benefits. But they that have borrowed either money, or any fruit, dry or moist; when by the favour and assistance of God, they shall reap their own harvest, and gather their fruit, let them make a willing restitution to those that have lent them, as if they had laid them up for themselves, to possess at such time as they had need of them. But if there be any so shameless as they will not make satisfaction, yet let not the Creditor enter into their house to take a Pawn, before the Judges have given order, that the pledge be demanded at their door; and then the debtor without contradiction shall bring it to him, because it is not lawful for him to oppose him that comes armed with the Law. If he, of whom the Pledge is taken, have suffi- K cient ability, the Creditor may retain the Gage, till such time as he be paid: but if he be poor, he shall restore him his Pawn before the Sun-set, and especially if it be Garments with which he may cover himself in the night; for God hath compassion on those that are Poor. It is not lawful to receive in way of Gage either a Mill, or ought else that belongeth thereunto, lest any Debtor should be deprived of the necessary Instruments to provide his Victuals with, and endure any misery through want of the means to get his living. Let him that retaineth a Free-man in Bondage be punished with death; but he that hath stolen either Gold or Silver, let him restore it twofold. If any man kill such as break into houses to rob, or that break their walls; let not such an one be punished. Whoso shall steal a Beast, shall restore four times the value for L it; except it be an Ox, for which he shall satisfie fivefold: and if the Thief want means to pay this penalty, let him be their slave against whom he hath trespassed, and at whose suite he is condemned. If any one be sold unto one of his own Tribe, let him serve him six years; and in the seventh year, he shall depart with liberty. But if during the time that he remaineth with the buyer, he beget any Child upon a female fellow-slave, and that he be willing to serve, by reason of the good affection that he beareth unto the house; in the year of Jubile (which hapneth every fiftieth year) let him be set at liberty, leading away with him his Children, and Wife, with free-dom. If any man find Money or Gold by the way, let him seek out him that hath lost it, and make known the place where he found it, to the intent he may restore it; M knowing that the profit is not good which cometh by another man's injury. The like is to be done with Beasts: for if any man find them strayed in the Desart, and find not out the owner, let him presently keep them by him, taking God to witness, that he hath no design to detain with him another man's goods. If any man find another mans Beasts mired or bog'd, let him not pass further, but succour them, and help to save them, as if they were his own.

A pledge. *Deut.* 24. 11, 12, 13.

Theft.

Exod. 21. 2, *ad* 7. An *Hebrew* slave is to be set at liberty, after 7 years. *Deut.* 15. 12, *ad* 19.

Goods that are found.

Let each man direct the ignorant Traveller in his way, and set him in the right path, if he wander, without deluding him, or hindring him in his necessity, or misleading him in his journey. Let no man speak ill of him that is either absent, or deaf. If any man be strucken in a quarrel, and it be not with a weapon, let him that struck N him be presently punished, by receiving the like number of blows as he hath given. But if he be carried into his house, and lie sick upon it divers days, and in the end die thereof, he that struck him shall not be punisht as a Murderer. And if he escape, and during the time of his sickness, hath been greatly hindered, and charged; then let him that struck him, pay all the charges he hath been at, during the time he kept his Bed, and satisfie the Physicians. He that with his foot shall strike a woman with Child, if the woman miscarry, he shall be, by the Judges, amerced in a summ of money, for that he hath lessened the number of the people, by the loss of him that is dead in his Mothers Womb. Let him likewise be condemned to pay a summ of money unto the Husband: but if the Woman die of the stroke, he that offered the violence, shall O be punisht with death; because the Law justly requireth, that Life be satisfied with Life.

Deut. 22. The Law of violence.

Let

A Let not any one among the *Iſraelites* uſe any mortal Poyſon, or Drug, that may do hurt to any man: and if any be found with ſuch things about him, let him dye; becauſe it is juſt that he ſuffer the evil which he had prepared for another. Whoſo hath maimed any man, or pulled out his eye, let him in like manner be maimed and blinded, being deprived of the ſame member of his body whereof he hath deprived another man; except he that is maimed, had rather have a pecuniary amends: for the Law remitteth it to the election of the offended, to eſtimate his injury; and if he will be more ſevere, he may. If any one have an Ox that ſtriketh with his horn, let him kill him: and if the ſame Ox ſtriketh and killeth any man in the Field or Mow, let him be ſtoned to death, and let no man eat the fleſh thereof. And if it be proved, that the B Maſter hath heretofore known the quality of the Beaſt, and hath not taken order he ſhould do no harm, let him alſo be put to death, as being the author of the murder committed by the Ox. But if the ſaid Ox kill a ſlave, either Male or Female, he ſhall be ſtoned; and the owner thereof ſhall pay thirty Sicles to the Maſter of the ſlave that is ſlain. If one Ox be ſtrucken by another, ſo as he dye thereof, let both of them (both that which was dead, and that which ſtruck the other to death) be ſold, and the price thereof parted equally betwixt both the owners. They that dig a Pit or Ciſtern, muſt be careful that they incloſe and fence it with Planks or Bars, not to hinder any man from drawing water, but leſt any man by misfortune fall into the ſame. And if any man's Beaſt fall into the ſame unfenced Pit, the owner of the Pit ſhall pay to C the owner of the Beaſt the price thereof: Alſo a Wall ſhall be made round the roofs of houſes, to the end no body may fall from thence. Let him that receiveth any thing in truſt, keep it carefully, as a thing ſacred; and let neither man nor woman attempt to alien that which is committed to his cuſtody, although thereby he might gain much Gold, and although there were no man that could convince him thereof. For ſince the conſcience knoweth the ſame, every one ought to endeavour to deal uprightly; and ſuppoſing himſelf a ſufficient witneſs againſt himſelf, let him do thoſe things which are laudable in the ſight of men, but eſpecially that which is pleaſing to God, from whoſe ſight no wrongful dealing is concealed. If notwithſtanding he to whom this truſt is committed, ſhall chance (without any fraud on his part) to loſe the D thing that is ſo left in truſt, let him preſent himſelf before ſeven Judges, and there take an oath, that nothing is loſt by his will, or conſent, and that he hath not converted any part thereof to his own uſe; whereupon let him be diſmiſſed, without any further inquiry. But if he have made uſe of the leaſt part of that which hath been committed to his charge and truſt, and that he happen to loſe it, he ſhall be condemned to reſtore all that was committed to his keeping. As it hath been ordained in matters of truſt, the like is decreed touching Hire due unto the Labourer: let each man take heed leſt he defraud a Poor man of his Hire; knowing that God gave him his Hands inſtead of Lands and other Poſſeſſions. For which cauſe, the payment of Hire ought not to be deferred, but ſatisfied the ſame day; by reaſon, that God permitteth not, E that the Labourer ſhould loſe the fruit of his travel. The Children ſhall not be puniſhed for the miſdeeds of their Parents; for if they be virtuous, and are begotten by lewd Fathers, they rather deſerve that men ſhould have compaſſion of them, than hate them: neither are the offences of the Children to be imputed to the Parents, by reaſon that youth oftentimes engageth it ſelf in thoſe follies, which it never learned by examples, and for which it endureth not to be reproved. Voluntary Eunuchs are to be deteſted, and their company to be fled, becauſe they have deprived themſelves of the means which God hath given to men, for the increaſe of mankind. Such people therefore are to be driven far from us, and eſteemed wholly inexcuſable, as having killed their children before they be born. For it is a matter very manifeſt, that their F ſpirits being effeminate, their bodies alſo are degenerate. Each thing alſo that is monſtrous to behold, is to be driven away: neither is it lawful to Geld either Men or Beaſts. Let this be the diſpoſition of thoſe Laws, wherewith you ſhall be Policied and Governed in time of Peace; to the end God may be favourable unto you, and I beſeech him to give you grace to uſe them in good order, and without alteration. And ſince it cannot otherwiſe be, but that humane affairs muſt ſometimes fall into troubles and dangers, ſometimes beyond deſire and expectation, and ſometimes of ſet purpoſe; I will briefly give you ſome advice touching that point; to the intent, that being fore-inſtructed of that which you ought to do, you may prevent, and not fall into any danger and calamity.

G I wiſh that when you have conquered the Country which God hath deſigned for you, by his aſſiſtance and your labour, you may poſſeſs the ſame in ſecurity and peace; and that Strangers may not levy Armies to overthrow you, nor any civil Mutiny be raiſed

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Poyſon. *Exod. 21. 23. Levit. 24. 20.* Talions Law. *Deut. 19. 21.*

Of an Ox ſtriking with his horn. *Exod. 11. 28, 29, 32.* *Deut. 21. 33, 34, 35.* A Pit.

Deut. 24.

In the ſame place.

Levit. 19. 13. Hire. *Deut. 24. 18, 19.* Children are not to be puniſhed for their parents offences.

Eunuchs. *Deut. 23. 1.*

The year of the world, 2493. before Christs Nativity, 1471.

raiſed amongſt you, which may cauſe what hath been well ordered and decreed H by your Anceſtors, to come to nought, when you ſhall abandon the Laws which God hath given you. Live therefore, and perſiſt to conform your ſelves to thoſe Laws, which both God hath approved for good, and hath alſo given you. But if perhaps you or your ſucceſſors hereafter, ſhall be obliged to undertake a War, I wiſh it may happen without the Confines of your Country: but if the matter muſt needs be tryed by the Sword, you ſhall ſend certain Heralds to your declared Enemies. For before you enter battel, it ſhall be requiſite firſt of all to parley with them, and to declare unto them, that you have a great Army, and Horſes, and Weapons, and (beſides all theſe) that you have Gods favour and aſſiſtance; and you ſhall deſire them, that you may not be enforced to War againſt them, nor to make booty of their Goods, and to I carry them away captive. If they condeſcend to any reaſonable conditions, then entertain Peace; but if they contemn this propoſal, you ſhall lead forth your Army againſt them, having God for your General, and Soveraign Conductor; and for his Lieutenant, him whom you your ſelves ſhall chuſe, ſurpaſſing all the reſt in Valour. For when there are divers Commanders, it falleth out, that that which ought readily to be executed, is hindred, and commonly the iſſue is unfortunate. Let your Army generally conſiſt of men that are ſtrong in body, and hardy in courage; and remove from your Army him that is fearful, leſt ſuch men hapning to fly when they ought to fight, give your Enemies the advantage. Let them alſo be free from War, who having built a new houſe, have not enjoyed the ſame for a years ſpace; as alſo he that hath K planted a Vineyard, and hath not gathered the fruit thereof; and beſides theſe, he that hath wedded a Wife, and hath not as yet brought her home to his houſe: leſt through the deſire of theſe things, and of reſerving themſelves to their dear forſaken pleaſures, they fight but faintly and coldly.

The Laws of War.

Deut. 20. 10. Heralds to be ſent.

Deut. 20. 20. Fruitful trees are not to be cut down.

But when you have brought your Army into the field, take heed you commit no outrage: and when you ſhall aſſault any Cities, if you fortune to need Wood to make Engines of, ſee you cut not down Fruit-trees, but ſpare them; remembring, that they are planted for the good of men; and that if they could ſpeak, they would accuſe you; that without cauſe they are ill treated, againſt all right; and that if they had the power to depart from thence, they would tranſplant themſelves into another L Country.

Deut. 20. 15, 16, 17. The *Canaanites* are wholly to be extinguiſhed.

But when the Battel is ended, and the day is yours, kill all thoſe Enemies that reſiſted you in the Fight; the reſt reſerve as your Tributaries (except the people of the Land of *Canaan*, for they, with all their Families, are to be exterminated.) Beware alſo (but eſpecially in War) that neither a Woman uſe a Mans apparel, nor a Man that of a Womans.

Deut. 30. 31, 32, 33, 34.

Theſe are the Laws which *Moſes* left. He gave them likewiſe certain Inſtitutions, (which he had written forty years before,) whereof we will ſpeak in another Treatiſe. Some few days after (for he aſſembled the people ſix days together) he gave them his bleſſing, and pronounced his maledictions againſt thoſe which ſhould not live accord- M ing to his Laws, but ſhould tranſgreſs the determinations thereof: He read alſo unto them a Canticle of ſix meaſures (which he had regiſtred in the holy Book) containing a prediction of things to come, according to which, all things have and do fall out, without varying any ways from the truth. Theſe Volumes and the Ark he gave to the Prieſts; in which he alſo placed the Ten Commandments written in the two Tables. He committed alſo unto them the cuſtody of the Tabernacle. He likewiſe exhorted the people that (when by force they had conquered the promiſed Country, and were planted therein) they ſhould not forget the injury which the *Amalechites* had done them, but that they ſhould lead forth their Army againſt them, and take vengeance of the wrongs they had done them, at ſuch time, as they were in the Deſart. And he N commanded them that as ſoon as they had taken the Country of *Canaan*, they ſhould exterminate and extinguiſh all the people.

Deut. 25. 19. The *Amalechites* to be puniſhed.

He commanded them alſo to erect an Altar towards the Eaſt not far from the City of *Sichem*, between the two Mountains, *Garizim* on the right hand, and the other called *Gebal* on the left, and that diſtributing the people into two parts (ſix *Tribes* in every part) they ſhould place them on theſe Mountains. And he commanded that the *Levites* and Prieſts ſhould be with them, and that they that were upon the Mountain of *Garizim*, ſhould pray to God, to multiply his bleſſings upon them that are zealous of his ſervice, and careful of the conſervation of his Laws which had been given them by *Moſes*. The ſix other alſo were appointed to anſwer them: and when theſe ſix O laſt had prayed, the ſix firſt were to anſwer them, and confirm that which they had pronounced. This done, they pronounced maledictions againſt the tranſgreſſors (each one anſwering

A anſwering the other) in ratification of that which had been ſpoken. He reduced alſo into writing theſe bleſſings and curſes, to the intent that the memory thereof might never be ſuppreſſed or extinguiſhed by time: which he alſo (being near his death) cauſed to be written on the Altar, on the two ſides thereof, and permitted the people to come near it only that day, and there to offer burnt-offerings; which is forbidden to them by the Law. Theſe Ordinances did *Moſes* eſtabliſh, and theſe the *Hebrew* Nation obſerve inviolably, even unto this day. *The year of the World,2493. before Chriſts Nativity, 1471.*

On the next morning he re-aſſembled all the people, with their Wives and Children; he likewiſe commanded, the ſlaves ſhould be preſent, binding them by an oath to maintain and keep the Laws; and that diligently tying themſelves to the will of God, they B ſhould not ſo much eſteem either their kindred, or means, or perils, or any other cauſe whatſoever, as thereby to be driven to neglect the Laws, or depart from the ordinances thereof: but whether any one of their kindred, or any City whatſoever, ſhould ſeek to alter and diſturb the ſame, or ſtrive to weaken the authority thereof, that both in particular and publick, they ſhould expoſe themſelves, and endeavour to puniſh them: and if they ſhould fortune to take ſuch a City, they ſhould raze and utterly deface the ſame; and if it were poſſible, not leave one ſtone upon another, but deſtroy the foundation. But if they were too feeble to take ſuch a revenge, yet, that they ſhould make it known, that they were not conſenting to their impiety. Hereunto the whole multitude conſented, and promiſed with an oath. He afterwards told them, C how the people ſhould know when the Sacrifices were agreeable unto God; and how they ought to march out to Battel, taking a ſign from the ſtones of the High Prieſt's Rational, of which I have ſore-ſpoken. *Deut.* 29. 1. *ad* 10. *Moſes* bindeth the *Hebrews* by an oath to keep the Law.

Joſua likewiſe, during the life, and in the preſence of *Moſes*, propheſied whatſoever he intended to perform for the profit of the people, either abroad in the adminiſtration of War, or at home in preſcribing Laws: and preparing them to that order of life which was newly preſcribed them, he told them, that by inſtructions from God he propheſied, that if they violated their Country Religion, they ſhould not eſcape deſtruction; their Country ſhould be filled with Foreign Arms, their Cities ſackt, their Temple burnt, and themſelves ſold under the Spear; and that they ſhould ſerve a Nation, which would not be moved or touched with commiſeration of their afflictions and miſeries: and, at length, they ſhould too late and unprofitably repent of their error: yet, that God, their eſtabliſher, would reſtore the Cities to the ancient Citizens, and the Temple to his people: And that this ſhould come to paſs, not only once, but alſo many times. Then did *Moſes* alſo appoint *Joſua* to lead his Army againſt the *Canaanites*, promiſing him that God would be aſſiſting to his actions, and wiſhing all ſort of happineſs to the people. D *Deut.* 33 23. *Deut.* 34. 9. *Moſes* exhorteth *Joſua.*

Seeing that (ſaith he) I go unto mine Anceſtors, and God hath prefixed this day for my departure, it is very juſt, that living as yet, and ſtanding in your preſence, I give him thanks for the care and providence, which he hath hitherto had of your affairs, not only in deliver- E *ing you from ſo many evils, but alſo in largely imparting his bleſſings unto you; and for that he hath always favourably helpt me, whilſt I endeavoured by my labour and care to reduce your fortunes to a better ſtate: for it is he which hath given both the beginning and the accompliſhment, making uſe of me but as his Miniſter and Servant in all that good which hath been done to his people. For all which things I have thought requiſite, in departing from you, to bleſs the goodneſs of God, who in time to come ſhall have the care and charge of you: and to acquit my ſelf of that debt, I leave you this in remembrance, which is, that you ought to ſerve and honour him, and reverence the Ordinances which he hath given you; whereby continuing his favour towards you, he will grant you grace to preſerve and keep this excellent gift. Truly a Law-giver that were no more than a man, would be greatly diſpleaſed with* F *thoſe, who ſhould violate his Ordinances, and ſet them at nought: do not you therefore tempt God, who is provoked unto anger, when thoſe Laws, which he himſelf hath eſtabliſhed, and given you, ſhall be contemned and neglected.* *Deut.* 3. 13, 23. *Deut.* 34. 9.

Whilſt *Moſes* pronounced theſe his laſt words, and foretold to the *Tribes* their ſeveral deſtinies, and wiſhed them a thouſand bleſſings, the whole Multitude brake into tears; and the Women beating their breaſts, ſhewed the ſorrow they reſented for his death. The Children likewiſe lamented, becauſe that in their tender years they had underſtood the virtue and famous acts of *Moſes*; and betwixt the elder and younger ſort, there was as it were a conflict who ſhould weep moſt bitterly: for the one underſtanding of how worthy a Governour they were deprived, lamented the time to come; and the other G were perplexed, becauſe they ſhould then loſe him, they before had ſufficiently taſted and made tryal how great his virtue was. But how great the compaſſion and complaint of the people was, may be conjectured by this that then befel the Prophet. For *Deut.* 34. 8. The *Hebrews* lamentation at *Moſes* death.

although

although he were assuredly perswaded, that a man is not to lament at the instant of his death, (because it happens to him both according to the Will of God, and the Law of Nature) yet beholding the affection of the People, he could not restrain himself from tears. After which, he walkt towards the place where he was to die, and they all followed him weeping. Then did *Moses* (beckning with his hand) warn them from afar off, that they should stand still, and keep their places; and he desired them that were neareſt him, by word of mouth, not to afflict him any longer, by following him with so many testimonies of affection. Accordingly, to obey him, they stood still, and all together bewailed their calamity in so great and so general a loss; only the Senators *Eleazar* the High Priest, and the chief Captain *Joshua* accompanied him. And when he was arrived on the Mountain called *Abarim* (which is very high, and situate near *Jericho*, from whence he might discover the greater part of the Land of *Canaan*) he dismissed the Elders, and whilst with mutual embraces he took his last leave of *Eleazar* and *Joshua*, and discoursed with them, a Cloud suddenly environed him, and he was carried away into a certain Valley: but the Holy Books which he left us, say that he died, fearing left for the excellency of his virtue, they might report that he was taken up into Heaven. The whole time of his Life was 120 years, the third part whereof wanting a month, he spent in government of this great People. He died the last month of the year, and the first day of that month which the *Macedonians* call *Dystros*; and our Country-men, *Adar*. He was, of all men that ever lived, the wisest; and who, in execution of his good counsels, had no man to equal him. Moreover, in eloquence he was incomparable, and in dexterity and grace to entertain and perswade the People, he had no second: and so were his passions always governed by his wisdom, that he seemed utterly to want them, and only to know the names of those passions of which he saw the effects in other men. His skill in War may give him a rank amongst the greatest Captains, and no man ever had the gift of Prophecy in so high a degree: for his words seemed so many Oracles, and that as inspired to him by God himself. The People mourned for him 30 days: nor were they ever seized with so extreme grief, as they were at this time, when the Prophet died; neither did he only leave behind him a present desire of him, but a great estimation amongst all men, who have ever chanced to read and examine his Writings, and by them estimated his virtues. And these are the things which I thought good to say of the death of *Moses*.

The year of the World, 2493. before Christs Nativity, 1471.

Moses when he died, was 120 years old. Amongst the *Hebrews*, *Adar* is the 12 month, but amongst us it is called *March*.

Ver. 10. *Moses* was a good Governor, and a great Prophet.

H I K L

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THE

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O

The Fifth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS*.

The Contents of the Chapters of the Fifth Book.

1. *How* Joshua, *General of the* Hebrews, *having overcome and slain the* Canaanites, *divided their Land amongst the Tribes by lot.*
2. *How after the death of the General, the* Israelites *(neglecting the Ordinances of their Forefathers) fell into extreme Calamities: and through a Civil War that was raised amongst them, there were but* 600 *of the Tribe of* Benjamin *left alive.*
3. *How, for their impiety, the People of* Israel *were delivered by God into Captivity, under the* Assyrians.
4. *Their Liberty by* Cenez.
5. *How the People were once more overcome by the* Moabites, *and exempt from servitude by* Jodes, *otherwise called* Ehud.
6. *How they were brought under the subjection of the* Canaanites, *and restored to their liberty by* Barac.
7. *How the* Amalekites *having entred the Country of the* Israelites, *and conquered them, possessed and spoiled the same for the space of seven years.*
8. *How* Gideon *delivered the People.*
9. *How some Successors of* Gideon *waged War against the Neighbour Nations round about them.*
10. *Of* Samson's *strength, and what mischiefs he did in* Palestine.
11. *How the Sons of* Eli *the Prophet were slain in Battel by the* Palestines.
12. *How* Eli *(hearing of the death of his Sons, and the loss of the Ark) fell down from his Seat, and dyed.*

CHAP. I.

How Joshua, *General of the* Hebrews, *having overcome and slain the* Canaanites, *divided their Land amongst the Tribes by lot,* Josh 2.

After *Moses* was taken from amongst men (in the manner which I have declared) the last duties were paid to him, and the time of mourning was past, *Joshua* commanded the People to prepare themselves, and to march forward to Battel. He sent Spies likewise to *Jericho*, who might both sound their minds, and discover their Forces. Soon after he dislodged, and encamped in the open field, intending, with all expedition, to pass the River of *Jordan*, as soon as any opportunity offered it self. Then assembled he the Princes of the Tribes of *Reuben* and *Gad*, and of the half Tribe of *Manasses*, (for to this half Tribe the Country of the *Amorites*, which was the seventh part of *Canaan*, was given for an habitation) and remembring them of the care which *Moses* had taken of them even to his death, he exhorted them to perform with joy what they had promised him, as they were obliged, both in acknowledgment of the affection which he had testified to them, and for the common advantage. They shewed themselves ready and willing to perform that which he commanded them, and they furnished them 50000 men. After this, departing from the City of *Abila*, he drew towards *Jordan*, and marched forward some 60 Furlongs. When he was encamped, the Spies returned again, and presenting themselves unto him, certified him of the whole state of the *Canaanites*. For being unknown and unsuspected, upon the first arrival they observed and viewed the walls and strength of the City at their pleasure, searching which of them were more or less defended, and which of the gates were easiest or hardest to assault; neither did any that met them, offer any offence unto them: for whilst they thus pryed into, and viewed every place, the Citizens rather interpreted their diligence to be the curiosity of strangers, than suspected that they intended any hostile stratagem. About the shutting in of the evening, they retired themselves into a certain Hostry that joined to the walls, whither they had been directed to take their repast; and whilst after Supper they consulted about their return, the King advertised, that certain Spies sent out of the *Hebrews* Camp, had surveyed the City, and taken up their Lodging in *Rahabs* house, with intent to conceal themselves, till they might get opportunity to depart, sent Officers to apprehend them, to the end they being brought before him, he might by Torture extort from them the cause and reason why they came into his City. But *Rahab*, having gotten some private intelligence of it, hid the Spies under certain

The year of the world, 2494. *before Christs Nativity,* 1470.

Joshua sendeth Spies into *Jericho.*

Josh. 2. 1, 2, 3.

Joshua calleth to memory, and reckoneth up what the Tribes of *Gad*, *Reuben*, and *Manasses* had promised *Moses.*

Numb. 13.

The Spies survey *Jericho.*

The year of the World, 2494. before Christs Nativity, 1470.

Packs of Linen, which she dried near the walls, and told them that were sent by the King, that certain strangers a little before Sun-set had supt in her house, but that they were departed; and if they were suspected by the King as persons that intended any detriment to the City, they might with little labour and pursuit be overtaken in their way. They hearing the woman speak after this manner, and imagining no subtlety or deceit in her, returned back without searching the Hostry, and went in pursuit and search after them every way, tracking every path, where they might be suspected to travel towards *Jordan*. But having no tidings of them they desisted any further to pursue them. No sooner was the Tumult appeased, but *Rahab* called forth the Spies, and told them the dangers to which she had exposed her self for their security (for had she been convinced to have concealed them, both she and all her family had miserably perished.) She therefore desired them, to swear to her that when they should take *Jericho*, and kill all the inhabitants with the Sword, (as God had told her they should) they would save the life of her and her family as she had saved theirs.

ver. 4, 6. *Rahab* hideth the Spies.

This said, she dismissed them, to the end they might return home again. After they had with many thanks protested, and swore to her, to acknowledge her kindness not in words, but in deeds; and had advised her that when she should perceive the City ready to be surprised, she should retire all her substance, and all those that appertained unto her, into her house; and that before the door thereof, she should hang a Red Cloth, to the intent that the General perceiving the same, might inhibit the Souldiers from pillaging and spoiling her house: (for (said they) we will give him notice hereof (by reason of that willing forwardness that hath been in thee to save our lives) and if by misfortune any of thy Friends die in the Combat, do not impute the fault unto us; and we beseech God (by whom we have sworn) that he be not displeased against any of us, but only against such as falsifie their oaths. Having after this manner made the Covenant, they were let down with a rope from the wall; and when they were arrived in safety among their Nation, they recounted unto them all that had hapned since their arrival in the City. *Josua* hereupon declared unto *Eleazar* the High Priest and the rest of the Elders, what oath his Spies had made to *Rahab*; and all of them ratified the same. But the General was pensive and troubled, for that he knew not which way to pass the River of *Jordan*, by reason that for the present it was very deep and without Bridges. For before that time there was not any Bridge built thereon; and if they would have built one, the Enemy would have interrupted them: besides that, there were not any places convenient to stay in. But God made him a promise that he would make the waters fall, and give them passage. *Josua* therefore waited with his Army two days; and then he passed over the River in this manner. The Priests marched first with the Ark; after them went the *Levites* bearing the Tabernacle, and those Vessels which were destinated for Sacrifice; then followed the whole multitude, distinguished in their Tribes, having inclosed within their Battels the Women and Children whereby they might be the more secure from the force of the stream. But when the Priests had entred, and found the River passable, and the water decreased, and that the current thereof was not so violent, but that in the bottom there was good footing (so that it was fordable;) then all of them without fear passed over, finding all things assuredly performed unto them which God had promised unto them: but the Priests kept in the midst of the Chanel until the multitude were past over, and were in security; and when every one had gotten to the other Bank, the Priests came out, permitting the River to flow according to its free and ordinary course: which presently flowing, grew to that greatness and swiftness which it had at first. Now when the *Hebrews* had marched fifty Furlongs, they encamped about ten Furlongs from *Jericho*. But *Josua* built an Altar of twelve stones (which every one of the Princes of the Tribes had gathered out of the Chanel of *Jordan*, by his order) to the end it might be a Monument of the prodigious restraint of the River; and on the same he sacrificed to God, and the solemnity of the Passover was celebrated in that place; and at this time, the Army was in as great a plenty as ever it had been in necessity; for they reaped the Corn of the *Canaanites*, (which at that time was ripe) and carried away much other prey. In the same season likewise their nourishment of Manna failed them, whereon they had fed for the space of forty years. And whereas the *Israelites* did all these things with security, and freely, and the *Canaanites* never sallied out against them, but dismayed with fear, kept themselves up within their walls; *Josua* resolved to besiege them in their Cities: so that on the first day of the Feast, the Priests bearing the Ark, and guarded on every side with Troops of Armed Men, drew near *Jericho*, sounding seven Horns, thereby to animate the Souldiers to behave themselves manfully; and they walked about the walls, being attended by the Senate, neither did they any other thing but blow their Horns,

Josh. 3. 1, 2, 3. *Josua* passeth *Jordan* with his Army.

Josh. 4. 1, 2, 3.

Josh. 4. *v.* 5. *ad finem.* *Josua* buildeth an Altar on the other side of *Jordan*.

Josh. 5. 10, 11, 12. The *Israelites* celebrate *Easter*, enjoy the fruits of the earth, and cease to feed on *Manna*.

Josh. 6. 3. *Josua* with his Army walketh about the City.

A Horns, and so returned back into their Camp. Which when they had done for the space of six days, on the seventh *Joshua* assembled the Army and all the people, bringing them joyful news of the City, which that day should be taken without labour, (the walls falling down of their own accord, and without mans hand, and yielding them free passage and entrance into the City) and he encouraged them to kill all those whom they met, and not to give over the slaughter of their Enemies, although they were weary, nor to be moved with compassion, nor allured from the slaughter and execution by desire of prey, or to permit the Enemy, in any sort, to flie, but that they should extinguish and root out all that had life, reserving nothing for prey or private profit. He commanded likewise that all the gold and silver that was found should be brought into one place;

B to offer to God as the first-fruits, and in thanksgiving for his assistance: and that only *Rahab* with her Kindred should be spared, by reason of the oath which the Spies had sworn unto her. This said, he advanced his Army towards the City; then did they once more walk round about the City, the Ark marching before them, and encouraging them to Valour by the sound of their Cornets. And after they had environed the walls seven times, and had a little reposed themselves, the walls fell (though the *Hebrews* had forced no Engine, nor used any other violence against them) So that they entring into the City, slew all those that were therein, who were already discomforted by the sudden and unexpected overthrow of their walls, and thorow their sudden fear made unapt to fight; so that they were slain in their streets, finding neither refuge nor

C relief to succour them: and so great was the slaughter, that they neither spared Women nor Children, but filled the City with dead Carcasses, which at length being set on fire, served for a Funeral flame to consume them; and with like fury they ravaged and burnt the houses of the Country; only *Rahab* and her houshold (who kept themselves within her house) were saved by the Spies: and being brought to *Joshua*'s presence, he gave her thanks, for saving his Spies, and promised her that he would reward her courtesies; and soon after he gave her possessions, and ever held her in great honour. All of the City which the fire spared, the Sword consumed. And *Joshua* pronounced Curses against those, who should afterward endeavour to erect that which he had ruined: namely, that he that should lay the first foundation, should be deprived of his first begotten Son;

D and he that should finish the work, might lose his youngest Son; and it hath pleased God that this imprecation hath not been fruitrate, as hereafter shall be shewn. At the surprise and sack of the City, there was gathered an infinite quantity of Gold, Silver, and Brass; and none but one man brake the Edict, or sought any prey or lucre for himself. These spoils *Joshua* delivered to the Priests to be laid up in the Treasury; and after this manner was the City of *Jericho* destroyed. But *Achar* the Son of *Zebedias* of the Tribe of *Judah*, having got the Kings Coat embroidered with Gold, and an Ingot of Gold of two hundred Sicles in weight, and thinking in himself that it were not just that the profit he had got by the hazard of his life, should be taken from him, and presented to God, who had no need thereof; he digged a Pit in his Tent, and buried

E his spoils therein, thinking by this means to defraud God, as well as his Companions. At that time their Tents were pitched in a place called *Gilgal*, which signifieth *Enfranchized*, because being delivered from the affliction of *Egypt*, and the penury of the Desart, they thought they had nothing more to fear. But some few days after the destruction of *Jericho*, *Joshua* sent out three thousand Armed men against *Ain* (a City situate a little above *Jericho*) who encountering with the *Ainites* in Battel, and by them put to flight, lost thirty six of their company. The news of which disaster being brought to the Camp, the *Israelites* were seized with exceeding grief, not only for the men they had lost (which were all of them valiant men, and worthy of honour) but also by reason of the despair they conceived of their future success. For whereas they had

F perswaded themselves that they were already Masters of the field, and that their Army should be always Victorious, according as God had promised them, they saw, on the contrary, that this success had raised the hearts of their adversaries; so that cloathing themselves with sack-cloth, they spent three days in tears and lamentations without tasting any meat; so grievously were they afflicted with the defeat that had hapned. *Joshua* seeing the Army dejected after this manner, falling on his face to the earth, addressed himself to God, saying, *We have not been induced by our own temerity to attempt the conquest of this Land by force; but we have been hereunto encouraged by thy Servant* Moses, *to whom thou hast promised, by divers signs, that thou wouldst give us this Country to inhabit in, and that our Army should have always the victory in battel, and of these thy*

G *promises we have oftentimes experienced the event. But now, beyond all expectation (having received an overthrow, and lost some of our Souldiers) being terrified by this accident, and suspicious of thy promises to* Moses, *we both abstain from War, and (after so many enterprises*

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Cap. 6. v. 21, 22, 23. *Joshua* commandeth that none but *Rahab* and hers should be saved.

vers. 10. The walls of *Jericho* fell down of themselves.

vers. 24, 25. *Jericho* is taken, the men slain, and the City destroyed, and burnt, *Rahab* and hers reserved.

Josh. 7. v. 1. *Achar* hideth certain parts of the prey contrary to Gods Commandment.

Gilgal signifieth liberty.

Josh. 7. 5. The *Israelites* are put to flight by the *Ainites*.

Joshua's prayer unto God. *Josh. 7. 6, 7, 8, 9.*

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of War) we cannot hope any fortunate or successful proceedings. But be thou assistant unto us H *O Lord, (who art Almighty) and cause by thy mercy change our present sorrow into joy, our discouragement into confidence, and give us victory.* *Joshua* having made this prayer, God presently commanded him to arise, and purge the Army of that sacriledge that had hapned therein, and of a Theft committed by one of the multitude, who was so hardy as to violate and conceal those things which were consecrated to him, assuring him, that that was the cause of the present calamity: but as soon as he had searched out, and punished the sacriledge, the *Israelites* should become fortunate, and obtain the victory. This Oracle *Joshua* declared to the people, and calling for the High Priest and the Magistrates, he cast lots upon the Tribes; and when the lot had fallen on the Tribe of *Juda*, it was again cast by Families; and when again the Sacriledge was found to be committed in *Zacharias* Family, they cast the same once more man by man, and it fell upon *Achar*: who unable to hide what was discovered by God himself, confessed the fact, and brought forth those things which he had concealed: whereupon being presently put to death, he was by night buried after an ignominious manner, according as he deserved. But *Joshua* having purified the people, led them forth against *Ain*, and laying Ambuscado by night above the City, early in the morning he drew the Enemy out to fight, who boldly broke forth (being encouraged by their former victory;) but *Joshua* making a shew of Retreat, drew them farther off from the City, imagining that the *Israelites* fled, and that they should gain a second victory over them. But when *Joshua* suddenly made a stand, and charged them, and gave a Signal unto those that lay K in ambush, they march all together towards the City, and easily entred the gates; where, and on the Walls, stood divers of the inhabitants as spectators (as they thought) of their atchieved victory. In this manner was the City taken, and all that were therein slain, *Joshua* on the other side pressed those in such manner, with whom he maintained skirmish, that they turned their backs, and fled towards the City, as if it had been in the same state as they left it: but when they perceived that it was taken, and saw both it, their Wives and Children consumed with fire, they scattered themselves about the fields, not being able to rally, by reason of their disorder. By this overthrow of the *Ainites*, there were a great number of Women, and Children, and Bond-slaves taken Captive, and store of all sorts of moveables. The *Hebrews* also became Lords of L much Cattel, and gathered a great quantity of Silver (for the Country was rich.) All which *Joshua* upon his return to *Gilgal* distributed amongst the Souldiers. But the *Gibeonites* (who dwelt not far from *Jerusalem*) understanding what had hapned to them of *Jericho* and the *Ainites*, and fearing left the like misfortune might fall upon themselves, thought it to no purpose to endeavour to move him by their prayers, because they knew that he warred with a resolution, utterly to root out and extinguish the Nation of the *Canaanites* from off the earth. They therefore perswaded the *Cepherites* and *Cathierimites* their neighbours to joyn with them, in order to contract an alliance with the *Hebrews*, as the only means to secure themselves from the danger which threatned them. Which counsel of theirs being accepted, they sent Ambassadors to *Joshua*, M such men as they thought most capable and wisest amongst them in the affairs of the Commonwealth, to treat a peace betwixt them and the *Israelites*; and knowing that it would be very dangerous for them, if they should say that they were *Canaanites*; and that on the contrary they should avoid the danger, if they protested that they had no community or alliance with them, but dwelt far from them; they told *Joshua*, that (being incited by his fame) they had undertaken a long journey, the truth whereof he might conjecture by their habits; which upon their setting forth were new, but by their long journey were quite worn, to which purpose they had put on old garments, to the end to colour their subtile insinuation.) Standing up therefore in the midst of the multitude (attired after this manner) they told them that they were sent by the *Gibeonites*, and N the neighbouring Cities (far distant from that Country) to treat and ratifie a Peace between them. For knowing well that the Country of *Canaan* was given unto them by the favour of God, to the end they should be masters and possessors thereof, they were much rejoyced thereat, and desired to be received as their Confederates. By these words, and the oldness of their garments, and the pretence of their long journey, they perswaded the *Hebrews* to enter and accord an amity with them. And the High Priest *Eleazar* with the Council of the Elders sware unto them, that they should be reputed for Friends and Allies, and that no hostile action should be enterprized against them; the people likewise approved the alliance. After this, *Joshua* encamping with his Army upon their confines, and understanding that the *Gibeonites* dwelt not far from *Jerusalem*, and that O they likewise were of the race of the *Canaanites*, he sent for the principal among them, and upbraided them with their deceit: whereunto they answered, that they had no other

Gods answer to Joshua's prayer. v. 10.

Achar found out by lot and punished. v. 16, 17, 18.

Ainan sackt and burnt. v. 24, 25.

Josh. 8. 1, 2. The prey distributed amongst the people.

Josh. 9. 3.

The Gibeonites send Ambassadors to Joshua.

vers. 6. The Gibeonites oration to the Hebrews.

vers. 15. Joshua maketh a Covenant with the Gibeonites.

A other means to produce their safety and security, and for that cause they had used this fraud. Whereupon he called to him *Eleazar* the High Priest, and the Council of the Elders; and it was resolved not to infringe the Oath made to them, but that they should be obliged to serve for the publick works; Whereupon they were adjudged to attend on these services: and by this means delivered they themselves from their imminent peril. But the King of *Jerusalem* was much incensed against the *Gibeonites*, for that they had revolted and submitted to *Joshua*; and he assembled together the Kings of his neighB bour Nations, to make War against them. The *Gibeonites* perceiving the danger they were in, and how the Enemy prepared to assault them, and to that end had pitched their Tents near a certain Fountain not far from the City, they desired *Joshua* to assist and defend them. For their affairs were in that state that they expected death from the hands of their Friends: and contrariwise hoped for help from those *Hebrews*, with whom they had contracted amity, notwithstanding that they arrived in that Country to destroy the whole Nation of the *Canaanites*. *Joshua* therefore (hasting onward with his whole Army to give them assistance, and marching both day and night) early in the morning charged the Enemy (at such time as he intended his assault) and having put them to flight, he pursued them by a steep tract, which place is called *Bethora*, where he saw manifestly that God fought for him by the Thunder, Lightning and Hail that fell, at that time, far bigger than was accustomed. The day also (the like whereof was never heard before) was lengthned, left by the speedy approach of the night the Enemy C should escape from the Victor: and *Joshua* took all those five Kings in a certain Cave near *Makkedah*, where they were hidden, and condemned them all to death. And that this day was longer than ordinary, it is registred in the sacred Volumes, which are reserved in the Temple. After this wonderful success, *Joshua* led his Army to the Mountains of *Canaan*, where having made a great slaughter of men, and taken rich booty, he brought back his Army to *Gilgal*. Now when the renown of the *Hebrews* valiant acts, and their giving no quarter to any one person of their Enemies, was bruited abroad amongst the neighbour Nations, they were possessed with great fear: so that the Kings of the *Canaanites*, that bordered upon *Libanus*, and they also of the Plain of *Canaan*, joyned themselves Confederates with the *Philistines*, and all of them encamped near D *Berotha*, (a City of the higher *Galilee*, not far from *Cedes*, which is also situate in the Land of *Canaan.*) The whole Army consisted of three hundred thousand Footmen, ten thousand Horsmen, and twenty thousand Chariots. This great multitude of the Enemy astonished *Joshua* and the *Israelites*, so that they conceived little hope of obtaining the Victory: but God reproached and upbraided them for their timidity, and for that they suspected themselves to be unsecure under his protection; he promised them likewise, that he would overcome their Enemies, and make their Horses unprofitable, and consume their Chariots by fire. *Joshua* emboldened by these promises from God, marched out against his Enemies, and came upon them the fifth day. The encounter was strong, and the slaughter so great, that they who heard the same, would scarcely believe it. Many E were slain in the pursuit; so that (a few only excepted) the whole Army was put to the Sword. The Kings also were all slain; *Joshua* also commanded that their Horses should be slain: and he burnt their Chariots, and Victoriously marched thorow the whole Country; so that no man durst come out, or make head against him. He besieged likewise their strong places, and killed all those that fell into his hands. Now when the fifth year was ended, and none of the *Canaanites* were left alive, (except such as were fled into their Cities and Fortresses) *Joshua* once more retired his Camp towards the Mountains, and placed the sacred Tabernacle in the City of *Siloe*, which seemed to be a very convenient place, by reason of the beauty of the same; where the Ark might remain, till such time as their affairs permitted them to build a Temple. From thence he deF parted with all the people, to *Sichem*; and there built an Altar, according as *Moses* had formerly commanded; and having divided his Army, he planted half of them on the Mountain of *Garizim*, and the other half on the Mountain of *Gebal* (on which also he built an Altar) with the *Levites* and the Priests; and after they had sacrificed and pronounced the curses formerly mentioned, and ingraven them on the Altar, they returned to *Siloe*. Now, inasmuch as *Joshua* was well stricken in years, and very well perceived, that the Cities of the *Canaanites* were hardly to be assaulted, both in respect of the places wherein they were situate, and of the munitions wherewith (besides other advantages of Nature) their Walls were strengthened and fortified (for the *Canaantes* having intelligence of the departure of the *Israelites* out of *Egypt*, and how G they hastned thither, with intent utterly to extinguish and overthrow that Nation, spent all that time in fencing and fortifying their Cities) he assembled all the people in *Siloe*; where he represented to them the happy success which (till that time, God had

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ver 21, 23. The *Gibeonites* are appointed to publick ministeries.

Josh. 10. *v.* 1. The King of *Jerusalem* moveth War against the *Gibeonites*.

vers. 9, 10, 11. *Joshua* driveth them of *Jerusalem* to flight.

vers. 13. The Sun stood still.

Five Kings slain.

Josh. 11, & 12. *per totum.*

Josh. 11. 1, *ad* 5. The Kings of the *Canaanites* move War against the *Hebrews*.

The huge Army of the *Canaanites*.

v. 7. *ad finem.* All the Kings of the *Canaanites* slain.

Joshua spoileth the whole Land of *Canaan*.

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favoured them with, because they had observed his Laws. That the 31 Kings which had been so hardy as to encounter them, had by them been overcome; that all the Armies that had opposed them in battel, were wholly discomfited, and most of their Cities taken; so that they remained not any memory of them. But for that some of the Cities which remained were so fortified, that they required long Sieges to get them, he thought good that the Tribes which had been drawn from out the Country beyond *Jordan*, to be Associates in this common cause of Conquest, and by reason of affinity, had made themselves companions in their perils, should be sent back into their own Country, with thanks. And that some of each Tribe of approved uprightness and loyalty should be chosen, who surveying the Country might faithfully give a report of the extent thereof. This sentence was approved by the whole multitude, and thereupon divers men were sent (accompanied with such as were skilful in Geometry) to measure out the Land, and to estimate its goodness. For the nature of the Land of *Canaan* is such, that though there are great Plains very fertile, yet the Land being compared with other places of the same Country, cannot be esteemed excellent, compared with the other Countries of *Jericho*, and the Land about *Jerusalem*, it may seem to be nothing worth: although generally the whole Country be small, and for the great part mountainous, yet in respect of the abundance, and beauty of the fruits thereof, it is second to no other whatsoever. For this cause he thought good that the portions should rather be estimated according to their value, than their measure; by reason that oftentimes one Plow-land was worth one thousand other. Those which were sent were ten in number, who (having travelled over the whole Country, and surveyed the same) returned again, at the end of six months, to *Siloe*, where the Ark was kept.

v. 23. Joshua divideth his Army into parts. *Hedio & Ruffinus*, chap. 3. *Josh.* 13. & v. 1, ad 12. *Joshua* commandeth the dividing of the Country, and counselleth that the two Tribes and an half should be dismissed. *Joshua* sendeth certain men to measure and divide the Land. *Josh.* 13. 15. *Joshua* divideth the Region of *Canaan* to the nine Tribes, and the half Tribe of *Manasses*. *Josh.* 14, 15, 19. per totum.

Then *Joshua*, (taking unto him *Eleazar*, with the Elders, and Princes of the Tribes) divided the Region amongst nine Tribes; and the half of the Tribe of *Manasses*, proportionably to the greatness of each Tribe, and when the lot was cast, there fell to the Tribe of *Judah* all the higher *Judæa*; which extendeth it self in length to *Jerusalem*, and in breadth to the lake of *Sodom*; to which likewise were annexed the Cities of *Ascalon* and *Gaza*. The Tribe of *Simeon* (which was the second) obtained a part of *Idumæa*, confining upon *Egypt* and *Arabia*. The *Benjamites* had that Country which extendeth from *Jordan* to the Sea in length, and in breadth from *Jerusalem* to *Bethel*: this portion was very small, by reason that the Country was good, for it contained the Cities of *Jericho* and *Jerusalem*. The Tribe of *Ephraim* was alotted its portion in length, from *Jordan* to *Gadara*; and in breadth from *Bethel* to the great Plain. The half Tribe of *Manasses* had the Territory from *Jordan* to the City of *Dora* in length, and in breadth to the City of *Bethsan* (which is at this day called *Scythopolis*.) After them, *Issachar* had that which lies between Mount *Carmel*, and the River of *Jordan*, in length, and the Mountain *Itobir*, for the bounds of its breadth. The Tribe of *Zabulon* was allowed that Country, which stretcheth out as far as *Genezareth*, and abutteth on Mount *Carmel*, and the Sea. The Country which is betwixt *Carmel* and *Sidon*, was adjudged to the *Asserites*, in which portion was comprised the City of *Arce*, which is also called *Actipus*. The *Nephthalites* possessed that quarter that stretcheth out from the East to the City of *Damascus*, and the lower *Galilee*, as far as the Mountain of *Libanus*, and the head of *Jordan*, that issueth from the same, on that side which confines on the City *Arce* Northwards. To them of *Dan* were assigned the Vallies extending Westward, and terminated by the Cities of *Azoth* and *Doris*, containing all the Country of *Jamnia* and *Gitta*, from *Abaron*, even unto that Mountain where he beginneth the portion of *Juda*. After this manner did *Joshua* divide the Country of the six Nations (bearing the name of *Canaan*) and gave it in possession to nine Tribes and an half. For *Ammorrhæa* (so called from of the Sons of *Canaan*) had been already taken by *Moses*, and assigned by him to two Tribes and an half, as I have already declared. But all the quarter of *Sidon* of the *Aruceans*, *Amatheans* and *Aritheans* were not comprised in this division. But *Joshua* finding himself burthened with years, and unfit to execute his enterprises in his own person; and observing that the Governors of the people to whom he gave employments, acted negligently; he exhorted every Tribe in particular, to bestir themselves couragiously in the extent of the Territory allotted to them, for exterminating the remainder of the *Canaanites*; as *Moses* had before told them, that their safety, and the maintenance of the Laws and Religion consisted in that one point, which he had likewise learned by his own experience. Further, that they should deliver unto the *Levites* thirty eight Cities, because they had already ten in their possession, within the Land of *Amorrhæa*: three of which were ordained for Cities of refuge to those that fled: (for he advised them, with all consideration and care to omit, nothing of that which *Moses* had commanded them,) of the Tribe of *Juda*, *Hebron*; of that

Suora lib. 4. chap. 7.

Numb. 32. 8, 9. *Josh.* 13. 24, 29.

Joshua severally commandeth every Tribe to root out the race of the *Canaanites*.

The Cities of refuge. *Numb.* 35. 6, 11, 14. *Deut.* 19. 2. *Joshua* 20. per totum.

A that of *Ephraim*, *Sichem*; and of *Naphthali*, *Cades*; which is in higher *Galilee*. Moreover, he distributed unto them the surplusage of the prey, which was very great: so that not only in publick, but in private, they got no small quantity of sustenance; for there was so much Gold, and Raiment, and Houshold-stuff, and so great store of Cattel and Horses, that the Commonwealth and all particular persons were enriched with it. After which he assembled the whole Army, and to those that were planted on the other side of *Jordan*, (who had born Arms with the rest, and were in number no less than 50000) he spake after this manner.

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The distribution of the prey. *Josh.* 22. 22. *ad* 6.

B *Since God (the Father and Master of our Nation) hath given this Country into our possession, and hath promised to continue and conserve the same so for ever; and since likewise you have willingly and forwardly assisted us in all our necessities and dangers, (according to Gods command and direction) it is requisite at this present (since there remains not any further matter wherein we have need to employ you) that we dismiss you home, to enjoy some quiet, not doubting, that if hereafter we shall have need of you, you will, with no less willingness, be as industrious to do us kindness. We therefore yield you hearty thanks, for that you have vouchsafed to be companions in our perils: and we desire, that you will continue your mutual affection, remembring us as your friends, and how you have gotten your possessions by our help, as we (by Gods favour and your assistance) have attained to this our present felicity. Neither have you adventured, without some reward of your travels; for in this your*

C *warfare you are enriched, and shall bear away with you a great quantity of Gold and Silver; and besides all these, our benevolence and love, tyed unto you with all sincerity, whensoever you shall have cause to use us. For you have neither forgot, nor set light by* Moses *command, before he departed out of this life, and have spared no endeavour, whereby you might tye our affections to you. We therefore dismiss you to your own possessions, in fulness of contentment; praying you to remember these things, and never to put any bounds to the inviolable amity which is between us; and let not the River* Jordan, *which is betwixt you and us, hinder you from considering us as* Hebrews. *For all of us (both those that dwell on this side, and on the other side of* Jordan) *are the posterity of* Abraham; *and one and the same God gave life both*

D *to your and our progenitors; whose Laws and Religion (instituted by* Moses) *are diligently to be observed: for by this means, he will become our helper and favourer; as on the contrary, if we shall degenerate from his Statutes, he will be our Enemy.*

*Josh*ua's Oration to those that dwelt on the other side of *Jordan*, and had served with the rest.

After he had spoke to them after this manner, he embraced in particular, the chief of these Tribes, who returned, and their whole people with them. This done, he stayed in that place; but the rest of the people accompanied them onward with tears, and they separated the one from the other, with great grief. But after the Tribe of *Reuben* and of *Gad*, and the rest of the *Manassites*, had passed over *Jordan*, they built an Altar upon the Bank of the River, that might serve for a memorial to posterity, of the alliance which they had with those that dwelt on the other side of *Jordan*. When

E the tidings hereof came to their ears that dwelt on the further side of the River, that they had built an Altar, but they were ignorant of the cause of building it, they supposed, that seeking to innovate their Religion, they would introduce the service of foreign and false gods. And being rashly stirred up with this suspicion of the violation of their Religion, they put themselves in Arms, with a resolution, to revenge themselves of those who had built that Altar, for that they had forsaken the Laws and Ordinances of their Forefathers. For they supposed, that they were not so far to respect their parentage, or dignity, as to forget the will of God, and that service which was agreeable in his sight. For which cause (being in this manner incensed) they prepared themselves to the expedition. But *Joshua* and the High Priest *Eleazar*, with the

F rest of the Elders, restrained them; counselling them, first of all to inquire what was their intention; and afterwards, if it should appear that they did it with a sinister intent, then they might lawfully invade them with the Sword. Hereupon they sent *Phinees*, the Son of *Eleazar*, and ten other of the noblest among the *Hebrews*, as Ambassadors to them, to know what the intent and reason was, why they had built that Altar on the bank of *Jordan*.

Hedio & Rassinus, chap. 4. *Josh*ua 22. 10, 11, 12. The *Israelites* after they had past over *Jordan*, builded an Altar on the Bank thereof.

v. 13, 14, 15. The Ambassage of the ten Tribes to the rest of the *Israelites*.

Now when these Ambassadors had past the River, and were come amongst them, they summoned an Assembly, and *Phinees* standing up in the midst of them, spoke after this manner:

v. 16.

G *You have committed too heinous an offence* (saith he) *to be punisht only with words: yet notwithstanding, we have not upon the instant taken Arms to assault you in Battel, nor had regard to the heinousness of your Crime, to the intent to punish you; but we are sent to you as*

Phinees Oration to the *Rubinites*.

Ambassadors

The year of the world,2499. before Christs Nativity, 1465.

Ambassadors (in consideration of our alliance) and for that (as we suppose) you may be H
drawn by good persuasions to the acknowledgment and detestation of your fault; to the end, that when we are informed of the cause that hath induced you to erect this Altar; it may not be thought, that we have headlong thrust our selves into Arms against you, if out of a good intent you have built the same: and if it appear otherwise, that the offence is justly charged upon you, we may take revenge of the same, according as reason requires. For scarcely could we believe, that you (who are well-grounded in the knowledge of God, and hearers of those Laws which he himself hath given you) should (since your departure from us, and upon your arrival in your own Patrimony which you have obtained by lot, by his favour, and peaceably enjoy by his providence) forget him so soon, as to forsake the Tabernacle, Ark and Altar, and introduce strange gods, to the intent to be partakers of the impieties of the Canaanites. *But* I
if you repent of your misdeed, and persevere no longer in so great madness, but reclaim your selves, and return to your ancient Religion, a Pardon is granted you: but if you obstinately persist in your wickedness, there is nothing which we will not do for the maintenance of our Religion, and passing the River for defence of it, (or to speak more fitly) of our God; and accounting you no less hateful and impious than Canaanites, *we will treat you after the same manner as we have treated them. For do not suppose, that because you have past the River, you are exempt from God's power; because God is in all places, and it is impossible for you to avoid either his power, or his vengeance. If the Province which you possess is an impediment to your salvation, it were better for you to make a new division of Lands, and leave this Region, how plentiful soever. It behoveth you therefore to renounce your Error, as we con-* K
jure you to do, by that love which you bear to your Children and Wives, and by the respect you hold of that which is most dear unto you, that you inforce us not to wage War against you. Resolve your selves therefore in this present matter, assuring your selves that therein consisteth the issue, whether you had rather perpetually enjoy your peace and safety by our persuasion, or expose both you and yours to the peril of a bloody War.

After *Phinees* had finished this his Oration, the chief of the Assembly answered him in this manner:

vers. 21. The *Reubenites* answer.

We never thought of altering the Union which joins us so near together, or of innovating any thing in that Religion of our Fathers; we will always persevere therein: we know that there is one God, the common Father of all the Hebrews, *and none but the Brazen Altar* L
which is before the Tabernacle, shall receive our Sacrifices. As for that which we have now erected, and which breedeth in you at this present a cause of suspicion, we built it not to the intent to offer Sacrifices upon it, but only to remain as a perpetual monument of our alliance, and of our obligation to continue firm in the same belief; but not to the end to make any alteration of Religion. And that this was the only cause which induced us to build the same, we call God to witness; wherefore instead of continuing to accuse us, you ought, for the future, to have a better opinion of us, than to suspect us of a Crime, of which none of Abraham's *Posterity can be guilty, without deserving to lose his life.*

As soon as *Phinees* had heard these things, and praised their constancy, he returned to *Joshua*, and gave him account of his Embassy in presence of the People: who re- M
joycing that they had no occasion of Civil War, or Bloodshed, offered to God Sacri-
Joshua dwelt in *Sichem.* fices of Thanksgiving; and presently dissolved the Assembly, each man returning to
Josh. 23. *per totum.* his own home: but *Joshua* chose his habitation in *Sichem.*

Joshua's Exhortation at his death, to the Magistrates and Elders amongst the *Hebrews.*

After twenty years, *Joshua* being extremely old, called to him the most honourable of every City, and the Elders and Magistrates, and as many of the People as might commodiously be present, and spake unto them. First, he called unto their remembrance the many benefits which God had bestowed upon them; by means whereof, from a poor and afflicted condition, they had attained great riches and glory. Then he exhorted them to observe his Commandments most Religiously, to the end God might continue his merciful hand over them; since they knew that his favour could be kept to them N
by no other means, but by their obedience. He further told them, that he thought himself obliged, before he departed out of this life, to admonish them of their duty. Last of all, he desired them to accept well of that his good admonition, and to be perpetu-
Josh. 24. 29. *Joshua's* death. ally mindful of the same. As he ended these words, he gave up the Ghost, and died in the 110. year of his age, whereof he spent 40, as Minister under *Moses*, their chief Magistrate; and after his death, governed the Commonwealth 25 years. A Man of incomparable prudence and eloquence, wise and diligent in matters of Government, and equally capable of the most important affairs of Peace and War; in a word, the most excellent Captain Governor of his time. He was buried in a City called *Thamna*, belonging to the Tribe of *Ephraim*. About the same time likewise died *Eleazar* the High O
vers. 33. *Eleazar's* death. Priest, (leaving the Priestood to *Phinees's* Son) his Sepulchre is seen at this day in the City *Gabatha*. After their deaths, *Phinees* being demanded by the People what God's

plea-

A pleasure was, and to whose charge the Wars against the *Canaanites* should be committed, answered them, that God commanded to give the Government to the Tribe of *Judah*, which chusing that of *Simeon* for their Associates, undertook the War, with this condition, that when they had utterly rooted out the remnant of the *Canaanites* out of their own Tribe, they should likewise employ themselves to extinguish all the Reliques of that Race amongst the other Tribes. *The year of the World, 2525. before Christs Nativity, 1429. Judg. 1.*

CHAP. II.

How the Israelites, *after the death of their Emperour, forgetting the Religion of their Forefathers, fell into extreme Calamities: and how through a Civil War raised amongst*
B *them, there were only* 600 *of the Tribe of* Benjamin *left alive.*

BUT the *Canaanites* (whose estate at that time was very potent) expected them with a great Host about the City of *Bezec*, having their Army conducted by the King of that place, called *Adoni-Bezec*, which name signifieth, *Lord of the Bezecenites:* (for *Adoni* in the *Hebrew* Tongue, is *Lord*) and these men promised themselves the Victory, by reason that *Joshua* was deceased. Against these, the two Tribes of *Judah* and *Simeon* fought very valiantly, and slaying 10000 of them in the pursuit, they took *Adoni-Bezec* Captive, who having *his hands and feet cut off*, acknowledged the divine justice: for he confessed that he had used 72 *Kings before times after the same manner.* In this condition
C they conducted him near *Jerusalem*, where departing out of this life, they buried him. Then they over-run the Country, sacking and taking the Cities: and after they had divers of them in their possession, they besieged *Jerusalem*, and entring the lower City, they put all the Inhabitants to the Sword. But the higher Town was very hard to be assaulted (by reason of the Fortresses, and strength of the Walls, and the naturally strong situation of the place) which was the cause that they raised their Camp to go and besiege *Hebron*, which they took, and slew all that were therein. Amongst whom there were some of the Race of the Giants, whose stature was so prodigious, their aspect so terrible, and their voice so dreadful, that it can scarce be believed; their Bones are still to be seen at this day. This City being very considerable, was given to the *Levites*, with 2000
D Cubits of Land round about: the rest of the Country was freely given to *Caleb*, according as *Moses* had commanded, he having been one of those Spies which *Moses* sent to view the Land of *Canaan*. They gave lands and possessions likewise to the posterity of *Jethro* the *Madianite* (who was Father-in-law to *Moses*) for that they had forsaken their own Territories, and joined themselves to the *Israelites*, and been with them in the Desart. The Tribes of *Judah* and *Simeon* took those Cities of the mountainous Country of *Canaan*, and also those that were in the Plain near the Sea-coast, namely, *Ascalon* and *Azoth*. But they could not take *Gaza* and *Accaron*; for those Cities being in the Plain, and defended with a great number of Chariots, repelled those that assaulted the same to their disadvantage. So these two Tribes having had good success in Wars, retired to their
E Cities, to enjoy in peace the spoils which they had taken.

Hadio & Rufinus, cap. 5. al. 2. *Judg.* 1. 1, 2, *ad* 5. Ten thousand *Canaanites* slain, and *Adoni-Bezec* taken, *ver.* 6, 7. *Jethro's* posterity, who was the Father of *Moses*, possessed of Lands.

As for the *Benjamites*, to whom *Jerusalem* appertained, they received the Inhabitants thereof as their Tributaries; so that all being in peace, and the one ceasing from slaughter, and the other assured from danger, they employed themselves in manuring the Country. The rest of the Tribes did the like, conforming themselves according to the example of the *Benjamites*, and contenting themselves to receive their Tributes, they suffered the *Canaanites* to live in peace. The Tribe of *Ephraim* having long besieged the City of *Bethel*, could not see such an end of their design, as the length of time, and the Travels they had taken in the Siege required: and although they were very much toiled
F and wearied with the same, yet they continued the Siege. At last one of the Inhabitants (who was carrying Provisions thither, fell into their hands) whom they promised, that if he would let them into the City, they would save him, and grant life and liberty likewise to all his Family. He was perswaded, and by his means they became Masters of the place; he and his were spared, but all the rest of the Inhabitants were put to the Sword. From that time forward, the *Israelites* ceased to make War, and employed themselves in Tillage of their Lands, and husbanding their Fruits: and being grown rich, they followed the delights and pleasures of the World in such sort as they became dissolute, and had no regard either of their ancient Discipline, or the Laws of their Forefathers. Whereupon God was highly incensed against them, and he gave them to understand, that contrary to his Command, they had spared the *Canaanites*; and that those *Canaanites*, in
G time to come, should exercise great Cruelties against them. And although they were astonished at what was declared to them, yet they would not resolve to renew the War, both for that they had received many Tributes from the *Canaanites*, and because (being effemi-

vers. 16. The *Israelites* overcame not the *Canaanites* at one time.

à v. 22, *ad* 26. The *Ephraimites* recover *Bethel* by a stratagem.

Hadio & Rufinus, cap. 6. al. 3. *Judg.* 2. 1, *ad* 11. The *Israelites* omit War.

effeminated with delights) they were unwilling to endure labour. At this time the Go- H
The year of the World, 2426. *before Christs Nativity,* 1438. vernment of the Commonwealth was corrupted, and they respected no more the ancient forms of chusing Senators, or any other Magistrates; they were extremely addicted to Gain, and minded only private Interest. Amidst this disorder, a particular quarrel happened, which brought forth a bloody Civil War. The occasion of which ensueth.

Judg. 19. *per totum.* A certain *Levite* of the common sort, that dwelt in the Dominion of the *Ephraimites*, took a Wife that was born in the City of *Bethlehem*, which pertaineth to the Tribe of *Judah*, (whom by reason of her incomparable beauty) he most intirely loved; but was much grieved, that he found not her affection answerable to his: At last, his reproaches of unkindness became so tedious to the Woman, that (tired with disquiet) she forsook her Husband, and went and dwelt with her Father. The Husband grieved hereat, (by I reason of the love he bare her) went to her Fathers house, and was reconciled to his Wife. There abode he for the space of four days, being friendly entertained by her Father and Mother. On the fifth day, he thought good to return to his own dwelling, and both of them departed about Evening (by reason that the Father and Mother were loth to part with them, and had consumed the better part of the day in entertainment.) They had a Servant which followed them, and an Ass likewise, on which the Woman was mounted. Now when they had travelled thirty Furlongs, and drew near the City of *Jerusalem*, their Servant counselled them to take up their lodging in some place, lest by their late Travel they might fall into some disaster, and the rather, because they were not far from the Enemies Country; and that the present time was such, as gave K them just cause to fear. But this advice pleased not his Master, who would not lodge amongst those of a Foreign Nation (for the City pertained to the *Canaanites*) but his intent was to pass farther, and travel yet twenty Furlongs more, to take up his lodging in one of his own Cities. This resolution being taken, they came to *Giba*, a City of the Tribe of *Benjamin*, when it was late: and finding no man in the Market-place that would lodge them, at length a certain old man, returning out of the Country to his house, (who was by birth an *Ephraimite*, and dwelt in that City) meeting him, asked him what he was? and why he made it so late before he took up his lodging? he answer'd, That he was a *Levite*, and that he brought his Wife with him from her Parents, and was returning to his house, which was amongst the Tribe of *Ephraim*. The old man having regard to L his Parentage, (by reason that he was of the same Tribe) lodged him in his own house. But certain young men of the City, who had seen the Woman in the Market-place, and were taken with her beauty, understanding that she was gone to the old mans house, who, by reason of his weakness and age, was not able to defend her, went and knockt at his door. The old man desired them to depart, and not to offer him such a displeasure. But they importuned him to deliver them his Guest; which done, they promised him in no sort to cause his further molestation. But though the old man alledged that she was his Kinswoman, and that her Husband was a *Levite*; and that they should commit an heinous offence, in sinning, for the sake of their corrupt pleasure, against the Laws: yet had they no regard of equity, but mocked him, and menaced to murder him, because he hin- M dred them from satisfying their lust. Finally, he was driven to that exigent, that (to avoid the doing violence to his Guest, and a stranger) he offered to abandon to them his own Daughter, chusing rather to let them satisfie their unbridled concupiscence on her, than that his Guest should suffer any villany. Notwithstanding all this, they ceased not to urge the delivery of the Woman; and they seconded their disordinate desires with violence, taking her by force, and leading her to their own lodgings. Afterwards (having all night lewdly satisfied their lusts on her) they thrust her out of doors from them at break of day. But she being desolate, and discomforted by this disaster, returned to her lodging; and both by reason of the Villany which she had suffered, and the shame that hindred her from appearing before her Husband, who was outraged in her person, N she fell down, and gave up the ghost. Her Husband supposing that she was only fainted away, endeavoured to recover her, and to comfort her, because she had not willingly condescended to their violences and lusts, but, in spight of her resistance, was ravished by them, and taken out of his lodging. But when he saw she was dead, the excess of his grief caused him not to lose his judgment. He laid the dead body upon his Ass, and carried it to his house; where he no sooner arrived, but he divided the same into 12 pieces, which he sent to the 12 Tribes of *Israel*; commanding them that bare the same, to tell every Tribe, who were the Authors of his Wifes death, and what Villany they had practised against her. The Tribes were enraged at what they saw and heard, (having never heard of any the like adventure) and incensed with extreme, yet just, fury, they assem- O bled themselves in *Siloe* before the Ark, where they resolved suddenly to take Arms, and to attack *Giba*. But the Elders represented to them, that they ought not after that man-

Thirty *Stadia* are four *Italian* Miles. Two *Italian* Miles and an half.

à v. 22, *ad* 26. The horrible wickedness of the *Gibeonites.*

vers. 29. The *Levite* divideth the body of his Wife into 12 parts, and sent them to the twelve Tribes, *Judg.* 20.

ner

A ner to enterprise a headlong War against their brethren, before they had more particularly examined the crime whereof they were accused; since the Law permitteth not any War (no not against strangers) before an Enter-parley and Embassage, to demand satisfaction. That accordingly it was just to send certain messengers to the *Gibeonites*, to demand at their hands the Authors of that villany, to the end, that when they were delivered, they might take satisfaction by their punishment: but if they should not regard that which was demanded, then it was lawful for them to assail them with open War. Hereupon they sent certain Ambassadors to the *Gibeonites*, to complain of those young men that in perpetrating this indignity against the woman had violated the Law of God, and to demand that they might suffer condign punishment by death for the same. But
B the *Gibeonites* would not yield up the young men, esteeming it an indignity for them for fear of War to be obedient to other mens commandments, for they thought themselves no ways inferior unto others in feats of War, both in respect of number and courage. The rest of the Tribe also made great preparation, being all resolved, mutually to defend themselves against whosoever should assail them. When the *Gibeonites* answer was brought to the *Israelites*, they sware an oath among themselves, not to give their daughters in marriage to any *Benjamite*, and to make War against them more bloody than that which their Predecessors had made against the *Canaanites*. They speedily therefore levied and led into the field an Army of 400000 men against them. The *Benja-*
C *mites* Army consisted of 25600 armed men; 500 of which were expert in shooting, and fighting with the left hand. The Battel was fought near *Giba*, wherein the *Benjamites* put the *Israelites* to flight, who were slain to the number of 22000, and more had been slaughtred that day, had not the night suddenly overtaken them, and ended the fight. The *Benjamites* joyfully returned to their Cities, and the *Israelites* were discomfited by their defeat. The next day they once more renewed the Battel, and the *Benjamites* had the upper hand once again: so that the *Israelites* lost eighteen thousand men more, and thereupon forsook their Camp thorow fear, and retired to *Bethel*, which was not far off. The day after they fasted, and besought God (by the mediation of *Phinees* the High Priest) that it would please him to appease his wrath against them, and that
D contenting himself with the two overthrows which he had sent them, he would now at last both give them his assistance and valour to encounter their enemies. All which God promised them by the Prophecy of *Phinees*. Whereupon they divided their Army into two parts, and laid the one in ambush near the City. In the mean time (whilst the other half that made head against the *Benjamites*, retired themselves, to the intent their Enemies should assault them) the *Benjamites* suddenly issued, and set upon them that orderly retired, and the more they retired (on purpose to draw them the further from the Town) the more eagerly the Enemy insisted: so that all those who through age and weakness were left in the City, sallied out to be companions and sharers in the future prey. But when they were drawn far enough from the City, the *Hebrews* staid, made head, and fought against them. Then gave they a sign to those that were in am-
E bush, as was accorded amongst them, who suddenly issuing out together, rushed upon their Enemies with a great cry. The *Benjamites* themselves so surprised, knew not what to do, but retiring into certain Barricadoes, defended themselves with Arrows; but all of them were slain except six hundred: who making head, and closely filletted and embattelled together, thrust themselves desperately into the midst of their Enemies, and by this means escaped to the neighbouring mountains, where they encamped. All the rest to the number of twenty five thousand, or thereabouts were slain. And the *Israelites* burned *Giba* utterly, and slew both the women and children. They exercised no less severity on the other Cities of *Benjamin* (so much were they transported with fury.) And for that *Jabes* (a City of *Gilead*) would not join with them in Battel against the
F *Benjamites*, they sent twelve thousand chosen men out of their Companies to destroy the same, who slew all those that bare Arms, with their Wives and Children, except four hundred Virgins. So much rage and fury had they conceived upon the accident that chanced to this woman, against the *Benjamites* for provoking them unto Arms: which fury being somewhat appeased, they were toucht with compassion, seeing themselves deprived of one Tribe: wherefore though they thought they had justly punished them for having offended against the Laws of God; yet they appointed a Fast, and sent to recal those 600 that were fled, and that held a certain Rock in the Desart which is called *Rhos*. These messengers represented to them the concern that the other Tribes had for their misfortune; but since there was no remedy, they ought to bear it with patience
G and reunite themselves to those of their Nation, to the end to hinder the utter ruine of their Tribe; that they restored to them all their Lands, and would give them back their Cattel. The *Benjamites* acknowledging their justice, and that they were condemned by

The year of the World, 2526. before Christs Nativity, 1438.

c. 20. 1, *ad* 25. The *Israelites* sent Ambassadors to the *Gibeonites* to require those at their hands that had committed the rape.

They deny to yield them up: hereupon the *Israelites* make an oath never to match their daughters with any one of the Tribe of *Benjamine*, and they levied and lead out against them an Army of 400000 men.

vers. 25. Twenty two thousand *Israelites* slain in battel. Eighteen thousand *Israelites* more slain.

v. 29, *ad* 36. The *Israelites* place one half of their battel in ambush, and as if they fought with disadvantage, they retired by little and little.

vers. 35. Five & twenty thousand *Benjamites* slain, and only six hundred escape alive. *Jabes* and other Cities of the *Benjamites* burned. *Judg.* 21.

v. 41, *ad finem.* The *Israelites* revoke the six hundred that were fled.

the

the juſt judgment of God, returned into the poſſeſſions of their Tribe. And the *Iſraelites* gave them in Marriage thoſe 400 Virgins of *Jabes:* and for the reſt (which were 200) they deliberated with themſelves how they might provide them of Wives, to the intent they might have iſſue. And whereas in the beginning of the War it was decreed by an oath, that none of them ſhould match his Daughter with any of the Tribe of *Benjamin*; there were ſome that thought good that the oath might be diſpenſed withal, by reaſon it was made in wrath, and with precipitation; alledging further, that it would not be diſpleaſing to God, if they might ſave a Tribe which was in danger to be utterly extinct: That Perjury is a great ſin, not when enforced by neceſſity, but when practiſed with an intent to do evil. But when the Elders declared that they abhorred the mention of Perjury, there roſe up a certain Man amongſt them, that ſaid he knew a way whereby without breach of oath the *Benjamites* might have Wives. And being commanded by the Senate to declare the ſame, *We have a cuſtom thrice every year* (ſaid he) *to aſſemble and keep a Feaſt at* Siloe, *and for Companions we have both our Wives and Daughters: as many of theſe as they can catch, let the* Benjamites *lay hold of, without reproof, (neither being inhibited nor encouraged by us) and if their Fathers ſhall be diſpleaſed therewith, and ſhall require revenge, we will ſay that they are in the fault who have negligently kept their Daughters, and that we ought not too much to whet our wrath againſt the* Benjamites, *for that we had too much already uſed the ſame towards them.* This advice was approved by all, and it was decreed, *That it was lawful for the* Benjamites *to ſeize, and violently take to themſelves Wives amongſt them.* Now when the Feaſt was at hand, the 200 *Benjamites* (of whom we have ſpoken) came two by two, and three by three, and lay in ambuſh near the City (amongſt the Vines and other Thickets, and cloſe places, in which they might hide themſelves.) to ſurpriſe the Damſels; who, ſuſpecting nothing, ſecurely and pleaſantly wantoned on their way: but the young men breaking from the ambuſh, laid hold of them (being ſcattered and divided here and there;) and after they had married them, they departed home to labour their Land, and began to ſtudy anew how to recover their former proſperity. Thus the Tribe of *Benjamin* (which was well-nigh utterly exterminated) was preſerved, by the wiſdom of the *Iſraelites:* and it flouriſhed and increaſed in a little time, as well in number of men, as in all other things.

The like accident hapned to the Tribe of *Dan*, which fell into the like miſchief, for this cauſe which enſueth.

The *Iſraelites* about this time having forgotten the exerciſe of Arms, and being only occupied in tilling their Land: the *Canaanites* (in contempt of them) raiſed Forces, not for that they were afraid for their own Eſtates, but to the intent that defeating the *Hebrews* with ſome memorable overthrow, they might more ſecurely inhabit their Cities for the future. They brought into the Field a great number of Footmen, and Chariots, and they drew *Aſchalon* and *Acharon* (two Cities within the lot of *Judah*) into their Confederacy, and divers other Cities of the Champion Country: ſo that the Tribe of *Dan* was driven into the Mountains, having no place in the Champion where they might peaceably inhabit; and (for that they were neither able to recover their Lands from the Enemy, nor had ſufficient habitation for their number of men) they ſent five men of their Tribe into the Champion Country, to ſee if they could find any place that were fit and convenient for them to eſtabliſh and fix their Colonies. Theſe men travelled a days journey not far from the Mountain of *Libanus*, and lower than the ſources of *Jordan*, bordering upon the great Plain of the City of *Sidon.* In which place (having obſerved that the Land was good and fertile in all ſorts of fruits) they made their report to their People, who travelling thither with their Army, built a City in that place called *Dan* (by the name of the ſon of *Jacob* ſo called, and of their own Tribe.) Many adverſities befel the *Iſraelites* from that time forwards, both by reaſon they were unexerciſed in Travel, and for that they contemned Piety. For having once forſaken the obſervation of their Ordinances, they abandoned themſelves to Pleaſures, living according to their own appetites: ſo that they polluted themſelves with thoſe Vices which were moſt uſual amongſt the *Canaanites.*

The year of the World, 2526. before Chriſts Nativity, 1428.

Judg. 21, 22, *ad* 25.

The Iſraelites gave the Benjamites the 400 Virgins of *Jabes* in marriage.

When and how an Oath ought to be kept.

verſ. 20. *ad fin.*

The Benjamites are permitted to raviſh them Wives.

Hedio & Raffinus, cap. 7. *al.* 4. *Judg.* 18. 2, *&c.*

The Tribe of Dan oppreſſed by the Canaanites.

They of Dan ſeek out a place to inhabit.

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CHAP. III.

How the people of Israel, *by reason of their wickedness, were by God delivered to the servitude of the* Assyrians.

The year of the World, 2586. before Christs Nativity, 1438.

FOR this cause the wrath of God was kindled against them, in such sort that he abandon'd them, and through their luxury they soon lost the felicity which they had gotten by infinite pains. For *Schisart* King of the *Assyrians* levied an Army against them, killed a great number of their men in fight, and either by force, or composition, took divers of their Cities, and brought them under his subjection. Many also willingly submit-
B ted themselves to him through fear, and paid great tribute, enduring all kind of outrage for the space of eight years; after which they were delivered by these means following.

Judg. 31. 2, 3, 4. The *Israelites* oppressed by *Schisart.*

CHAP. IV.

Their Liberty restored by Cenez.

A Certain man of the Tribe of *Juda* called *Cenez*, a man of understanding and courage, was advertised by a voice from Heaven, that he should not permit the *Israelites* to be reduced into so extreme necessity, without taking care for them, but adventure himself to set them at liberty. Upon which calling to him some few whom he knew
C generous enough to fear no danger when a yoke so insupportable was to be shaken of; They began with cutting the throats of the *Assyrian* Garrison which *Schisart* had placed over them. This first success, caus'd the number of his followers to increase a little more and more, so that in a little time they seemed sufficient to equal the enemy in open field: whereupon encountring him in one battel, they overcame him and recovered their liberty; and the rest of the scattered and confused Army retired toward *Euphrates*. After *Cenez* had by this action given proof of his valour, he received the Government at the peoples hands; and exercised the office of Judge forty years, and died.

Ibidem c. 3. v. 9, 10, 11. *Cenizes*, or as the holy Scripture speaks, his Son *Athaniel* reigned eight years.

CHAP. V.

D

How the people were made subject to the Moabites, *and how by* Jodes *they were exempt from servitude.*

AFter his death (the Government being void) the affairs of the *Israelites* began again to fall to ruine, and the rather, for that they neither yielded due honour to God, or obedience to the Laws: whence it came to pass, that *Eglon* King of the *Moabites* (seeing the disorder of their policy) made War against them, and defeated them many times. And for that he was a Prince of greater puissance than any of his Predecessors, he weakned their Forces, so that he constrained them to pay tribute.

Hedio & Rossinus, chap. 8. *Judg* 3. 12, *ad* 15. *Eglon* King of the *Moabites* conquereth the *Israelites.*

This man removing his Court to *Jericho*, and proud of his Victories, omitted no
E means whereby he might vex and molest the people: so that they lived for the space of 18 years in great misery. But God (being moved with compassion of their calamities) delivered them from their intolerable thraldom after this manner: *Jodes* the Son of *Gera* of the Tribe of *Benjamin* (a young man, endow'd with Valour of mind and strength of body to attempt any worthy action) dwelt at *Jericho*. This man insinuated himself into *Eglons* familiarity; and by presents courted him in such sort, that he was well beloved and esteemed amongst all the Courtiers, and had frequent access to the Palace. It chanced one day that bearing certain Presents unto the King (attended by two of his Houshold servants) he secretly hid a Dagger under his cloaths, at such time as he
F entred in to the King. Now it was Summer and Mid-day likewise; and the watch was grown more careless, partly by reason of the heat, and partly for that the guard were at their dinner. The young man therefore offering his presents unto *Eglon* (who at that time refreshed himself in a certain Summer Chamber) began to discourse with him. Now they were both alone (by reason that the King resolving to talk familiarly with *Jodes*, had sent away his Guard) but *Jodes* fearing, lest he might miss his blow as the King sate upon the Throne, desired him to rise, telling him that he had a Dream to relate to him by the commandment of God. Whereat he rejoycing, arose from his seat; and *Jodes* stab'd him to the heart: and leaving the Poynard sticking in the wound; locked the door after him, and escaped; For the Guard supposing the King laid down
G to rest, let him pass. But *Jodes* giving private notice thereof to the *Israelites*, offered himself to be their Leader for recovery of their liberty: and they willingly accepting thereof, presently took Arms, and sent Trumpets about to summon the rest of their Country-men. They that were about *Eglon* were wholly ignorant of what had hap-

Jodes or *Ehud* insinuated himself into *Eglons* familiarity. v. 10.

The year of the world, 2641. before Christs Nativity, 1350.

ned, but about Evening (fearing left some mishap had befaln him) they entred into the Chamber where he was, and found him dead; whereat they were greatly astonished, so that they knew not what course to take; so that before they had assembled their Forces together, the *Israelites* came upon them, and kill'd some; the rest, being Ten thousand in number, fled, in hope to recover their Country of *Moab:* but the *Israelites* (having before way-laid and fortifi'd the passages of *Jordan*) pursued and slew them: so that many of them perish'd in the River, and not one escap'd their hands. By this means the *Israelites* were deliver'd from the servitude of the *Moabites*, and *Jodes* was advanced to the Government of the People. After he had lived Fourscore years, he died. A Man (besides the action now mention'd) worthy of praise for many other things. After him, *Sanagar* the Son of *Anath* was elected Governour, and in the first year of his Rule, he left this life for the fruition of another. H I

Ver. 29, 30. The *Moabites* put to flight, and slain by the *Israelites.*

CHAP. VI.

How the Israelites *were brought under the subjection of the* Canaanites, *and deliver'd from Servitude by* Barac.

Hedio & Rossinus, cap. 9. *Judg.* 4. 1, 2, 3. *Jabin* King of the *Cananites*, subdueth the *Israelites.*

BUT the *Israelites* (in no sort reclaim'd or better'd by their forepast Calamities) fell again into their former impiety and disobedience; and before they had sufficiently shaken off the servitude of the *Moabites*, were subjected to *Jabin* King of the *Canaanites.* This Man kept his Imperial residence at *Asar* (a City situate on the Lake *Sachonites*) and had in his Pay Thirty thousand Foot, and Ten thousand Horse: and besides these, he had Three thousand warlike Chariots. This great Army was commanded by *Sisera*, (an eminent Man amongst the Kings Favourites) who encountring with the *Israelites*, brought their affairs into so desperate an estate, that they willingly for their own security accepted servitude, and paid Tribute, whereunto they were forced, almost for the space of Twenty years, not daring to lift up their heads (all which fell upon them by the Will of God, to punish the too great contumacy and ingratitude of that Nation.) At the end of which time, repenting themselves, and acknowledging that the cause of their Calamities, (proceeded from the contempt of Gods Laws) they repaired to a certain Prophetess, called *Debora*, (which name in the *Hebrew* Tongue signifieth a *Bee*) beseeching her, that by her prayers she would endeavour to move God to mercy, and not suffer them so to be oppressed by the *Canaanites.* God (being inclined by her prayers) granted them help, and appointed *Barac* to be their Governour (a Man of the Tribe of *Nepthali*, whose name signifieth *Lightning.*) *Debora* sending for *Barac*, commanded him to chuse out Ten thousand Men, and lead them forth against the Enemy; saying, that their number were sufficient, since God had promis'd him the Victory. But *Barac* denying to undertake the Government, except she also would join in the administration of it with him; she mov'd with anger, reply'd, *Art thou not asham'd to surrender the dignity which God hath given thee, to a Woman? Well, I will not refuse it.* Whereupon levying Ten thousand Men, they pitched their Tents near the Mountain of *Thebor.* *Sisera* at that time (according as the King had commanded him) presently marched out to meet them, and encamped not far from them. But *Barac* and the rest of the *Israelites*, (being terrified with the multitude of the Enemies) were encouraged by *Debora*, who commanded them that very day to undertake the Battel; assuring them, that the Victory should be theirs, and that God would assist them. Whereupon they charged the Enemy, and there suddenly fell a storm of Rain, mixed with Hail, which the wind drove against the faces of the *Canaanites*, and took away their sight, rendring those that carried Darts, and served with the Sling, unprofitable in the service; likewise those that were heavily arm'd, having their hands benum'd with cold, could not wield their Swords. But the Tempest beating on the backs of the *Israelites*, not only gave them less offence, but made them also more couragious (as being a manifest sign of Gods favour and presence.) Whereupon disaraying and breaking thorow their Enemies Battel, they made a great slaughter of them; so that part of them fell by the weapons of the *Israelites*, the rest were over-run by their own Horsemen and Chariots. *Sisera* seeing his Souldiers turn their backs, leap'd from his Chariot, and fled away, till at last he arrived at the Tent of a woman of *Cenetis*, called *Jael*, whom he desired to conceal and hide him. She admitted him; and when he desired drink, she gave him sour milk; which when he had largely drunk, he fell asleep. The Woman seeing him in this condition, took a Mallet, and drove an Iron Nail thorow his temples, and fastned him to the pavement; soon after, when *Barac*'s Souldiers came to her, she shewed them his dead body. Thus a Woman, according as *Debora* had foretold, was the Author of this Victory. But *Barac* leading K L M N O

Ver. 2. *Sisares*, or *Sisera*, the Captain of the Host.

Ver. 4, 5. *Debora*, the Prophetess.

Ver. 6. *Barac* appointed Emperor against the Enemy.

Ver. 8, 9.

Ver. 14. *Debora* and *Barac* charge the Enemy.

Ver. 15. *Sisera* slain, with his Host.

Ver. 21. *Jael* killeth *Sisera* with an Iron Nail.

A leading his Army to *Aſor*, defeated and ſlew *Jabin*, who came out againſt him with an Army, razed his City to the ground, govern'd the *Iſraelites* for the ſpace of Forty years.

Barac governeth the *Iſraelites* 40 years.

CHAP. VII.

How the Amalekites *overcoming the* Iſraelites, *deſtroyed their Country for the ſpace of ſeven years.*

B AFter the death of *Barac* and *Debora*, which hapned almoſt about the ſame time, the *Midianites*, accompanied with the *Amalekites* and *Arabians*, armed themſelves againſt the *Iſraelites*; and encountring them in open field, overcame them in a great Battel, and (deſtroying their Fruits and Harveſt) carried away great Booty. They continued theſe their incurſions for the ſpace of ſeven years, and compelled the *Iſraelites* to forſake the Champain, and flie to the Mountains: where digging themſelves Caves and Houſes under the earth, they kept ſecretly hidden all which they had reſerved, from the fury of the Enemy. For the *Midianites* having taken their Harveſt in the Summer time, permitted them to Till their Lands in the Winter, to the intent they might gather the fruits of their labour afterwards. Thus lived they in perpetual famine and want: neither was there any other hope or ſuccour left them, but C only by prayers and ſupplications unto God.

The year of the World, 2654. before Chriſts Nativity, 1310.

Hedio & Ruſſinus, cap. 10.

Judg. 6. 1, 2, 3. The *Midianites*, confederate with the *Amalekites*, overcome the *Iſraelites* in a great Battel.

CHAP. VIII.

How Gideon *delivered the* Iſraelites.

ABout that time as *Gideon* (the Son of *Joas*, one of the chiefeſt of the Tribe of *Manaſſes*) was grinding ſome ſheafs of Corn, which he had ſecretly conveyed into his Preſs, for he durſt not do it openly, for fear of the Enemy; An Angel appeared to him in the form of a young man, and told him, *That he was happy, and beloved of God.* D 'Tis a fair ſign, anſwer'd *Gideon*, when I am forc't to uſe a Preſs inſtead of a Grange. The Angel exhorted him to be of good courage, and to endeavour to recover his Countries liberty. *Gideon* anſwer'd, That it was impoſſible, by reaſon that the Tribe whereof he was deſcended, had very few men in it; and that he was too young and incapable of affairs of that conſequence. God will ſupply all theſe defects, ſaid the Angel, and under thy conduct will give the *Iſraelites* victory. Theſe things *Gideon* communicated to certain young men, who willingly believing the Oracle, anſwer'd, *That for the preſent they had Ten thouſand Souldiers in readineſs, to attempt any thing for their liberty.* But God appeared to *Gideon* in a dream, and told him, *That men being ſo vain, that they are willing to owe nothing but to themſelves, and attribute their Victories to their own ſtrength, inſtead of* E *attributing them to his aſſiſtance; he would make them know, that 'twas to him alone that they were indebted for them.* To which end he commanded him, That about the mid-time of the day, at ſuch time as the heat was moſt vehement, he ſhould conduct his Army to the River, and there diligently obſerve thoſe that bowed themſelves to drink, which he might eſteem for Men of Valour; but all thoſe that drank haſtily, and with noiſe, ſhould be marked as Men timorous, and afraid of the Enemy. *Gideon* did as God commanded: and there were found but Three hundred Men that lifted water to their mouths with their hands, without fear and trouble. God commanded him to aſſail the Enemy with thoſe Three hundred, promiſing to give him the Victory. At this time were they encamped upon the Bank of *Jordan*, ready to paſs the Ford the next Morning. But *Gideon* F was troubled, by reaſon that God had bid him aſſail the Enemy by night. But God willing to deliver him of his fear, commanded him to take one of his Souldiers with him, and go to the Camp of the *Midianites*, to ſee what paſt there. He obeyed; and for his better aſſurance, took with him one of his ſervants. Now as he drew nigh a certain Tent, he perceived, that they that were within the ſame, were awake, and heard one of them with a loud voice tell his Companion the dream which that Night he had had, which was thus: He thought he ſaw a Barley Cake (which lookt as if not worth the taking up) it rouled thorow all the Camp, and firſt overthrew the Kings Tent, and afterwards the Tents of all his Souldiers. This dream (anſwer'd his Companion) ſignified the loſs of our whole Army. The reaſon is, that of all ſorts of Corn, Barley is G moſt contemptible: and amongſt all the Nations of *Aſia*, there are not at this day any People more contemned than the *Iſraelites*; and in this reſpect, they reſemble Barley. Now you know that they have gather'd Troops, and form'd ſome deſign under the con-

God commandeth *Gideon* to deliver the *Iſraelites* from the *Midianites*. *Judg.* 6. 11, 12, 13.

Judg. 7. 2, 3, 4. God commandeth *Gideon* to chuſe a few men.

The Victory is to be attributed to God.

Ver. 13, 14. *Gideon* repaireth to the Enemies tents, and by them is confirmed by a dream.

The year of the World, 2654. before Christ's Nativity, 1310.

duct of *Gideon*. And whereas this Cake turned to overthrow our Tents, I fear lest it H
be a sign that God hath given the Victory to *Gideon*. *Gideon* (having over-heard this
Discourse) conceived good hope, and presently commanded his Followers to arm them-
selves, after he had told to them the Dream of their Enemy. Whereupon they speedily
prepared themselves at his Command, being encourag'd by so happy a presage to attempt
*Ver.*16,17,22. *Gideon* with 300 attempteth the fight. any thing. About the latter Watch of the Night, *Gideon* led forth his Army, and di-
vided it into three Bands, and in every Band he put an Hundred Men: all of these bare
in their hands empty Pots, in which were hidden burning Torches, in such sort, that
the Enemy could not discover them, when they sallied out. Moreover, they bare Rams
Horns in their right hands, which they used instead of Trumpets. The Enemies Camp
took up much ground, by reason they had a great number of Camels; and though di- I
stributed by Nations, were all of them comprehended in one inclosure.

The *Hebrews* having had instructions from their Captain what to do, at such time as
they approached near their Enemies, and the sign of the Battel being given, they sound-
ed their Horns, and broke their Pots, and with their flaming Lights, fell into the Enemies
Camp, crying, *Victory, Victory, by the assistance of God, and the strength of* Gideon.
Trouble and Fear surprized the sleeping Enemy, for this action was in the Night-time,
and God disposed all things to this issue, that few of them fell by the *Hebrews* Sword,
but they themselves slew one another in great numbers (by reason that they were diffe-
rent in language.) For confusedly encountring one another, they Massacred all they
met, supposing them Enemies. When the Rumor of this Slaughter, and *Gideon*'s Vi- K
ctory, came to the ears of the rest of the *Israelites*, they armed themselves, and pursued
Ver. 22. The *Madianites* and their Confederates kill one another. and overtook the Enemy, (being intangled in certain places, unpassable, through many
Brooks) so that being environed on every side, most of them were put to the Sword;
amongst which, were two Kings, *Oreb* and *Zeb*. Two other Kings, *Zebé* and *Hezerbun*
escap'd, with their Souldiers, to the number of eighteen thousand, and encamped not
Ver. 25. The *Israelites* pursue their Enemies, and kill *Oreb* and *Zib*. far from the *Israelites*: but *Gideon* was no ways astonished hereat, but charging them
valiantly with his whole Army, he defeated all the Troops, and took the Kings captive.
There died in the two Battels of the *Madianites*, and *Arabians* their Allies, almost Six-
Judg. 2. 7. *Gideon* taketh *Zeb* and *Ezarbon*. score thousand. The *Hebrews* also took an inestimable prey of Gold, Silver, Apparel, Ca-
mels, and Horses. But *Gideon* returning to *Ephraim*, put to death the two Kings of L
the *Madianites* which he had taken. Nevertheless, the Tribe of *Ephraim* being dis-
Ver. 10. 120000 *Madianites*, with their Confederates, slain. pleased with his happy execution, resolved to make War against him; accusing him,
that he had not made them privy to his design against the Enemy. But *Gideon* being a
prudent man, and endowed with all kind of virtue; gave them this modest answer,
That he had not proceeded by his own direction, but by the command of God: notwithstanding, that the Victory was no less theirs, than his, or those of his Followers, that atchieved the Enterprise. With these his words appeasing their wrath, he did no less service to the
The year of the World, 2292. before Christ's Nativity, 1270. *Hebrews* by his prudence, than by his valour; delivering them from a Civil War,
whereinto they had fallen, if his discretion had not prevented it. This Tribe was pu-
nished for this outrage offered to so noble a Personage, as we will declare hereafter in M
due place. *Gideon* desiring to discharge himself of the Government, was constrain'd
Ver. 22, 32. *Gideon* reigned 40 years. to continue the same, and ruled the *Israelites* for the space of Forty years, doing ju-
stice to every one that desir'd it at his hands, with so great integrity, ability and wis-
dom, that the People never fail'd to confirm the judgments which he pronounc'd, be-
cause none could be more equitable. He died when he was very old, and was buried
in the Country of *Ephraim*.

N

CHAP.

O

A

CHAP. IX.

How some of Gideons *Successors made War with the Nations round about them.*

The year of the world,2654. before Christs Nativity, 1310.

GIdeon had seventy lawful Sons begotten on divers Wives, and one Bastard by his Concubine *Druma*, called *Abimelech:* who, after the decease of his Father, retired to *Shechem*, where his Mother was born. There (assisted with money, by his Mothers kindred, and backed by men resolute, and fit for all bad actions) he returned to his fathers house, where he slew all his brethren (except *Jotham*, who by good hap saved himself by flight.) When he had once usurp'd the Government, he ruled all things according to his lust, and neglected the Ordinances and prescripts of Law, hating all those that in any sort were maintainers of equity. One day whilst there was a solemn feast held at *Shechem*, (whereunto the whole people were usually wont to resort) *Jotham* his Brother (who as we said, saved himself by flight) getting up the Mountain of *Garizim*, which over-hangeth the City of *Shechem*, with a loud voice (that might easily be overheard by the people) and in a general silence of the whole multitude, desir'd them to hear him a few words; and he told them, that in times past the Trees were accustomed articulately to speak after the manner of men; and that (in a certain assembly, wherein they were to consult of their government) they desir'd the Fig-tree to accept the Soveraignty over them; which when it refused and pleaded in its own behalf, that it was contented with that honour which they gave it for its fruit, and desired no more. The Trees ceased not to seek another Prince, and offer'd that honour to the Vine; which in as many words as the Fig-tree, refused the same; the like did the Olive-tree. At last they addres'd to the Bramble, (whose wood is good only to burn) which answered, *If you unfainedly desire me for your King, repose your selves under my shadow; but if it be only in mockery, and to deceive me, there shall a fire issue from me, and consume you. These things* (said Jotham) *I report to you, not to move you to laughter, but for that, you (having received many benefits at the hands of* Gideon) *suffer* Abimelech, *who in spirit differeth nothing from fire, to usurp the Government, after the slaughter of my Brethren.* When he had spoken after this manner, he departed, and for three years lived hid amongst the mountains, flying the fury of *Abimelech*. After some time the *Shechemites* (being moved with compassion and just revenge, of the murther committed upon the Sons of *Gideon*) drove *Abimelech* out of their City, and the whole Tribe. Whereupon he resolved to do some mischief both to the City and the Citizens. And though their Vintage was at hand, yet they durst not go forth to gather the fruit, for fear of him. It hapned at that time a certain great man called *Gaal*, arrived there with a Troop of Souldiers, and his kindred: The *Shechemites* desired him to grant them a Guard, whilst they gathered their Harvest; which request of theirs being granted by *Gaal*, they issued out with their Forces and securely brought in their fruits: and feasting one with another in companies, they were so bold as to scoff at *Abimelech*, and the chief of his Followers. And some of those strangers, that came into their City to their assistance, surprised, by Ambuscado, divers of *Abimelechs* people, and slew them. But *Zebul* one of the *Shechemites*, and *Abimelechs* Host, signified unto him by a messenger, how *Gaal* incited the people against him; and he counselled him to lye in wait for him, near about the City, promising to bring *Gaal* thither, and so he might easily revenge himself of the injury which his enemy had offered him, and reconcile himself to the people again. When *Abimelech* had chosen a place fit to lye in ambush, and *Gaal* with *Zebul*, carelesly walked in the Suburbs, *Gaal* suddenly espying certain Armed men coming towards him, cried out to *Zebul*, *That he had discovered the enemy*; *Zebul* replied, *that it was nothing but the shadow of Rocks.* But *Gaal* drawing nearer them, and seeing apparently who they were, answered *Zebul*, *That they were no shadows but ambushes of men. Zebul* replied, *Dost thou not object cowardise to* Abimelech? *Why therefore shewest thou not thy great valour in fighting with him?* *Gaal* confusedly amazed, bore the first charge of the Souldiers of *Abimelech*: in which conflict, some of his Followers were slain, and he himself fled into the City, giving example to the rest to follow him. Hereupon *Zebul* laboured, that *Gaal* might be expelled out of the City; accusing him of cowardise in his encounter with the Souldiers of *Abimelech*. Now, when *Abimelech* had afterwards gotten certain intelligence, that the *Shechemites* would go out again to gather their Vintage, he laid an ambush near to the City. And no sooner were they come forth, but a third part of the Troops surprized the Gates, to cut off their return; the rest ran after those that were scattered here and there: so that there was a great slaughter on every side; and the City was ruined to the very foundations, and they sowed Salt upon the ruines thereof. But they that escaped thorow the Country, and had avoided the danger, assembled to fortifie themselves upon

Hadio & Ruffinus, cap. 1. *Judg. 9. v. 1. ad 5.*

Abimelech killeth 69 of his Brethren.

B *à v. 8. ad 25.* *Jotham*, by an allusion, upbraideth the *Shechemites* of their ingratitude towards *Gideon.*

The counsel of the Trees, in choice of a King.

C

D *v. 23, &c.* The *Shechemites* banish *Abimelech.*

E *v. 34.* *Abimelech's* practice against the *Shechemites.*

F *v. 39, 40, 41.* *Gaal* put to flight by *Abimelech*, is banished out of *Shechem.*

G *v. 24.* *Shechem* taken and sacked and razed to the ground.

The year of the world, 2493. before Christ's Nativity, 1470.

upon a ſtrong Rock, whereon they incamped. But as ſoon as *Abimelech* had notice of their intention, he haſted thither with his forces, and environed the place with faggots of dry wood, (carrying them thither in his own perſon, and encouraging thereby thoſe of his Army to do the like) ſo that the Rock was incontinently compaſſed with wood: whereunto he ſet fire round about, and in an inſtant it flamed, and burnt vehemently; ſo that none of them were ſaved, but all periſhed, with their Wives and Children, to the number of fifteen hundred men, beſides many of the weaker ſort. This calamity hapned to the *Shechemites*, who were worthy of compaſſion if they had not deſerv'd this puniſhment for their ingratitude towards ſo upright a Judge, and ſo gracious a Benefactor. *Abimelech* cool'd the courage of the *Iſraelites*, by this treatment of the *Shechemites*, and gave ſufficient teſtimony that he aſpired higher, and would never terminate his ambition till he had totally ſubdu'd them. He therefore led forth his Army againſt the *Thebans* and their City, which he took: in the Town there was a great Tower, whither all the people had retired themſelves, and as he prepared to beſiege the ſame, and approached near the Gates, a certain woman caſt a piece of a Milſtone at him, which hit him on the head, and made him fall to the ground. *Abimelech* feeling that he was wounded to death, commanded his Armor-bearer to diſpatch him, that it might not be reported that he died by the hand of a woman. The man did as he was commanded, and ſo *Abimelech* ſuffer'd the puniſhment of the cruelty he had committed againſt his Brethren, and the tyranny executed upon the *Shechemites*; according as *Jotham* had foretold. As ſoon as *Abimelech* was ſlain, all the Army diſperſed, and returned to their dwellings; and *Jair* the *Galeadite*, of the Tribe of *Manaſſes*, took upon him the Government. Amongſt other felicities of this man, theſe were of greateſt note, that he was rich, and had thirty Valiant Sons, all prudent men, and of chief rank in the Country of *Galaad*. After he had governed the people twenty years, he died when he was very old, and was honourably intombed in *Chamon* a City of *Galaad*. From this time forward the policy and eſtate of the *Hebrews* grew more and more diſordered, and the Laws began to be neglected: Whence it came to paſs, that the *Ammonites* and *Philiſtines* deſtroyed all their Country with a great Army, and made themſelves maſters of the Land on this ſide *Jordan*; and ſo much were they heartned, that they preſſed further, to poſſeſs the other ſide of the River, and conquer the ſame. Whereupon the *Hebrews* being brought to more moderation by theſe their adverſities, had recourſe unto God by prayers and ſacrifices; deſiring that it would pleaſe him to moderate his wrath, if he would not wholly appeaſe it, ſtay his heavy hand over them. This ſubmiſſion of theirs prevailed with God, who promis'd to aſſiſt them. Whilſt therefore the *Ammonites* led their Army into *Galaad*, they of the Country aroſe to meet and fight with them; being deſtitute of a Governour to conduct them. Now there was a certain man called *Jeptha*, of great eſtimation, as well for the virtue of his anceſtors, as his own valour; for he had a conſiderable body of men in his own ſervice. To him they ſent a meſſenger, deſiring him to aſſiſt them; and promiſing him, that he ſhould continue in the Government during the term of his life. But he was nothing moved with this requeſt, but reproachfully objected againſt them, that they had abandoned him, when his Brothers did him open wrong by driving him out of their Family, by reaſon he was not their Brother by the ſame Mother, but begotten on a woman which their Father had entertained for his Paramour; and it was to revenge this injury that he had lived in *Galaad*, receiving all thoſe into wages which came unto him, of what place ſoever. But after they had preſſed him, and ſworn to him, he joyned his Troops with them, and became their General: and ſpeedily providing whatſoever was neceſſary, he encamped near *Maſpha*, and ſent Ambaſſadors to the *Ammonites*, accuſing them for invading a Country that belonged not to them. They on the contrary blamed the *Iſraelites*, for that they coming out of *Egypt* had uſurpt that Country from his Anceſtors, who were lawful Lords of it. *Jeptha* anſwered, that they had no reaſon to accuſe their Anceſtors in reſpect of *Amorrhæa*: but rather they were beholden to them, for that they had permitted them to enjoy the Country of *Ammon*; it being in *Moſes* power to have conquered the ſame. In a word, they were reſolved not to forſake the Country which God had given them, and they had held in their poſſeſſion for the ſpace of three hundred years; and would defend againſt them by dint of Sword. With theſe words diſmiſſed he the Ambaſſadours of the *Ammonites*. Then *Jeptha* prayed to God that it would pleaſe him to grant him victory: and he made a vow that if he returned to his houſe in ſafety, he would ſacrifice the firſt living creature that he ſhould meet with at his return. After this, encountring the Enemy, he defeated and purſued him, killing thoſe that fled continually till he came to the City of *Minnith*. Then entring the Country of the *Ammonites*, he deſtroyed divers Cities, and carried away a great booty, and ſo delivered his Nation from the ſervitude

v. 46, 47, 48, 49. The *Shechemites* flying, are burned upon a Rock.

Abimelech taketh *Thebez*. *v.* 52, 53, 54, 55. A woman woundeth *Abimelech*, and his Squire killeth him.

Hedio & Ruffinus, chap. 12. *al.* 19. *Judg.* 10.

Thola reigned 23 years. After him *Jair* 22 years. *Judg.* 10. 34.

v. 5, 6, 7, 8. The *Iſraelites* oppreſſed by the *Ammonites* and *Philiſtines*.

Judg. 11. 5, 6, 9, 10, 11. *Jeptha* is created the Judge of *Iſrael*.

v. 30, *ad* 40. *Jeptha* maketh a vow.

A servitude which they had endured for the space of eighteen years. But as he returned homeward, he fell into such an inconvenience, as was no ways answerable to his noble actions. For the first person he met as he returned home, was his only Daughter (a Virgin of eighteen years) who came out to meet him: Whereupon melting into tears, he began to check her, for that so hastily she had come forth to meet him, by reason he had vow'd the first thing he met with to God. But this accident was no ways displeasing to the Virgin; who with a wonderful constancy answered her Father, that a death which had for its cause the victory of her Father, and the liberty of her Country, could not but be very acceptable to her: and that the only favour she desired of him, was, that he would please to grant her two months, before she was sacrificed, to the B end she might lament her youth, with her companions: and that after that term, her father might acquit himself of the vow which he had made. *Jeptha* granted her the time she had limited: which being expired, he sacrificed his Daughter for a burnt-offering. Which oblation of his, was neither conformable to the Law, nor desired by God. But he was resolved to accomplish his vow, without considering what judgment men might make of it.

The year of the World, 2624. *before Christs Nativity,* 1270.

He overcometh the *Ammonites.*

Chap. 11. *v.* 39. *Jeptah* sacrificeth his Daughter.

Ch. 12. 1, 2, &c. The *Ephraimites* are incensed against *Jeptah.*

Judg. 12.

The Tribe of *Ephraim* hearing of his victories, declared War against him, by reason he had not communicated to them his enterprise against the *Ammonites*, that he might have the prey, and the honour of the enterprise to himself. He answered, that being of his kindred, they could not be ignorant, that both he and his were assailed by War; C and had, besides that, also been desired to give them their assistance; whereunto they had answered very faintly, and being requested would not be present. Then he told them, that, that which they undertook, was unlawful, wicked, in that not daring to encounter the Enemy, they made no scruple to set upon their Brethren and Friends; and he threatned them, that if they restrained not themselves, he would (by the assistance of God) be revenged on them. But these words of his were both neglected and despised, so that he was forced to Arm himself against them, and with an Host of men sent from *Galaad*, he made a great slaughter, partly in pursuing those that fled, partly also in preventing their passage who fled to *Jordan:* the number of the slain, amounted to about forty thousand. After *Jeptha* had governed six years, he deceased, and was D buried in *Sebei*, in the place where he was born, and the Country of *Galaad*. After his death *Jbzan* took upon him the Government. He was of the Tribe of *Juda*, of the City of *Bethleem*, and had sixty Children; thirty males and thirty females, which he left all alive and married: he died when he was very old, without performing any thing worthy of memory, during the space of his seven years Government: he was buried in his own Country. In like manner *Elon* a *Zabulonite* his successor did nothing memorable and during the term of ten years wherein he governed. *Abdon* the Son of *Elon*, and (of the Tribe of *Ephraim* of the City of *Pharathon*) was declared Soveraign Judge after *Elon*, and is renowned only for his felicity in his Children; the state of the *Israelites* being in peace, so that he exploited nothing worthy glory: he had forty Sons, E who had thirty Grand-children; and rode accompanied with these seventy, who were all of them expert Horse-men. He left them all alive, and died when he was very old, and was magnificently buried in *Pharathon.*

v. 6. Almost forty thousand of the *Ephraimites* slain.

v. 7. *Jeptah* dieth. *Jbzan* was for seven years Judge in *Israel.*

v. 11. *Elon* reigned ten years.

v. 13. *Abdon* Judge.

CHAP. X.

Of Samsons *valour, and how many mischiefs he did to the* Philistines.

AFter his death, the *Philistines* prevailed over the *Israelites*, and exacted tribute from them for the space of forty years. From which misery they were deliver'd F after this manner. *Manoah* an excellent man, and chief of the Tribe of *Dan*, without exception, had a Wife most famous for her beauty, and excelling all others of that time; yet had he no Children by her, whereat he was very much grieved, and made his continual prayers unto God (and especially when they were retired to a Country-house which they had near the City) that it would please him to give him a lawful heir. He loved his Wife very passionately, and not without some jealousie: on a day as the woman was there by her self, an Angel of God appeared to her in form of a young man of incomparable beauty and shape; and told her that he came from God, to inform her that she should be the mother of a child, perfectly beautiful; and whose strength should be so extraordinary, that as soon as he was entred into the vigour of youth he should G humble the *Philistines*; but God forbad her to cut his Hair, and commanded likewise that he should taste no other drink but water; and after he had said thus, he departed. As soon as her Husband returned home again, she told him all that the Angel had said unto

Judg. 13. 1. The *Israelites* are overcome by the *Philistines. Hedio & Rufinus*, chap. 13. *al.* 10.

v. 3, 4, 5. The Angel foretelleth *Samsons* birth.

The year of the world,2783. before Christs Nativity, 1181.

unto her, and so extol'd the beauty and good grace of the young messenger, who appeared unto her, that these praises increased his jealousie; which she perceiving, and being no less chast,than fair,prayed to God once more to send his Angel,that her Husband might see him, and be cur'd of his unjust suspicion. Her prayer was heard, and the Angel presented himself again to the woman (being apart from her Husband.) But she desired him to stay till she called her Husband: which when she had obtained,she went and fetched *Manoah*, who notwithstanding was not delivered from his suspicion; but desired him to relate to him all that he had signified to his Wife. The Angel answered, that it sufficed that she knew it: whereupon he asked him what he was, to the end that when his Son should be born, he might give him presents,and thanks. The Angel answered, that he had no need thereof, by reason that he had not brought the good news of the birth of his Son for any necessity that he had. *Manoah* entreated him to stay and receive some token of kindness; but he would not consent. Finally, being instantly pressed to abide and receive some gift; *Manoah* kill'd a Kid, and commanded his Wife to roast it. And when all things were in readiness, the Angel commanded them to lay the Bread and Flesh upon a Rock without dishes: which being done, he touched the Flesh with a wand which he had in his hand, and suddenly a flaming fire consumed both the Bread and Flesh; and the Angel was seen to ascend up into Heaven in the smoke as it were in a Chariot. *Manoah* was in great fear left some inconvenience should happen unto him, because they had seen God: but his Wife comforted him, assuring that God had appeared to them for their good. Shortly after she became big with child, and observed all that had been commanded her; and when the Infant was born, she called his name *Samson* (which is as much as to say, strong) who soon grew to be of excellent beauty both of mind and body, wearing his Hair unshorn, and using sobriety in his diet, whereby he gave some signs of what had been foretold concerning him.

v. 9. *ad* 13. The Angel appeareth once more unto *Manoah.*

v. 24. *Samsons* birth.

It hapned on a day that there was a solemnity celebrated in *Thamna*, a City of the *Philistines*, whither *Samson* resorted with his Father and Mother; and being surprised with love of one of the Damsels of that place, he desired his Father and Mother that this Maid might be given him in marriage: which they refused, alledging that she was not of the same Lineage, and that God would provide him a match to the good and profit of his Nation: but in the end he prevailed so much, that he espoused the Maiden. Now as he ordinarily walked to her Parents, it hapned one day, that being disarmed, he met with a Lion upon the way, whom he grasped and strangled with his hands; and having slain him, he cast the body of the Beast into a Wood not far distant from the high way. Another day returning in like sort to the Damsel, he found a swarm of Bees which made their honey in the breast of the same Beast, and he took three honey-combs which he carried with other presents to his intended Wife. After this, he invited the *Thamnites* to the celebration of his marriage, who (for that they feared his strength) under colour of doing him honour, chose out thirty strong and valiant young men, to be seemingly his companions, but in effect his Guardians; to the end he might not attempt any commotion, in the midst of the festivity. *Samson* said to his companions, I will propose a question to you, which if you can resolve, I will give each of you a fine Linen Shirt, and other vestments. They being very desirous both to be reputed wise, and to gain the reward proposed, pressed him to propound his question: which he did in these terms; He that devoureth all, hath been himself the food of others; and how terrible soever he was, this food hath been no less sweet and agreeable. They employ'd three days to find out the sense thereof, but they could not: and therefore they desired *Samson*'s Spouse to get the secret from her Husband, and disclose the same to them; which if she refused, they threatned to burn her to death. *Samson* at the first (notwithstanding her flatteries and sollicitations) denied to tell it her: at last she urged him so instantly, and shed so many tears (telling him that if he did not expound the question to her, she would take it for a certain sign that he hated her) that at last he told her he had slain a Lion, and how in him he had found the three Honey-combs which he brought to her: and (not distrusting either fraud or guile) he related the whole story to her, and she afterwards reported the same to those that had employed her in the discovery. When the seventh day was come, and the question was to be decided, the young men assembled themselves together about Sun-set; and said, There is nothing more terrible than a Lion, nor any thing more pleasant to taste, than honey: Whereunto *Samson* replied, you should add that there is not any thing more dangerous than a woman; for she it is that hath betray'd me, and reported my words to you. Notwithstanding all this, he delivered that which he had promised them, out of the booty, which he had taken from certain *Ascalonites*, whom he encountred upon the way. But he would not pardon his Wife; and the woman (seeing her self despised) married one

Judg. 14 5,6. *Samson* teareth a Lion in pieces with his hands.

Samson marrieth one of the Daughters of the *Philistines.* *v.* 1, 2, 3.

v. 12, 13, 14. *Samson* propoundeth a riddle to the *Thamnites.*

v. 18. *Samsons* Wife discovereth the riddle to the *Thamnites.*

v. 19, 20. *Samson* killeth certain *Ascalonites*, and his Wife marrieth with another.

A one of his friends, who had, in his behalf first sollicited the marriage. *Samson* (being more incensed by this injury) resolved to revenge himself both on her and the whole Nation: For which cause in the Summer time (when the Corn was ready to be reapt) he took three hundred Foxes, to whose tails having fastned flaming Torches, he drove them into the *Philistines* fields of Corn; consuming by this means all their hope of Harvest. The *Philistines* understanding that *Samson* had done this, and conceiving the reason that induced him to it, sent a party of Souldiers to *Thamna*, and burnt this woman alive with all her kindred, as the cause of the loss that had hapned to them. After *Samson* had slain divers *Philistines* in the Country, he went and dwelt at *Etam* (which is a strong Rock in the Tribe of *Juda*.) For which cause the *Philistines* assailed that Tribe, who

B represented to them that there was no reason why they should suffer for those offences which were committed by *Samson*, and especially since they paid them tribute. The *Philistines* replied, that unless they would be maintainers of his act of injustice, they must deliver *Samson* unto them. They (desirous that the *Philistines* might have no cause of quarrel against them) came to the Rock to the number of 3000 men, and there blamed *Samson* for those actions which he had done against the *Philistines*, because they were a people that might endamage the whole Nation of the *Hebrews*: concluding that they came to take, and deliver him into the *Philistines* hands, and praying him to submit himself voluntarily to that their resolution. *Samson* made them swear that they would do him no other injury, but deliver him only to their enemies; which done, he descended

C from the Rock, surrendring himself to the hands of those of *Juda*, who bound him with two cords, and led him away to deliver him to the *Philistines*. Now being arrived in a certain place, which at this present is called the *Jaw* (by reason of what hapned there at that time) and approaching near the *Philistines* Camp; which shouted for joy that they had faithfully executed that which they desired of them: *Samson* brake his bonds, and catching up the jaw of an Ass which he found at his feet, and falling upon the *Philistines*, he slew and beat down to the number of almost two thousand, and put all the rest to flight. This extraordinary and unparallel'd exploit so puffed up *Samsons* heart, that he forgat to attribute it to the assistance of God, but ascribed the same to his own strength. But it was not long before he was punisht for his ingratitude: For being seized

D with exceeding thirst, and finding himself faint, he acknowledged and confessed that mans force was nothing but weakness, and that all ought to be ascribed to God: whom he prayed that he would not be displeased with what he had spoken, nor deliver him to his Enemies, though he had deserved it, but assist him in the present danger. God heard his prayers, and caused a pleasant Fountain to spring from the foot of a Rock: for which cause *Samson* called the place *Maxilla* or *Jaw*, which name continueth even unto this day. After this battel, *Samson* set light by the *Philistines*, and went to *Gaza*, where he sojourned in an Inn. The Governors of the City understanding his arrival, set men to keep the Gates, to the end he might not depart without their knowledge. But *Samson*

E not ignorant of what they intended against him; rose about midnight and took up the Gates, with the hinges and locks, and all the furniture of the same; and laying them on his shoulders, carried them to the Mountain above *Hebron*. Not long after, he transgressed the Laws of his Fathers, and corrupted his ways and manner of living, conforming himself to the fashions of the Gentiles, which was the source and cause of all his ruine. For he was taken with the love of a *Philistine* Cortisan called *Dalila*. As soon as the Governours of the *Philistines* knew it, they by promises wrought so with her, that they persuaded her to get out of him wherein his force consisted, and what the cause was that he could not be conquered by his Enemies. *Dalila* to accomplish their desire, made use of fasting and flattery, praising his great actions, and thence taking occasion to ask him whence his so prodigious strength proceeded. But *Samson*

F well judging on what design she askt him this question, answered her: that if he were tied with seven Vine-branches young and pliant, he should become the weakest of all men. She believed him, and having given notice thereof to the Governours of the *Philistines*, who sent to her house certain Souldiers, these, when he was drunk and asleep, bound him as strongly as they could; *Dalila* suddenly waking him, told him that certain Souldiers were at hand to take him: but *Samson* brake the bonds of Vine-branches, and prepared himself to resist the assaults of those that lay in wait for him. The woman frustrate of her hope, not long after took an opportunity, to complain of him, that distrusting her love and constancy, he had concealed that from her which she most desired to know, as if she were unable to conceal that which might any ways concern the

G fortune and safety of her beloved: But he deceived her the second time, and told her that if he were tied with seven cords, he should lose all his strength. Which when she had done, and found a contrary issue to her expectation, the third time *Samson* told her,

The year of the world, 2791. before Christs Nativity, 1173.

Judg. 15. 4, 5, &c. *Samson* burned the *Philistines* fruit.

Chap. 15. 11, 12, 13. *Samson* is delivered to the *Philistines*.

v. 14, 15. *Samson* with the jaw-bone of an Ass killeth a thousand men.

v. 18. *Samson* by his prayers causeth a Fountain to break out of a Rock.

Chap. 16. 3. *Samson* beareth away the gates of *Gaza*.

Chap. 15. & v. 6, ad 16. *Dalila* the strumpet soundeth *Samson*, to find out wherein his strength consisted, and is deluded.

The year of the world, 2791. *before Christs Nativity,* 1173.

her, that if he were tyed with seven cords, he should lose all his strength. Which when she had done, and found a contrary issue to her expectation, the third time *Samson* told her, that if she pleeted his hair with a fillet, he should be weakned: and having experimented that also, she found that it was false. Finally, she press'd and conjured him in such earnestness, that being no longer able to avoid the ill that attended him, at last he condescended to gratifie her, and said to her after this manner: It hath pleased God to have care over me, and as I was by his special providence brought into the World, so by his command I nourish this hair, for God hath forbidden me to cut the same; and my force shall endure as long as these locks shall endure and grow. Which when she understood, she shaved off his hair whilst he slept, and betrayed him to his Enemies, whose forces at that time he was too feeble to resist; and they plucked out his eyes, and led him away bound. Some time after the *Philistines* celebrated a publick feast (wherein the Princes and Peers banquetted and entertained one another in a spacious place, the cover whereof was upheld by two pillars; and *Samson* was sent for, and brought to the feast, to the end they might mock him in the midst of their mirth; his hair was then grown again; and this generous spirit taking it more grievously than all other evils which he endured, to be treated with such indignity, and not to be able to revenge himself on those that thus injuriously used him; feign'd himself very weak, and desired the Boy that led him, to let him approach and lean upon the said Pillars. As soon therefore as he got hold on them, he shook them in such sort, that they were overturned, and the house fell upon those that were therein, who all perished to the number of three thousand men: with these also died *Samson*, who finished his days in this sort, after he had commanded over *Israel* for the space of twenty years. He was a man of great vertue, strength and magnanimity: even to his latter hour, was fatal to the *Philistines*. And whereas he was allured and besotted by a woman, 'tis an effect of the infirmity of humane nature, which is prone to such faults: in all other things, we cannot too much admire his vertue. His Kindred took his body and buried it in *Saraſa* his Country, in the Sepulchre of his Ancestors.

v. 16, 17, 18. *Samson* discovereth to *Dalila* wherein his strength consisted: his eyes are pulled out, and he is led away prisoner.

à v. 25. *ad finem. Samson* with three thousand *Philistines* is slain. *Samson* ruled 20 years.

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CHAP. XI.

How the Sons of Eli *the High Priest were slain in Battel by the* Philistines.

L

Ruth 1. *v.* 1. *ad* 6. *Hedio & Ruffinus,* chap. 14. A famine in the days of *Eli.*

AFter the decease of *Samson*, *Eli* the High Priest took upon him the Government of the *Israelites*. During his time there was a great Famine; and *Elimelech* unable to endure the misery thereof, came from *Bethlehem* a City of the Tribe of *Juda*, to inhabit in the Country of *Moab*, bringing with him *Naomi* his Wife, and *Chilon* and *Maalon* his Sons, whom he had by her. Now when his affairs had fallen out with as fortunate success as could be desired, he married his Sons to certain Daughters of the *Moabites*, *Chilon* to *Orpha*, and *Maalon* to *Ruth*. After ten years, *Elimelech* and his Sons died. By which affliction *Naomi* being cast into great sorrow, and destitute of their company, whose dear familiarity she had preferred before the love of her Country: chang'd her resolution (according to those occurrences that had happened to her) and determined to return to her Friends, by reason she had received intelligence, that her Country at that time was in better estate than when she left it. Her Daughters-in-law would not endure to be separated from her; but would needs accompany her: but she wishing them a more happy marriage than that which they enjoyed with her Sons, and prosperity in all other things, and protesting unto them that she had no ability to do them good; she desired them to stay in that place, and not by following their wretched Mother-in-law in an uncertain event, lose the certain pleasure and peaceable fruition of their Country. These her persuasions took effect with *Orpha*: but *Ruth* (resolved in no sort to forsake her,) attended on her Mother-in-law as future companion of whatsoever fortune should befal her. Now when both of them arrived in *Bethlehem*, (where, as we shall see afterwards) *Boos*, *Abimelechs* Kinsman, entertained them in his house: the Citizens called her by the name of *Naomi*, but she said, that they should rather call her *Mara* (for *Naomi* in the *Hebrew* tongue signifies felicities, and *Mara* bitterness.) When it was Harvest time, *Ruth* by the permission of her Mother, went out into the fields to glean Corn for their sustenance: and it fortuned that she met in the field with *Boos*, who came thither likewise not long after; and who beholding her, inquired of the chief Reaper touching this young woman. He, having a little before understood her condition, declared it to his Master *Boos*, commending her for the good affection which she bare her Mother-in-law, and for the memory she had of her deceased Son, whom *Ruth* had married; wished her all good fortune: and not suffering her to glean, he permitted her to reap and to gather all that which she might; commanded the Master-

C. v. 7, *ad* 14.

v. 15, *ad* 19. *Naomi*, after the decease of her Husband and Sons, departeth with *Ruth* into her own Country. *Ruth* goeth into *Bethlehem.*

Ruth 2. *v.* 1. *ad* 8. *Boos* friend to *Naomi* and *Ruth.*

M

N

O

reaper

A reaper that he ſhould not hinder her from taking whatſoever ſhe pleaſed: and that when the reapers took their refection, they ſhould give her both meat and drink. What Corn *Ruth* gathered ſhe reſerved for her Mother-in-law, and came home at night and brought her the ſheaves. In like manner *Naomi* reſerved a portion of certain victuals for her, which in way of kindneſs her neighbours had ſent her. At her return, *Ruth* reported to her all the words that *Boos* had ſaid unto her: and *Naomi* gave her to underſtand that *Boos* was her kinſman, and ſo good a man, that it might be hoped he would take ſome care of her. So *Ruth* went again with *Boos* handmaids to gather her gleanings; and certain days after (about the time that they threſhed Barley) *Boos* came to his Farm, and ſlept on the floor: which when *Naomi* underſtood, ſhe thought it might

The year of the World, 2811. before Chriſts Nativity, 1153.

B be for the advantage of the young woman, to lye and ſleep at his feet; and accordingly ſhe adviſed her to endeavour it. *Ruth* (that made a conſcience to contradict her Mother-in law in whatſoever ſhe commanded her) went very gently and lay at his feet; and upon her firſt arrival *Boos* perceived nothing (becauſe he was faſt aſleep:) but when he awaked about midnight, and felt ſome body lying at his feet, he demanded who it was: whereupon ſhe told him her name; requeſting him as her maſter, that he would permit her to repoſe in that place for that time. He inquired no further, but let her ſleep; but early in the morning, before the Servants began their work, he commanded her to ariſe, and to take as much Barley with her as ſhe could bear, to the end ſhe might return to her Mother-in-law, before that any man perceived that ſhe had ſlept

Ruth 3. *v.* 14.

Ruth by her mother-in-laws perſuaſion lieth at *Boos* feet.

C in that place (becauſe it is wiſdom to avoid occaſions of talk, eſpecially in a thing of this importance.) Touching the reſt, (ſaid he) the matter ſtandeth thus: Thou haſt a kinſman (ſaid he) that is nearer thee in blood than I am; thou muſt inquire of him if it be his pleaſure to take thee to Wife: if he ſaith that he liketh thee, thou muſt then neceſſarily ſubmit unto him: but if he refuſe thee, I will take thee for my Wife according as the Law obligeth me. Now when ſhe had reported theſe news unto her Mother-in-law, ſhe took courage and conceived hope that *Boos* would not abandon them. *Boos* came to the City about noon, and called a Council of the Elders, and ſent for *Ruth* and his kinſman, to whom he ſpake thus: Doſt thou not poſſeſs the heritage of *Abimelech?* Yes, anſwered he, I am ſeized thereof by the right of proximity, according to Law.

Ruth 4. *v.* 1, *ad* 7.

D *Boos* replied, Thou muſt not (ſaith he) only obſerve the Laws in part; but thou muſt preciſely execute them all. Behold here a young woman, *Abimelech*'s Widow, whom it behoveth thee to marry according to the Law, if thou wilt inherit poſſeſſions. But the man ſurrendred to *Boos*, not only the poſſeſſions, but alſo the woman; by reaſon that *Boos* was allied alſo to thoſe that were dead, and eſpecially for that the ſaid kinſman had already both Wife and Children. *Boos* therefore (having firſt taken the Magiſtrates to witneſs) called for the woman, and willed her to draw near her kinſman, and to unlooſe his ſhoe, and ſtrike him on the face (according as the Law had ordained;) which done, *Boos* eſpouſed *Ruth*, by whom (about a year after) he had a Son, which *Naomi* brought up; and called his name *Obed*, in hope he would aſſiſt in her old age: (for *Obed*

Boos exhorteth his kinſman to marry *Ruth*.

v. 13.

E in the *Hebrew* tongue ſignifies aſſiſtance.) *Obed* begat *Jeſſe*, and *Jeſſe* begat *David*, who was King, and who left the Realm to his ſucceſſors for one and twenty Generations. I was obliged to relate theſe things touching *Ruth*, becauſe I would declare how God, by his Soveraign power, raiſes whom he pleaſes from obſcurity, to the higheſt dignity, as he did *David*, whoſe original I have ſhewed you.

Boos begetteth *Obed Davids* Grandfather upon *Ruth*. 1 *Sam.* 2. 12, *ad* 17.

The affairs of the *Hebrews* were at this time in very poor eſtate, and they entred into a new War againſt the *Philiſtines* upon this occaſion: The High Prieſt *Eli* had two Sons *Ophni* and *Phinees*. They, againſt all right and Law (offering outrages to men, and committing impieties againſt God) ſuffered no ſin to eſcape them: for they were not contented to receive what belonged to them, but they took what did not. And as women

Ophni and *Phinees* the wicked Sons of *Eli* the High-Prieſt. *Hedio & Ruffinus*, chap. 15. all 12.

F came to the Tabernacle for devotion, they abuſed them, raviſhing ſome againſt their wills, and corrupting others by preſents; and thus they exerciſed a manifeſt and licentious tyranny; their Father was much diſpleaſed with them for theſe crimes as well as the people. And God having declared to *Eli*, and the Prophet *Samuel* (who then was very young) what vengeance ſhould fall upon *Eli*'s Children, he mourned over them, as if they had been already dead. But I will firſt ſpeak ſomething concerning this Prophet *Samuel*, and afterwards of the Children of *Eli*, and what calamity fell upon all the *Hebrew* Nation. *Elcana* was a *Levite* of mean condition, living in *Ramath*, a part of *Ephraim:* he had married two Wives, the one called *Anna*, the other *Phenenna:* by *Phenenna* he had Children; yet he loved *Anna* very entirely, although ſhe was barren.

1 *Sam.* 1. 10, 12, 13.

G One day when *Elcana* with his Wives were at *Silo*, where the Tabernacle of God was (as we have before declared) to the intent to offer Sacrifice in that place: during the feſtival he diſtributed the portion of his meat to his Wives and Children: *Anna* (be-

Anna the Wife of *Elcana* requireth a Son at Gods hand.

holding

The year of the World, 2818. before Christs Nativity, 1408.

holding the Children of his other Wife sitting near their Mother) began to weep and H lament with her self, because she was without issue, and could not be eased with all consolation which her Husband gave her. She went into the Tabernacle to beseech God that it would please him to make her a Mother; and made a vow that if he gave her a Son, he should be dedicated to the service of God. And for that she employed much time in making her prayers, the High Priest *Eli*, who sate before the Tabernacle, commanded her to depart from thence, supposing that she had drunk too much Wine: but after she told him that she drank nothing but Water, and that (being oppressed with grief) she was come to the Tabernacle, to beseech God that it would please him to grant her Children: he exhorted her to be of good courage, and assured her that God had heard her prayers: whereupon she returned to her Husband full of good hope, I

v. 20. ad finem. *Hannah* bare *Samuel* to *Elkanah* her Husband.

and took her repast with joy. They returned to their own house, she began to be big with child, and at last she brought forth a Son, whom she called *Samuel* (that is to say, requested of God.) Afterwards they returned to offer Sacrifice, and give thanks to God for the birth of the child, which God had given them, and to bring their tenths. *Hannah*, remembring the vow she had made, delivered the child into the hands of *Eli*, and consecrated him to God to be his Prophet. For which cause they suffered his Hair to grow, and he drank nothing but Water, and he was brought up in the Temple.

1 Sam. 3. v. 3. ad 10.

Elkanah had by *Hannah* other Sons also and three Daughters. As soon as *Samuel* had attained to the age of twelve years, he began to prophesie. For on a certain night whilst he slept, God called him by his name: and he supposing that it was the High Priest that K called him, came unto him; but *Eli* told him, that he had not called him. The same thing was done three times: and then *Eli*, easily judging what it was; said to him, *Samuel*, I neither called thee now, nor before, but it is God that calleth thee, answer him therefore, and say, Here I am, ready to obey. He heard the voice of God once more; *and he answered, Behold me, O Lord, what wouldst thou have me to do? I am ready to obey.* Then God answered, saying: Go and tell the *Israelites* that so great a calamity shall fall upon them that no tongue can express it. The Sons of *Eli* shall die in one day, and the Priesthood shall be removed from his Family to that of *Eleazar*: For *Eli* hath loved his Children more than my service, and hath drawn my curse upon them.

C. v. 11. ad 21. God foresheweth *Samuel* of the death of *Eli* and his Sons.

Samuel fearing to overwhelm the old man with sorrow, would not disclose this Ora- L cle to him; but *Eli* constrained him to tell it, and it made him the more assured of the imminent death of his Sons. And because all the things which *Samuel* prophesied came to pass, his reputation increased daily more and more.

Hedio & Rufinus, chap. 16. *1 Sam. 4. v. 1, ad 4.* The *Philistines* kill four thousand of the *Israelites.*

At that time the *Philistines* (leading out their Army against the *Israelites*) incamped near the City of *Amphec*, and for that the *Hebrews* were negligent to oppose them, they advanced further into the Country. So at length in a fight with their Enemies, the *Philistines* got the upper hand and slew 4000 *Hebrews*, and pursued those that fled even to their own Tents. The fear of the *Hebrews* after this overthrow was so great, that they sent to the Council of the Elders and the High Priest, praying them to bring the Ark of God with them; to the end that having it present with them, they might M give battel and overcome their Enemies. But they considered not, that he that had pronounced the sentence of their calamity against them, was greater than the Ark, which deserved not to be reverenced but for him. The Ark was brought, and the Sons of *Eli* attended it, whom their Father expresly commanded, that if it fell out that the Ark was taken, they should never more come into his presence. Now *Phinees* executed the office of the High Priest by the permission of his Father, by reason he was very aged.

Chap. 4. v. 4. The *Hebrews* bring the Ark into the battel.

v. 5. ad 11.

v. 11, 12, &c. *Ophni* and *Phinees* with thirty thousand are slain, and the Ark is surprised by the Enemy.

The *Hebrews* upon the arrival of the Ark conceived great hope that they should have the upper hand of their Enemies. The *Philistines* likewise were dismayed, fearing the presence of the same: but the event was not answerable to the one or to the others ex- N pectation. For when they joyned battel, the victory which the *Hebrews* hoped would be theirs, fell to the *Philistines*; and the loss which the *Philistines* feared fell upon the *Hebrews*, who at last perceived that they had reposed their confidence on the Ark in vain. For as soon as their Enemies gave them the first charge, they turned their backs, and lost about thirty thousand men, amongst whom were the two Sons of the High Priest; and the Ark was taken and carried away by the Enemy.

O

CHAP.

A

CHAP. XII.

The year of the world, 2871. before Christs Nativity, 1093.

Eli *understanding the loss of his Sons, fell from his Seat, and died.*

AS soon as the news of this overthrow was brought to *Silo*, and it was certainly known that the Ark was taken, (for a young *Benjamite*, who had escap'd out of the Battel, came to bring tydings thereof) all the City was filled with sorrow: and *Eli* the High Priest (who sate in one of the gates on a high Throne) understanding the lamentation, and judging that some disaster had befallen his People, sent to seek B out this young Messenger, by whom he was advertis'd of that which had hapned. This accident of his Sons and the Army, he heard with great moderation, because that before that time God had told him what should happen; (and those adversities which are foreseen, do less afflict us when they happen:) But when he knew that the Ark was taken, and in the Enemies hands, a Calamity so beyond his expectation, in such sort augmented his grief, that he suffered himself to fall from his Throne upon the ground, where he died: he lived ninety eight years in all, and spent forty of them in the Government of the People.

1 *Sam.* 4. 13, *ad* 18. *Eli* understandeth of the loss of his sons, and the surprisal of the Ark.

Ver. 18. *Eli* hearing of the loss of the Ark, died.

The same day died the Wife of *Phinees* the Son of *Eli*, soon after she understood the misfortune of her Husband: for she was with Child when the message of his death C was brought to her, and she was deliver'd of a Son in the seventh month, which lived and was called *Ichabod*, (which signifieth *ignominy*) by reason of the Infamy received at that time by the Army.

Ver. 19, 20, 21. *Phinees* wife bare *Ichabod*, and died.

Eli was the first that governed among the Successors of *Ithamar*, one of the Sons of *Aaron*: for before that time the house of *Eleazar* was possessed of the Priesthood, (the Son receiving it from his Father) *Eleazar* left it to *Phinees*; after him, *Abiezer* his Son enjoy'd the place, and left it to his Son *Boci*, whose Son called *Ozes* receiv'd it; after whom *Eli* (of whom we speak at this present) took the same, whose Posterity retain'd that dignity till the time of the Reign of *Solomon*, when the Posterity of *Eleazar* were restored to it.

The genealogy and progeny of *Eli* the High Priest.

D

E

F

G

The year of the world, 2850. before Christs Nativity, 1114.

H

The Sixth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS*.

The Contents of the Chapters of the Sixth Book.

1. *How the* Philistines, *compelled by Pestilence and Famine, sent the Ark of God back again unto the* Hebrews.
2. *The Victory of the* Hebrews *under the Conduct of* Samuel.
3. *How* Samuel, *when his strength failed him through age, committed the administration of* I *Affairs to his Sons.*
4. *How the People being offended with the manners of* Samuels *Sons, required a King that might rule over them.*
5. Saul *by Gods Commandment anointed King.*
6. Sauls *Victory against the* Ammonites.
7. *The* Philistines *assailing the* Hebrews, *are overcome by them in Battel.*
8. *The Victory of* Saul *against the* Amalekites.
9. Samuel *translateth the Royal Dignity unto* David.
10. *The Expedition of the* Philistines *against the* Hebrews.
11. Davids *single Fight with* Goliah, *and the slaughter of the* Philistines *that followed.* K
12. Saul *admiring* Davids *fortitude, giveth him his Daughter in marriage.*
13. *How the King sought* Davids *death.*
14. *How* David *oftentimes hardly escaped the Kings malice; yet having him twice in his power, he would not hurt him.*
15. *The* Hebrews *are overcome in a great Battel by the* Philistines, *wherein* Saul *the King, and his Sons fighting valiantly, are slain.*

CHAP. I.

How the Philistines, *compelled by Pestilence and Famine, sent back the Ark of the* L *Covenant unto the* Hebrews.

1 *Sam.* 5. 1, *ad* 6. *Hedio & Raffinus*, cap. 1.

AFter the *Philistines* had got the Victory over the *Hebrews*, and taken the sacred Ark, (as we have before declared) they brought it, with their other spoils, to the City of *Azot*, and placed it in manner of a Trophee in the Temple of *Dagon* their Idol. But the next day after, when early in the Morning they entred into the Temple to adore their god, they found him fallen from that Base or Pillar that sustained him, and lying along the ground, his face upwards, before the Ark; whereat being much moved, they took him up, and fastned him in his former place: and when they came often thither, and always found him prostrate, and, as it were, adoring before the Ark, a great fear and perturbation invaded the whole People. At length, a grievous Plague not only ranged in the City of *Azot*, but also seized on all the Inhabitants of the Country. For the People being suddenly taken with the Flux, died in great Torment, and some of them vomited up their Bowels, being corrupted and corroded with the disease. Besides this, the whole Land swarmed with Mice, which destroying all things, neither spared the Corn, nor any other Fruit. The *Azotians* being afflicted with these Calamities, and unable longer to endure the same, understood that the Ark was the cause thereof, and that neither the Victory, or the taking of the same, had any ways procured their advantage. They therefore sent to the *Ascalonites*, desiring them to receive the Ark into their City; who willingly condescending to their Embassage and Demand, received the Ark, and were presently plagued with the same sicknesses which the *Azotians* had suffered. For together with the Ark the calamities also were transported; for which cause it was likewise sent from this place to another, where it remained but a little while; for the Inhabitants of the place being afflicted with the same Maladies which the other endured, sent it to the Neighbour Cities: and after this sort the Ark was conveyed to five Cities of the *Philistines*, (exacting as it were, by those Plagues, a Tribute of every one in punishment of the Sacriledge which they committed, by retaining a thing consecrated to God. At last, wearied with so many evils, and made examples unto others not to entertain the Ark, which so grievously recompensed those that received the same, they conceiv'd there was no other way left, but to find out some good means to rid themselves of it. When therefore the Princes of the five Cities, of *Geth*, *Accaron*, *Ascalon*, *Gaza* and *Azot*, were assembled, they consulted

The sacred Ark is carried into the Temple of *Dagon*.

They of *Azot* are horribly plagued for taking away the Ark.

M

Mice devour the fruit of the Country of *Azot*.

N

1 *Sam.* 5. 2, *ad finem.*

O

A sulted amongst themselves what was best to be done; and first of all it was propos'd to send back the Ark to those to whom it appertain'd, since God scourg'd with so many Plagues those that receiv'd it into their Cities, to testifie his indignation for the taking of it, and to execute his vengeance of the Crime. But some said, that this resolution was unfit to be executed, denying that those evils were to be imputed to the Captivity of the Ark, (whose power, if it were so great as they imagin'd, or if God had any care of the same, he would never have permitted it to have fallen into the hands of men of a contrary Religion) and persuading them to bear these Misfortunes with an equal mind; and to account all these Calamities as effects of Nature, which at certain periods of times is wont to produce in Mens Bodies, in the Earth, and in Plants, and in other things
B subject to her power, such kind of alterations and changes. Others, more prudent and intelligent, propos'd a third way, which was, neither to send away the Ark, nor yet to retain it, but to offer to God in the name of the five Cities, five golden Statues in testimony of their gratitude, because they had been preserved by his favour from that Plague, from which, by humane remedies, it was impossible to escape; and to offer also as many golden Mice, like those that had spoiled their Country. All these to be locked in a Chest, and laid upon the Ark; and the Ark to be plac't upon a new Cart made purposely, to which they should yoke and tie two Kine that had new calved, locking up their Calves from them, lest they should be an impediment to their Dams, and to the intent, that through the desire to see their young, they might hasten the faster. That done, that
C driving the Chariot to a place that had three ways, they should suffer them to draw that way that they lifted; and if they took the way of the *Hebrews*, and travel'd towards their Country, then they should assure themselves that the Ark was the cause of their evils; but if they drew another way, let them (said they) be driven back again, being most assured, that the Ark hath no such virtue in it. This counsel was approved by every one of the Assembly, and presently executed: having prepared all things, they brought the Chariot into a high way that lookt three ways, and leaving it there, returned back again.

The year of the World, 2850. before Christs Nativity, 1114.

Consultation about the Ark.

The conclusion of the counsel as touching the sacred Ark.

CHAP. II.

D

The Victory of the Hebrews *under the Conduct of* Samuel.

NOW when the Kine took the way which led to the *Israelites*, and travelled therein no otherwise than if some men had led them, the Governours of the *Philistines* follow'd them, desirous to understand whither they went, and in what place they would rest. There is a Borough in the Tribe of *Juda* called *Bethsama*, towards which they drew: And although they had a very fair Plain before them, yet would they not travel any further, but rested the Chariot in that place. The Inhabitants came to the spectacle, and greatly rejoyced thereat: for although it was Summer-time, (wherein every one was busied in gathering the fruits of the field) yet when they perceived the Ark,
E they were so transported with joy, that they laid aside the work which they had in hand, and run presently to the Chariot. Then taking down the Ark and the Coffer, (wherein the Statues of Gold, and golden Rats were) they laid them upon a stone in the field; and after they had solemnly sacrificed and feasted together, they offered up both the Chariot and Kine for a Burnt-offering unto God. Which when the *Philistines* saw, they returned back into their own Country to carry the News. But Gods indignation and displeasure was kindled against the *Bethsamites*: so that 70 of them were slain, because they had dar'd to touch the Ark, and with prophane hands (not being Priests) attempted to sustain it. The Inhabitants lamented their loss, and mourned, for that their Coun-
F try-men were extinguished by no common death, but by a punishment and plague sent from God. And acknowledging that they were unworthy that the Ark should remain with them, they sent Messengers to the Governours, and the rest of the *Hebrews*, to let them understand that they had recovered the Ark out of the hands of the *Philistines*. Whereupon order was given to place the same in *Cariathiarim*, a City bordering upon the *Bethsamites*. In that place there dwelt a Man of the Race of the *Levites*, called *Aminadab*, (who had the honour and reputation of a good Man) to his House the Ark was sent, as to a place agreeable to God, because there dwelt in the same a Man of so much virtue. His Sons had the charge of the Ark, and continued in that service for the space of 20 years, during which time it remained in *Cariathiarim*, after it had remained only four months with the *Philistines*. Whilst the Ark was in the City of *Cariathiarim*, the
G *Israelites* liv'd very religiously, and offer'd to God Prayers and Sacrifices, shewing great devotion and forwardness in his service. The Prophet *Samuel* perceiving this their good demeanor, and supposing it a fit occasion to exhort them to liberty, and the benefits which

1 *Sam.* 6. 12, *ad* 18.

The sacred Ark cometh to *Bethsama*.

The gratulation of the *Bethsamites* upon the arrival of the Ark.

Ver. 16. *Ruffinus* writeth, that God struck 70 of the greatest, and 50000 of the common sort, as it is, 1 *Sam.* 6. 21.

The Ark is transferred into *Cariathiarim*.

Hedio & Ruffinus, chap. 2. The punishment of the *Israelites*.

1 *Sam.* 7. 3, *ad* 6.

attend the same; he accommodated his Speech to their Sentiments, and spake to them H
The year of the World, 2851. before Christs Nativity, 1113. to this effect: *Ye men of* Israel, *since at this present the* Philistines *cease not to molest you, and God beginneth to shew himself merciful and favourable to you: it behoveth you, not only to be touched with a desire of recovering your liberty, but also to endeavour to recover the same in effect. Beware therefore, lest through the corruption of your own manners, you make your selves unworthy thereof; and let each one of you endeavour to follow justice, and expelling all sin out of your minds, convert your selves in all purity to God, and persevere constantly in his service. For in doing these things, you shall shortly obtain all felicity, and especially a new liberty, and an assured victory against your Enemies; which neither by valour, or by the strength of your bodies, or by the multitude of your Armies, you were able to obtain: for God hath not proposed Rewards for these things, but for virtue and justice;* I
Hedio & Ruffinus, cap. 2. The punishment of the *Israelites.* *1 Sam. 7. 3, ad 6.* *Samuels* oration to the people. *Samuels* exhortation to the people as touching their repentance. *and (trust me) he will not deceive your expectation, nor fail in the execution of his promises.* When he had spoken after this manner, all the People testified their consent, by acclamations, shewing the pleasure they conceived by this discourse, and promising to do that which should be well-pleasing to God. Whereupon *Samuel* assembled them the second time in the City of *Maspha* (which word signifieth *conspicuous*) there they erected an Altar, and sacrificed unto God; and after they had fasted for a days space, they made publick Prayers to God. The *Philistines* being advertised of this Assembly, came suddenly with a great Army, and many Forces, intending to surprize the *Hebrews*, who neither expected nor were prepared for them. This sudden approach of theirs much
The prayers, supplications and fasts of the *Israelites* in *Maspha.* dismayed the *Hebrews:* so that running to *Samuel*, they told him that their hearts fail- K
v. 8, 9. What things in warfare are to be opposed against the Enemy. ed them through fear, and their minds were troubled with the remembrance of their former losses: for which cause they ought to hold themselves in quiet, for fear lest the Enemy should employ his power against them. Thou hast led us hither to pray, sacrifice, and offer up our vows to God, and behold the *Philistines* are encamped near us, and ready to surprize us, naked and disarmed: we have no other hope therefore of security, but what proceedeth from thee, and unless God, moved by thy prayers, give us means to escape their hands. *Samuel*, in way of answer, wished them to be of good cheer, assuring them, that God would give them some testimony of his assistance: whereupon sacrificing a sucking Lamb in the name of the people, he prayed God that it would
Samuel comforted the people, *v.* 10, 11, 12, &c. please him to stretch forth his right hand for them in the Battel against the *Philistines*, L
Samuels sacrifice and prayer. and that he would not permit them to fall this second time into the Enemies hands. To these prayers of his God gave ear, and accepted their humble hearts and dutiful observance, being well-pleased with their offering, and promising them victory. Before the Sacrifice was wholly consumed with the flame, and the Ceremonies performed, the
The sacrifice devoured by celestial flame, a token of Gods assistance. Enemies ranged their Battels in the *Israelites* sight, supposing the day already theirs, in that they had surprized the *Jews* unprepared for fight (as being assembled in that place to no such end.) But the matter fell out contrary to what they expected; and had they been foretold the same, they would have scarcely believed it. For first by an
v. 10. A horrible Earthquake among the Enemies. effect of Gods Omnipotence, the Earth trembled under their feet, so that they could scarce stand, and some were suddenly swallowed up by the Earthquake, and a great Thun- M
Samuels victory over the Enemy. der was accompanied with such scorching Lightnings, that their eyes being dazled, and their hands blasted therewith, they could not wield or manage their Weapons, and so were constrained to repose all their hope and confidence in flight. But *Samuel* seeing them thus dismayed, suddenly set upon them, and killing many of them, ceased not to pursue the rest as far as a place called *Corre*, where he erected a stone for a Trophee, or mark both of his own Victory, and the Enemies flight, and called the same *the strong Rock*, to testifie that the People had received from God all the strength which they had used in this famous Battel. The *Philistines*, after they had received this overthrow, sallied not out any more against the *Israelites*; but remembring their fear, and the strange accidents that befel them, they remained in peace, offering no further in- N
v. 14. *Samuel* recovereth those Lands which the *Israelites* had lost. vasion: for the confidence which the *Philistines* had before that time conceived against the *Hebrews*, was removed into the hearts of the *Hebrews* ever after this Victory. *Samuel* continued the War against them, and slew a great number of them, and for ever abased their pride, taking from them that Country which formerly by Conquest they had cut off from the inheritance of the *Jews*; which Country extendeth from the Frontier of *Geth*, to the City of *Accaron:* and the rest of the *Canaanites* at that time had peace with the *Israelites.*

O

CHAP.

A

CHAP. III.

The year of the World, 2871. before Christs Nativity, 1093.

Samuel *unable, by reason of his old age, any longer to Govern the State, committeth it to the administration of his Sons.*

NOW when the Prophet *Samuel* had reduced the people to a good form of Government, he assigned them a City whither they might appeal, and decide those differences that fell out amongst them: and he travelled twice every year from City to City, to administer justice unto them, and continued this policy for a long time. But when he found himself overburdened with years, and unapt to execute his ordinary of-
B fices, surrendred the Government and Superintendency of the people to his Sons, the elder of whom was called *Joel*, and the younger *Abiha*; and he commanded that one of them should make his seat of justice in *Bethel*, and the other reside at *Berssheba*, dividing the people, and attributing each part to its particular Judge. Now it became manifest, by experience, that Children are not always like their Fathers; but sometimes of evil Parents there are good Children bred; as contrariwise at this time, of a good Father there were evil Sons. For forsaking the instructions of their Father, they followed a quite contrary course, and perverted justice with corruptions and rewards and surfeited in delights and pleasures; in contempt of the will of God, and the instructions of their Father, who had no greater care, than that they should acquit themselves well of their duty.

Samuel prescribeth laws, and disposeth the judgment-seat in several Cities. *Heidio & Russinus*, chap. 3. 1 *Sam.* 8. 1, 2. *Samuel* committeth the Government and care of the Commonwealth to his two Sons. *Joel* & *Abiha.*

C

CHAP. IV.

How the people, being displeased with the manners and government of the Sons of Samuel, *demanded a King.*

WHen therefore the people saw, that the Sons of the Prophet committed so many outrages against their Laws, and Policy, they were greatly displeased, and had recourse to their Father who dwelt in the City of *Ramatha*; where relating to him the misdemeanours of his Sons, they desired him that seeing his age rendred him unfit to ad-
D minister the affairs of the Commonweal, he would nominate and elect a King over them, who might both command their Nation, and take vengeance on the *Philistines* for their many injuries. This demanded of the people, sensibly afflicted *Samuels* mind: for he extremely loved justice, and liked not Kingly government, being of opinion that Aristocracy was the happiest of all governments. This matter so troubled him that, by reason of his care, he could neither eat nor sleep; but all night long he tossed and tumbled in his bed, through the great agitation of his mind. Whilst this his indisposition continued, God appeared to him, and comforted him, bidding him not to be grieved at what the people had required: that this injury, not only concerned him, but God himself whom they disclaimed for their King and Governour. That this was not
E the first time of their taking up this resolution; that they had inclined to it from the day that they departed out of *Egypt*; but ere it be long (said he) they shall repent themselves, but too late, when the evil is past remedy; and they shall condemn themselves for their ingratitude towards me, their God, and towards thee their Prophet. I will therefore that thou chuse them a King, him that I shall nominate to thee, after thou hast advertised them what evils they shall endure by their having a King, and what inconveniences follow the change which so vehemently and unhappily they pursue. The next day *Samuel* assembled the people about break of day, and promised them that he would establish them a King. But, saith he, before I effect that which you request, I
F must declare to you what condition you shall live in, under subjection to Royalty; and how many and grievous evils you shall be pressed with, by those Kings that shall govern you. *Know therefore first of all, that your Kings will take your Children from you, and make some of them Coachmen, and others Horsemen and Archers of their Guard, others their Posts and Tribunes and Centurions; some likewise their Handicrafts men, and Armorers, and Chariot-makers, and Smiths, and Forgers of Weapons, and Husbandmen of his fields, and Plonghers and diggers of his Vineyards; neither is there any thing which they shall not be compelled to do after the manner of bond-slaves, that are bought with money. They shall take your Daughters also, and make them their Perfumers, Cooks and Bakers; and they shall employ them in all servile offices, wherein bond-maids are employed, either by fear or punishment. They shall take from you your substance, and give it to their Eunuchs and other Servants. They*
G *shall take your flocks, and distribute them amongst their Domesticks: In a word, you and all yours shall be subject not only to one King, but also to his Servants. When you endure these things, then shall you call to remembrance what I have foretold you, and with repentance*

v. 4, 5, 6. The *Israelites* report unto *Samuel* the lewd behaviour of his Sons, and beseech him to nominate a King that may reign over them. *Heidio & Russinus*, chap. 1. *v.* 6. *Samuel* is discomforted through the peoples demand. *v.* 7, 8. *Samuel* is comforted by God.

God commandeth *Samuel* to create a King. *v.* 10. *ad* 18. *Samuel* expresseth unto the *Israelites* those inconveniences they should suffer under a King.

The year of the World, 2880 before Christs Nativity, 1804.

beseech God, that he will have mercy on you, and give you speedy deliverance from the servitude H *of your King: but he will not respect your prayers, but neglecting them, will suffer you to bear the penalty of your imprudence and ingratitude.* Although these future inconveniences were foretold them, yet did the people neglect them: and not suffering the perverse opinion they had conceived in their minds, to be altered or diverted, they insisted with all obstinacy, and without care of future mischiefs, that they might have a King created over them, because (as they said) it was necessary to have a King that might manage War for them, to revenge them on their Enemies, and repress their Forces; and that there was nothing more reasonable, than that they should be governed in the same sort as their Neighbours were. *Samuel* finding his persuasions could prevail nothing at all with them, and that they could not be diverted from their resolution, he spake thus: *Go your ways for* I *this time every one of you to your houses, and I will cause you to be assembled in a short time, when God shall have informed me what King he will give you.*

v. 19. The people obstinately persevereth in craving a King.

CHAP. V.

Saul, *by the command of God, is declared King.*

1 *Sam.* 9. *v.* 1, *ad* 3. THere was a man of the Tribe of *Benjamin*, of Noble Birth, and commendable manners, called *Cis*, who had a young Son named *Saul*, who was tall of stature, and had so much spirit and courage, that he might well pass for an extraordinary man. This *Cis* having fair Asses, wherein for their handsomness he took more pleasure than K in any other kind of Cattel, lost some of them which were strayed from the rest of his flock: whereupon he sent his Son, accompanied with a Servant, to seek them out; *Saul* having travelled in quest of them thorow all his Fathers Tribe, journeyed thorow the rest of the Tribes, without any tydings of them: for which cause he determined to return home again; for fear lest his Father should conceive some care and grief for him in his absence. As he arrived near the City of *Ramath*, the Servant that followed him, told him, that there dwelt a Prophet in that place, who always foretold the truth, and he counselled him to address to him, with assurance, that by him he should understand what was become of his Asses. *Saul* answered, that he had no money left to recompense the Prophet, having consumed all they brought forth with them in their journey. L His Servant replied, that he had still the fourth part of a Sicle, which they might give him; for he was ignorant that the Prophet was not wont to receive money of any. When they drew near the Gates of the City, they met certain Maidens that went out to fetch water, of whom *Saul* demanded where the Prophet dwelt? they told him, and advised him to make haste before he was set down to supper, for at that time he entertained divers persons at his house. *Samuel* had invited this company, by reason that all the day long he had instantly besought God, to declare to him, who it was that should be established King: and God had given him to understand, that the next day, and at the same hour, he would send a young man to him of the Tribe of *Benjamin*, who was the person he had chosen. Thus *Samuel* sate in the upper part of his house, expecting M the time appointed: which being come, he came down to go to supper, and in the way he met *Saul*. At that very instant God signified to *Samuel*, that it was he whom he had elected Prince and Governour over the people.

v. 3. *Saul* seeketh the Asses that were lost.

v. 6, *ad* 10. *Saul* asketh where the Prophet dwelleth.

v. 15, 16, 17. God certifieth *Samuel* whom he should create King.

Saul addressing himself to *Samuel*, desired him to shew him the Prophets lodging, being he was a stranger, and knew it not. *Samuel* told him, that he himself was the man, and invited him to the banquet; assuring him that not only his Asses (in search of which he had travelled so long) were safe, but that he should reign, and abound with all sorts of goods. *Saul* answered: *My Lord, I am too mean to hope or expect so much; and my Tribe is the least of all the Tribes: and you mock me, in speaking such things as surpass my condition.* The Prophet took him by the hand, and brought N both him and his Servant to the table, and placed him above all those that were invited, who were to the number of seventy, and he placed his Servant next him. *Samuel* commanded that a royal portion should be set before *Saul*; and when the hour of bed-time came, all the rest arose and departed to their houses, but *Saul* and his Servant lodged that night with the Prophet: and as soon as it was day, *Samuel* awaked *Saul*, and leading him out of Town, commanded him to send his Servant before, and to remain himself with him behind, because he had certain things to impart to him in private. Hereupon *Saul* sent away his Servant, and *Samuel* taking a Cruse of Oyl, poured the same upon the young mans head, and embracing him, said, God establisheth thee King over his people, to avenge them of the *Philistines*. Thou shalt have this sign O of the truth of what I tell thee: when thou art departed from hence, thou shalt overtake three men in the way travelling to *Bethel*, to adore and sacrifice to God: the first of which

v. 18, 19. *Saul* cometh unto *Samuel*. *Samuel* certifieth *Saul* how he shall enjoy the Kingdom.

v. 23, 24. *Samuel* conducteth *Saul* unto the banquet.

1 *Sam.* 10. 1. *Samuel* anointeth *Saul* King.

A which, thou shalt see bearing three Loaves, the second a Goat, and the third a bottle of Wine. These shall embrace thee and cares thee, and they shall give thee two Loaves, and thou shalt receive them. And from thence shalt thou depart to *Rachel*, where thou shalt meet a Messenger, that shall certifie thee that the Asses are found. From thence coming unto *Gabatha*, thou shalt find the Prophets assembled in their Congregation, and being filled with the Spirit of God, thou shalt prophesie amongst them: so that whosoever shall behold thee, shall say with admiration: Whence cometh it to pass that the Son of *Cis* hath attained so good fortune? and when thou hast had these signs, thou canst no longer doubt that God is with thee: go and salute thy Father, and thy kinsmen, and then come back to me at *Galgal*, to the end we may offer sacrifices of

B thanksgiving to God. *Samuel* having in this manner spoken to *Saul*, gave him licence to depart: and all these things hapned to *Saul*, according as the Prophet *Samuel* had foretold him. When *Saul* arrived at the house of his Father, *Abner*, who was his Uncle, and whom he loved above all the rest of his Friends, questioned with him about his voyage, and those things that had hapned to him: and *Saul* hid nothing from him, but particularly informed him of all that hapned to him, during his abode with the Prophet *Samuel*, and how he had told him of the recovery of his Asses: but touching the Royalty, and those things that concerned the same, he said nothing, fearing that either it would not be believed, or else it would draw envy upon him. For although he were both his friend and cousin; yet he thought it more secure and convenient to keep it

C silent; considering the infirmity of mans nature, and that few men are constant in friendship, and capable of beholding without envy, the prosperity of others, even their near relations and friends, though they know that the same befals them by the particular favour of God.

After this, *Samuel* assembled the people in the City of *Maspha*, where he spoke to them in this manner: *Behold what God hath commanded me to tell you in his name. When you groan'd under the yoke of the* Egyptians, *I freed you from servitude, and delivered you from the tyranny of the Neighbouring Kings who conquered you so often; Now in acknowledgment of so many benefits, you will have me no longer for your King; and as if you were ignorant, that the greatest good that can happen to men, is to be governed by him that is the sove-*

D *raign good; You abandon your God to set a man upon the throne; who, according to his pleasure and the unbridled bent of his passion, will use you like beasts, and will usurp upon your goods, without forbearing any thing whatsoever. For how can men have as great love for men, as I, whose handy work they are. Notwithstanding since you have thus determined, and fear not to commit so great an outrage against God, rank your selves in order according to your Tribes and Familes, and cast your lots.* To this the people condescended, and the lot fell on the Tribe of *Benjamin*; being cast the second time, it fell on the Family of *Metri*; and afterwards being cast upon the men of that family, it fell upon *Saul*, who was the Son of *Cis*. The young man, who before knew what would happen, had stept aside, to the end that it might not seem that he was ambitious of his dignity. The moderation he shewed in this matter, was remarkable; for whereas most men cannot conceal

E their joy when any degree of felicity falls upon them, but manifest the same to all men; *Saul* not only was void of vain appearance (although he were to be King and Lord of so many worthy people) but which is more, he stole away from the presence of those men over whom he was to command, and obliged them to seek after him, and labour to find him out. Whilst therefore they carefully sought and knew not what was become of *Saul*, the Prophet prayed God that he would shew them where he was, and bring him into their presence: which having obtained, he sent out certain messengers to conduct him thither, and as soon as he came amongst them, *Samuel* placed him in the midst of the people. Now he was taller than any of the company by the shoulders, and had

F a Kingly and goodly shape and appearance. Then spake the Prophet after this manner: *God hath given you this man to be your King, behold how he surpasseth you all, and shews himself worthy to be your Prince.* But assoon as the people had cried, *God save the King*; the Prophet, who had reduced into writing all those mischiefs that should befal them, read the same to them in the hearing of the King, and put the book into the Tabernacle of God, for a perpetual testimony to posterity of those things which in future ages should succeed, according as he had prophesied: which done, *Samuel* dismissed the people, and returned to the City of *Ramath*, which was his Country. But *Saul* departing to *Gabatha*, divers worthy men gave their attendance on him, and paid him the honour that appertained to a King. But divers seditious and loose companions, who set him at naught,

G both mocked them, and those things which he did, neither brought they any presents unto *Saul*, nor seemed either in affection, or in word, to respect their King. A month after this instalment, there fell a War betwixt him and *Nahas* King of the *Ammonites*,

The year of the world, 2880. before Christs Nativity, 1084.

v. 2. *ad* 11. *Samuel*, in way of confirmation, telleth *Saul* what shall befortune him in his journey.

Saul concealed his Royal dignity. The inconstancy of mans love.

Samuels oration to the people as concerning *Saul*.

v. 19. Lots cast thorow every Tribe and Family.

v. 21. *Sauls* modesty and temperance in undertaking the Government.

v. 22. *Saul* hideth himself from the presence of the people.

v. 23. *Saul* of a high stature.

v. 24. *Saul* saluted by the people for their King.

v. 26, 27. Divers attend on *Saul*, otherforne contemn him.

Helio & Ruffinus, chap. 5. 1 *Sam.* 11. 1, *ad* 4.

which

The year of the world, 2880. *before Christs Nativity,* 1084.

which brought him great reputation. This *Nahas* had offered divers outrages to those *Jews* that dwell on the other side of *Jordan*. For he had passed the River with a great Army levied against them; and had taken divers of their Cities. And to the intent they might not revolt to deliver themselves from his subjection, he used this subtilty and prevention. To all that surrendred themselves to his mercy, or that were taken Captives in the Wars, he plucked out their right eyes; and this he did, to the end that when they would defend themselves, they might have their left eyes covered with their Bucklers, and by that means unable to use their Armor. The King of the *Ammonites* having after this manner dealt with those on the other side of *Jordan*, he led his Army against the *Galaadites*, and encamped near their chief City called *Jabesh*, to which he sent Heralds to summon the inhabitants to surrender on these conditions: either to suffer their right eyes to be pulled out, or else by enduring the siege, to see the final overthrow both of themselves, and of their City: requiring them to chuse which they lik'd, either to lose a little part of their body, or hazard both their Fortunes and lives together. The *Galaadites*, terrified with this dreadful election, knew not what to resolve upon, but asked truce for seven days, to the end that sending their messengers to those of their Nation, they might crave their aid, which if they could obtain, they would War; otherwise they promised to submit themselves unto the Enemy, on what conditions were best pleasing unto him. *Nahas* made no difficulty to grant them what they demanded, so much he contemned the *Israelites*: and he permitted them likewise to crave assistance at all their hands, who were their associates. Whereupon they presently sent messengers from City to City, and certified the *Israelites* of all that *Nahas* had done unto them, and the extremity whereunto they were reduced. The *Israelites* understanding in what estate they of *Jabesh* were, greatly lamented their condition; but their fear suffered them to assist their friends in no other manner than by commiseration. Yet assoon as their messengers arrived in the City where *Saul* was, and that they had recounted to him the dangers wherewith the *Jabesites* were oppressed; the people were also moved with unprofitable compassion. But *Saul* at his returning from the field into the City, perceiving the inhabitants drowned in tears, and inquiring for what cause they were so dejected, he no sooner understood it, but he was stirred up by the Spirit of God, and sent the Ambassadors back again to those that sent them, promising that within three days he would succour them, and that he would have the upper hand of the Enemy before Sun-rise, to the end that the rising Sun might behold them victorious, and delivered from all fear. In the mean time he commanded some of them to stay with him, to the intent they might guide him in the way.

Sauls War against the *Ammonites.*

1 *Sam.* 11. 3, 4, 5, 6.

Nahas King of the *Ammonites* offereth unjust conditions of peace to the *Galaadites.*

The Ambassadors of the *Galaadites* to the *Israelites.*

v. 7, 8, 9.

Saul promiseth assistance to the *Jabesites.*

CHAP. VI.

The Combate and Victory of Saul *over the* Ammonites.

Sauls serious exhortations and command for War.

Saul desirous, by the fear of punishment, to incite the people to take Arms immediately, and make War upon the *Ammonites*, cut the hams of his own oxen, and threatned all those whom he met with, to do the like to theirs, except the next day they presented themselves with their Arms upon the bank of *Jordan*, to follow the King and the Prophet *Samuel*, whither they would conduct them.

The fear of this penalty published among the Tribes, made them gather to a body about the same time, so that all the parties of the people were mustred in the City of *Bala*. In this survey, besides those of the Tribe of *Juda*, were numbred seven hundred thousand men, and of the Tribe of *Juda* in particular, there were seventy thousand. *Saul* having passed *Jordan*, and marched all night, came before Sun-rise to the place where he intended to conduct them, and dividing his Army into three parts, he attaqued the Enemy on every side, who suspected no such encounter: and fighting valiantly against them, he slew divers, and amongst the rest *Nahas* King of the *Ammonites*. This victory made *Sauls* name famous amongst the *Hebrews*, so that he was wonderfully praised and honoured for his valour: and if before any contemned him, now they changed their opinions, and honoured him, and accounted him the worthiest of them all. For he was not satisfied to redeem and deliver those of *Jabesh*, but he entred the Country of the *Ammonites* also, and ravaged the same with his Army; and after he had obtained a great booty, both he and his Army victoriously returned to their dwelling places. The people highly pleased with this noble action atchieved by *Saul*, rejoyced that they had demanded a King, and exclaimed against those that said it would be discommodious and unprofitable for the Commonwealth, saying, Where are now these murmurers? let them be put to death: with other such like words, that a people besotted with good success, is wont to speak against them that oppose the same. *Saul* commended the affection of the

1 *Sam.* 11. 11, 12.

Ten *Stadia* or Cables length of *Nilus* so called by the cords that draw the Ships by *Nilus*, make 37 *Italian* miles.

Saul kills the *Ammonites*, and *Nahas* their King.

Saul made his name famous amongst the *Hebrews.*

Saul is praised by the people.

A the people: but ſwore none ſhould be put to death that day, becauſe it would not ſeem agreable, that the victory given them by God, ſhould be ſullied with the blood of their Brethren; but rather that it was more proper the time ſhould be ſpent in feaſting and jollity. After this *Samuel* told them, that they ought to confirm the Kingdom of *Saul* by a ſecond Election, and to that end they aſſembled together in the City of *Gal-gal*, according as he commanded them: and there, in the ſight of all the people, *Samuel* anointed *Saul* the ſecond time with the conſecrated Oyl, and proclaimed him King. Thus was the Ariſtocracy and Government of the better ſort amongſt the *Hebrews*, turned into a Monarchy. For under *Moſes* and his ſucceſſor *Joſhua*, who was General of the Army, the form of the Commonwealths was Ariſtocratical. After their death, for the ſpace

B of eighteen years, the people was without Government. The Commonwealth not long after reſumed its firſt form of Government; and the ſupreme Authority was given to him that was eſteemed the moſt valiant in War, and the moſt upright in doing Juſtice. During which time ſuch Magiſtrates were called Judges.

The year of the world, 2810. before Chriſts Nativity, 1084.

Sauls lenity againſt his adverſaries. *v.* 12, 13.

v. 14, 15. *Saul* once more anointed King by *Samuel*.

The diſtinct Governments of the *Hebrews*.

After this the Prophet *Samuel* aſſembled the people, and ſpake to them after this manner: *I conjure you by that great God that ſent thoſe two admirable Brothers* Moſes *and* Aaron *to deliver our forefathers from the* Egyptians, *and their tyranny, that without any conſideration either of fear or favour, or of any other paſſion, you truly teſtifie whether I have committed any injuſtice either for intereſt, avarice, or affection. Declare it, If I have taken away any*

C *mans Calf, or ſheep, or any other thing whatſoever, but that which I might lawfully take for my relief and ſuſtenance, and at ſuch hands as willingly offer me the ſame; or if I have employed any Beaſts to my ſervice, or uſe his cattel to my profit and his hinderance: in theſe and ſuch like, if I have offended any man let him now accuſe me in the preſence of the King.* All of them cryed out with one voice that no ſuch fault had been committed by him, but that he had governed their Nation in Holineſs and Juſtice. After the people had thus publickly teſtified in behalf of *Samuel*; he ſaid unto them: *Since you have freely proteſted, that you have no cauſe of wrong to charge againſt me, hear I pray you, wherewith I can juſtly accuſe you: You have grievouſly offended againſt the Majeſty of God, in that you have*

v. 7, *ad* 16. *Samuel* expoſtulateth with the people, and objecteth their ſins, and ingratitude.

required a King at his hands: you ſhould have rather remembred, that your old Father Jacob *accompanied only with his ſeventy Sons came into* Egypt, *conſtrained thereunto by fa-*

D *mine, and that in that Country divers thouſands of perſons iſſued from his loyns, whom the* Egyptians *kept in captivity, doing them extreme outrages. And when your fathers called upon God, he wonderfully delivered them from the diſtreſſes wherein they were, without giving them any King, but ſending them two Brothers,* Moſes *and* Aaron; *who brought and conducted them into this Country which you poſſeſs at this preſent. And although you participated of theſe benefits from the hands of God, yet you forget his religion, and neglected piety. This notwithſtanding, at ſuch time as you have been conquered by your enemies, he hath ſet you free; aſſiſting you, firſt of all, with the overthrow of the* Aſſyrians *and their forces; then giving you victory over the* Ammonites, *and* Moabites; *and finally over the* Philiſtines. *Now theſe*

E *great exploits were performed by you, not under the conduct of a King, but by the direction of* Jephta *and* Gedeon. *What folly therefore hath bewitched you to flie from God, and to ſeek to live under the ſubjection of a King? But I have named ſuch an one unto you, Whom God hath choſen to be your Governour. Notwithſtanding, to the intent that I may give you a manifeſt teſtimony, that Gods wrath is provoked againſt you, becauſe you have deſired a King; I will deſire of God, that he will make you ſee in this place, and in the heart of Summer ſuch a ſtorm, that there is not any one of you, that hath ever ſeen the like.* Scarce had he ſpoken the words, but ſuddenly there appeared great Lightning, Thunder and Hail, in confirmation of what the Prophet had ſaid: ſo that amazed and confounded with fear, all of them confeſſed that they had offended, and deſired the Prophet, that with a good and fatherly affection, he would beſeech God to appeaſe his wrath towards them, and

v. 16, 17, 18. A huge tempeſt falleth upon *Samuels* prayer.

F forgive them this offence which they had committed through ignorance, as he had pardoned their other negligences, whereby they had tranſgreſſed his holy Will. All which *Samuel* promiſed them to do, and beſought God that it would pleaſe him to pardon them the errour which they had committed in this matter, and to be appeaſed by his prayers. After this he exhorted them to live uprightly, and to keep in continual remembrance what evils had hapned unto them, for that they had forſaken the way of virtue; and what wonders God had done, and what Laws he had given by *Moſes*, all which they ought to meditate on, if they deſired to be in ſafety, and live happily with their King. But if they failed herein, he foretold them, that both themſelves and their Kings ſhould be grievouſly puniſhed. *Samuel* having propheſied theſe things to the He-

v. 20. *ad finem* An exhortation to the confideration of Gods aſſiſtance and benefits beſtowed on the *Iſraelites*.

G *brews*, diſmiſſed them to their own dwellings, after he had confirmed the Kingdom to *Saul* the ſecond time.

CHAP.

The year of the World, 2880. before Christs Nativity, 1084.

CHAP. VII.

The Philistines, *assailing the* Hebrews, *are overcome in Battel.*

1 *Sam.* 13. 1, *ad* 4. *Hedio & Ruffinus*, cap. 6. *Saul* elected 2000 for his own guard, and 1000 for *Jonathans*. *Saul* overcometh the *Philistines*.

BUT when the King had Mustered his Men, and chosen out 3000 of the best Souldiers, he appointed 2000 of them for the guard of his Person, and with them went and dwelt at *Bethel*. The rest he gave in charge to his Son *Jonathan*, and sent them to *Gaba*, to attend and guard him there; who, followed by them, valiantly overcame a Garrison of the *Philistines* near to *Gebal*. For the *Philistines* of *Gaba* having gotten a Victory over them, had taken their Arms from them, and seized and fortified both with Men and Munition the strongest Cities of their Country; prohibiting them to bear Arms, and in general the use of any Iron: by reason of which Inhibition, if their Husbandmen had at any time need of any Iron work, as of Plough-shares, Mattocks, or any such other Instrument fit for manuring or tillage of their Lands, they were inforced to seek it, and get it forged amongst the *Philistines*.

Ver. 5. The *Philistines* prepare to invade the *Israelites*.

Now when the *Philistines* understood that their Garrison was defeated, they were extremely mov'd, and conceiving that the injury and outrage was not to be suffered, they armed themselves against the *Jews*, and marcht out embattelled with 300000 Footmen, 30000 Chariots, and 6000 Horse, encamping with their whole Host near the City of *Machmas*. Which when *Saul* the King of the *Hebrews* understood, he marched toward the City of *Gilgal*: and as he travelled thorow the Country, he animated and encouraged the People to preserve their liberty, proclaiming War against the *Philistines*; whose Forces he so little feared, that he mocked thereat, saying, *That they deserved not to be feared for their multitudes, nor any danger which might accrue by an Encounter with them.*

Ver. 6, 7, 8. The *Israelites* dismay'd at the report of the Army of the *Philistines*.

But when *Sauls* Souldiers were certified of the true number of their Enemies, they were dismayed, so that some of them hid themselves in Dens and places under the earth, others fled on the other side of *Jordan*, into the Country of the *Gadites* and *Reubenites*. But *Saul* sent for the Prophet, to consult with him about the War; who gave him answer, that he should attend in the same place where he was, and prepare Beasts for Sacrifice, because that within seven days he would come to him, and sacrifice on the seventh day: which done, he might encounter the Enemy. According to this direction of the Prophet he expected, yet observed not intirely all that *Samuel* had injoyned him. For when he perceived that he was somewhat slack in coming, and that his Souldiers left him, he took the Beasts that were prepared for the Sacrifice, and offer'd a Burnt-offering: but afterwards understanding that *Samuel* was arrived, he went out to meet him, and do him honour. *Samuel* told him that he had done amiss, by reason that neglecting that which was commanded him, he had presum'd before his arrival, to offer the Sacrifices which were to be made to God for the people. *Saul* excused himself, alledging, That he had staid during the term of seven days which were appointed him: but that necessity, and the departure of his Souldiers, upon intelligence that the enemies Army had left *Machmas*, and was coming to *Gilgal*, had induced him to offer Sacrifice. *Samuel* replied, saying, Thou hadst done more advisedly, if thou hadst obeyed, and not by thy hastiness contemned God, whose Minister and Prophet I am: for by thine obedience thou mightest have gotten an assurance and continuance of thy Kingdom to thy self, and the succession to thy Posterity. This said, being displeased with what had hapned, he returned back to his own house, and *Saul* with 600 Souldiers (only accompanied with his Son *Jonathan*) came to the City of *Gabeon*. The greater part of these Men were disarmed, by reason that the Country was destitute of Iron, and Workmen expert in forging Armor: for the *Philistines* permitted them not to have any, as we have declared a little before. The *Philistines* dividing their Army into three Battels, invaded the Country of the *Hebrews* so many ways, destroying and ravaging all things in the sight of King *Saul*, and his Son, who neither could inhibit their incursions, nor by reason of their multitudes, make head against them. Both he therefore and his Son, and *Achias* the High Priest, sate down upon a Hillock, and seeing the Country spoiled round about them, they were much dismayed. But *Sauls* Son proposed to his Armor-bearer, to enter secretly into the Enemies Camp, and raise an Uproar and Alarum in the same; who willingly promising and offering him his service to adventure with him in all occasions and places, with the hazard of his life: they both of them descended from the Mountain, and marched directly towards the Enemies Camp, who had pitched their Tents on a high pointed Rock, which extended it self in length with three angles, and was each way begirt with a Bank, as it were a Wall and Fortification against the incursion of their Enemies. For which cause, they kept their watch somewhat too carelesly, because the place was so fortified by Nature, that no man could ascend, or assail them, but with disadvantage. When they

Ver. 9, 10. *Saul* sacrificeth contrary to God and the Prophets direction. *Samuel* accuseth *Saul*. *Ver.* 11, 12.

Hedio & Ruffinus.

Gilgal. *Ver.* 22, 23.

The *Philistines* spoil the Country of the *Hebrews*. 1 *Sam.* 14. 1, *ad* 4.

Jonathan with his Harnesbearer, do privily enter the Enemies Camps.

A they got near the Camp, *Jonathan* encouraged his Companion, to assail the Enemy after this manner. *If* (saith he) *they espy us, and will us to ascend, let us take this Summons of theirs for an assured token that our design shall succeed: but if they hold their peace, and call us not, let us return back again.* *The year of the World, 2880. before Christs Nativity, 1084.*

As they approached the Enemies Host, about break of day, the *Philistines* said one of another, the *Hebrews* creep out of their Caves and Dens; then cryed they out to *Jonathan* and his Armor-bearer, saying, *Come hither, come hither to us, to receive the punishment of your audacious enterprise.* *Jonathan* heard these words with joy, as a certain presage that God favour'd his enterprise, and parted with his Armor-bearer from the place where they were first discovered, answering them that he would shortly visit them. So with- *Ver.* 11, 12.

B drawing himself on the other side of the Rock, which, by reason of the situation thereof, was left unguarded; and overcoming the difficulty of the place with great labour, at last they came where the Enemy was, whom they found asleep, and assailing them, slew twenty of them, and filled the whole Army with terror and amazement: so that casting away their Weapons, they fled with all speed: and some being ignorant which were their Friends or Foes, invaded one another as Enemies. For imagining with themselves, that only two *Hebrews* durst never enter their Camp, they conceiv'd there was Treachery among themselves, and so fell to slaughter one another: so that some of them were slain, others fled to escape the Sword, and fell headlong down the Rocks. But when the Kings Spies told him what confusion and disorder had hapned in the Camp of the *Phli-* *Ver.* 12, 13, 14, 15. *Jonathan* slayeth a certain number in the enemies camp, the rest invade one another, and are put to flight.

C *stines*, *Saul* demanded whether any of his Company were absent? and hearing that his Son and his Armor-bearer were missing, he desired the High Priest to attire himself with the Ephod, that so he might learn of God what was to happen. He did so, and assur'd him that he should obtain the Victory over his Enemies. Whereupon *Saul* sallied out, and assaulted the *Philistines*, whilst they were thus confused and disordered, and fighting one against another. To him there flocked in great multitudes, such as before were fled into dens, and places under ground, assoon as they heard that the Victory inclined on *Sauls* side: so that gathering together to the number of 10000 *Hebrews*, he pursued his scattered Enemies thorow all the Country. But afterwards, a great inconvenience hapned unto *Saul*, proceeding from the joy he had conceived by this Victory, (for com- *Hadio & Russinus*, cap. 7. *Ver.* 20, *ad* 26. *Saul* hearing that there was a tumult in the *Philistines* camp, sallieth out upon them.

D monly such as are blessed by such good fortune, are not Masters of their own affections and reasons) or rather proceeding from his ignorance. For intending to satiate himself with revenge for all those injuries which he had received from the *Philistines*, he published an Imprecation or Curse against any one whomsoever, that intermitting the pursuit, should take sustenance before night, purposing to continue the same till dark night. The Execration thus published by *Saul*, it chanced that his Son, who had not heard of it, nor the general allowance of the same by the People, entring into a certain Grove belonging to the Tribe of *Ephraim*, wherein were many swarms of Bees, by chance light upon a Honey-comb, and pressing the Honey, did eat the same. Afterwards ha- *Ver.* 27, *ad* 30. *Sauls* Edict unwittingly broken by *Jonathan*.

E ving intelligence that his Father had under a grievous penalty of Execration, forbidden any man to taste any sort of meat before Sun-set, he gave over eating: yet said, that his Father had done amiss in publishing that Prohibition, by reason that if they had received sustenance, they might with greater force and vigour have pursued the Enemy that fled, and slain more of them. After the slaughter of many thousands of the *Philistines*, about evening they began to ransack and spoil the Camp of the *Philistines*, and they carried away great spoils, and a number of Cattel, part of which were slain and eaten with the blood, contrary to the Law. Which when the Scribes had signified to the King, how the People had offended against God, by slaughtering the Beasts, and eating the flesh of them, before it was either washt or purified from the blood; *Saul* commanded that a great stone should be rouled into the midst of the Camp, and that the People *Ver.* 32. The *Hebrews* feed on bloody flesh.

F should kill the Beasts upon the same; and forbear to eat flesh with the blood, because it was not agreeable unto God. All which was performed as the King had commanded; and *Saul* erected an Altar in that place, on which he offered a Burnt-sacrifice to God. This was the first Altar that he erected. But *Saul* being desirous incontinently to assail the Enemies Camp, and sack all that was therein before day, whilst his Men of War diligently follow'd him, and shew'd great forwardness in the execution of his command; the King ask'd counsel of the High Priest *Achiloh*, whether God would give him the victory, and permit those that should enter the Enemies Camp, to return from thence Conquerors. The High Priest told him, that God returned him no answer: which when he understood, *It is not without some great cause*, said he, *that God is thus silent, who here-* *Ver.* 37, 38. *Ver.* 41, 42. *Saul* tryeth by lot, who hath displeased God.

G *tofore was wont to give a willing answer what we ought to do: but there must needs be some hidden sin amongst us, that giving offence to him, causeth him to be silent. But I swear by the same God, that although mine own son* Jonathan *should have committed that sin, I will*

to

The year of the World, 2880. before Christs Nativity, 1084.

to appease God, with no less severity punish them, than any the least stranger that is neither H *by alliance nor affinity tyed unto me.* Now when the People cryed out, and encouraged him to the performance of what he had spoken, he presently assembled them in one place, and standing with his Son apart, began by casting lots to find out him that was faulty. When the lot fell upon *Jonathan*, he ask'd him what Crime he had committed? *Jonathan* answer'd, I know no other thing, but that yesterday, being in pursuit of the Enemy, and ignorant of thine Edict, I tasted of an Honey-comb; whereupon *Saul* swore that he would put him to death, rather than violate his Oath, the observation of which he prefer'd before his own blood, and all the sentiments of nature. He nothing astonish'd at his present danger, with a generous and dreadless mind, presented himself with this Reply: *O Father*, (said he) *I intreat no favour at thy hands: for I willingly sub-* I *mit to that death, which may discharge thee of thy vow, the more contentedly, because I have seen so famous a victory: for I shall die contented, to see the insolence of the* Philistines *overmastered by the power of the* Hebrews. This valor and courage of the young man, moved the whole multitude to remorse and commiseration; so that they all swore that they would not suffer *Jonathan*, who was the Author of so famous a Victory, to be put to death: so they rescued the young man out of the hands of his displeased Father, and pray'd to God to pardon him the fault which he had committed. *Saul*, after he had slain about 6000 of his Enemies, returned with victory to his own house, and Reigned afterwards very happily, and overcame the *Ammonites*, *Philistines*, *Moabites*, *Idumeans*, *Amalekites*, and King *Zoba*. He had three Sons, *Jonathan*, *Joshua* and *Melchi*, and two K Daughters, *Merob* and *Michol*. The General of his Army was *Abner* the son of his Uncle called *Neer*; for *Neer* and *Cis*, *Sauls* Father, were Brothers, and Sons of *Abiel*. He was very strong both in Horse and Chariots; and against whatsoever Enemy he marched forth, he always returned with victory: so that he reduced the affairs of the *Hebrews* to a happy state, and so much increased their power, that they were feared by all those Nations that neighboured upon them. But the chiefest of the youth, that excelled either in strength or beauty, he chose to be of his Guard.

Ver. 44. *Saul* intendeth to kill his own son, being prepared and resolute to die.

Ver. 45, 46. The *Israelites* rescue *Jonathan* from his displeased Father.

Oba or *Soba.*

Ver. 47. *Saul* always Conqueror.

CHAP. VIII. L

Sauls *Victory over the* Amalekites.

Hedio & Ruffinus, cap. 8. *1 Sam.* 15. 1, 2, 3.

BUT *Samuel* coming to *Saul*, told him that he was sent to him by God, to admonish him how he had chosen him above the rest, and preferred him to the Kingdom: and for that cause that it behoved him to be obedient unto him in all things, because as he Ruled the People, so God Rules both Kings, Kingdoms, and all things. Thus therefore *(said he)* doth God command thee. Since the *Amalekites* offer'd many injuries unto the *Hebrews* in the Desart, whilst in their departure out of *Egypt*, they travelled in-

Samuel by Gods commandment addresseth *Saul* to make War upon the *Amalekites.*

to that Region which they now inhabit; justice requireth that they be punish'd for that inhumanity. Wherefore I give thee order to declare War against them, and after M thou hast overcome them, to extinguish them utterly, without regard either of sex or years; and this revenge shalt thou execute upon them, in requital of those injuries they in times past offered to our Forefathers. Neither shalt thou spare either Beast or Horse, or Flock, to apply them to thy profit or particular use: but thou shalt offer all to God for a Burnt-offering, and according as *Moses* commanded, root out the name of the *Amalekites* from off the earth. All these things did *Saul* promise to perform, and conceiving that obedience consisted in the speedy execution of that which was injoined him, he presently assembled all his Forces together, and mustering his Souldiers at *Gilgal*, he found about 40000, besides the Tribe of *Juda*, which of it self afforded 30000 Men:

Ver. 4. *Saul* mustering his people, findeth in the Tribe of *Juda* only 30000 men.

with these did *Saul* enter the Country of the *Amalekites*, and laid divers Ambushes near N a River, not only to molest them with open War, but also surprize them unawares, and kill them amidst the High-ways: he afterwards gave them Battel, and put them to flight, and discomfited their whole Army, pursuing them that fled. Which beginning, having success answerable to what God had promised him, he marched onwards, and besieged the Cities of the *Amalekites*, and besieged and took some of them by Engines, others by Mines and Countermines raised on the outside, others by famine, and want of water, and divers other ways. And in those Cities which he overcame, he neither spared Women nor Children, not supposing their slaughter to be cruel, or inhumane: both for that they were his Enemies, and for that he did nothing but according to Gods commandment, towards whom disobedience would be a Crime. He took *Agag* Prisoner also, who was O King of the *Amalekites*, whose beauty and personage seemed unto him so goodly, that he thought him worthy to be kept alive, and so being led rather by his own inclination, than

Ver. 5, 6. *Saul* razeth the Cities of the *Amalekites.*

A than God's commandment, he us'd such clemency as was not lawful for him at that time: For God so hated the *Amalekites*, that he would not have their Infants spared, though they ought in natural compassion to have been more pitied than the rest. But *Saul* kept alive the King of his Enemies, and the Author of all the *Hebrews* evils, regarding more his beauty, than God's commandment. This sin of his the People presently imitated: for they spared Horses, and other kind of Cattel, and made prey of them, notwithstanding God had charged them to reserve nothing. They carried away with them all other Moveables and Riches, and only consumed those things which were of smallest value, by fire. This victory had *Saul* over those People that dwell betwixt *Peluſium*, (a City on the borders of *Egypt*) and the Red Sea. But he medled not with the *Sichemites*, which

B inhabit in the Province of *Midian*, whom, before the Battel, he commanded to retire themselves, lest they should partake the Calamities of the *Amalekites*: for being they were allied to them by *Raguel*, *Moſes* Father-in-law, the *Hebrews* had care of their safety. *Saul* having obtained this victory, and rejoycing at his good success, returned home, as full of content, as if he had pretermitted nothing of that which God had commanded him by the Prophet *Samuel*, before his War with the *Amalekites*; but had precisely observ'd all that was enjoin'd him. But God was greatly displeased, both that the King of the *Amalekites* was preserved, and that the People had made prey of their Cattel: for both these actions of theirs were expresly against God's command. For it was not to be tolerated, even by a mortal King, that they should neglect and contemn his Laws and

C Decrees, by whose only means they were further'd and favor'd in their victory. For which cause, God told the Prophet *Samuel*, that he repented that he had made *Saul* their King, considering that he infring'd his Commandments, and govern'd himself according to his own will. When *Samuel* heard these words, he was much troubled, and pray'd to God all Night, that he would appease his wrath and displeasure conceived against *Saul*: but notwithstanding all the importunities and prayers which the Prophet made for him, God would in no sort be reconciled, because he judg'd it not just, that the sins which were committed by *Saul*, should be remitted by *Samuel*'s intercession. For sin never more augmenteth, than when such as are offended, are too remiss in their punishments: for whil'st they would be reputed both for good and merciful, they themselves

D become the Authors of sin. When therefore God had denied the Prophet his Request, and it manifestly appear'd that no prayers or supplication could appease him, as soon as it was day, *Samuel* repair'd to *Saul*, who at that time remained in *Gilgal*. As soon as the King saw him, he run unto him, and embraced him, saying, *I give God thanks for the victory; and all those things which he commanded me, I have performed.* But *Samuel* answer'd, *How cometh it then to pass, that I hear this bleeting of Sheep, and bellowing of Beasts throughout the Army? Saul* replyed, *That the People had reserved that Cattel for Sacrifice; but all the Nation of the* Amalekites *was exterminated, as God had commanded, and none remaining but onely the King, whom he would cause to be presented before him, to the end they might consult together what should be done with him.* Hereunto the Prophet answer'd, *That God took no*

E *pleasure in Sacrifices, but in those men that are good and just, and such* (said he) *are they, that obey his Will and Commandment; since no action may be reputed good, but in respect of the reference it hath to Gods Will: for God refuseth not him that sacrificeth not, but him that disobeyeth him. For he accepteth not those Sacrifices that are offered to him, by those that submit not themselves unto him, and offer not unto him the true and acceptable offerings; yea, though they present divers and many great Sacrifices, and bring him jewels of gold and silver; but he rejecteth such things, and respecteth them not as pledges of piety but effects of hypocrisie: But he taketh pleasure in those onely that observe that which he hath commanded, and had rather dye, than infringe the same, not seeking that Sacrifices should be offered unto him; but if they be offered, although of small and no value, yet are they more acceptable unto him in po-*

F *verty and obedience, than all those which the richest hand, or strongest fortune can afford. Know thou therefore,* (said he) *that thou hast incurr'd Gods displeasure, in that thou hast contemned and neglected his Commandments: for how canst thou think that he will regard those Sacrifices with a gracious eye, which he himself hath adjudged to utter perdition and ruine? Is it possible for thee to think that there is no difference between destroying and sacrificing? Be assured therefore of the loss of thy kingdom and power, which hath in such sort transported thee, that thou hast contemned God, who bestowed the same upon thee.* Saul confessed that he had sinned, and done amiss, in that he had not obeyed the words of the Prophet; yet alledg'd, *That he was compelled to do the same, in that he durst not restrain the Soldier, who was set upon the prey: but* (said he) *be favourable, and merciful unto me, for hereafter*

G *I will take heed, lest I fall into the like sin:* and he entreated him that he would stay with him a little, and offer a Peace-offering in his behalf. But the Prophet knowing that God would be moved by no Sacrifice, would not be persuaded by him.

The year of the World, 2883. before Christ's Nativity, 1081.

Ver. 7, 8. *Saul* taketh *Agag* the King of the *Amalekites* prisoner, and keepeth him alive, contrary to Gods Commandment.

Ver. 9. The People, contrary to that which God had ordained, drive away the horse and cattel of the *Amalekites.*

Hedio & Ruffinus, cap. 9.

Ver. 10. *ad* 24. God displeased with *Sauls* disobedience, *Samuel* striveth to reconcile *Saul* unto God.

Too much indulgence and lenity confirmeth the wicked in their ungodliness.

Ver. 17, *&c.* *Samuel* chideth *Saul.*

Ver. 22. The contempt of God, wherein it consists. A pleasing and acceptable Sacrifice unto God.

Ver. 23. *Samuel* telleth *Saul* of Gods displeasure, and the loss of his kingdom.

Ver. 24. *Saul* confesseth his sin, and craveth pardon: which notwithstanding is denied him.

H

CHAP. IX.

Samuel *proclaims* David *King.*

The year of the World, 2883. *before Christ's Nativity,* 1081.

BUT *Saul*, willing to retain *Samuel*, took hold of his Garment; and for that the Prophet haſtily withdrew himſelf, he tore away a part thereof: whereupon the Prophet told him, *That in like manner his Kingdom ſhould be rent from him, and another who was more honeſt and upright, ſhould take poſſeſſion thereof: for God is not like men, he is unchangeable in his determinations.* *Saul* anſwer'd, *That he had grievouſly ſinned*; but being it was impoſſible for him to recall that which was paſt, he deſir'd him that at leaſt he I would worſhip God with him in preſence of all the People: which *Samuel* condeſcended to, and went with him to adore God. After this, *Agag* the King of the *Amalekites* was brought before *Samuel*, who heard him lament, and complain that death was very bitter; to which he anſwer'd in this manner, *As thou haſt cauſed divers Mothers amongſt the* Hebrews, *to weep and lament the loſs of their Children; ſo ſhall thy death cauſe thy Mother to weep and lament:* which ſaid, he preſently commanded that he ſhould be put to death in *Gilgal*, and returned back again to the City of *Ramah*. But the King perceiving into how many miſchiefs he had fallen by his offences committed againſt God, departed to his chief City call'd *Gaba*, (which name ſignifieth a *Hillock*) and from that day forwards, he never more ſaw the Prophet *Samuel*, who was heartily ſorry for his K fall: but God commanded him to give over his care, and that taking with him the ſacred Oyl, he ſhould repair to the City of *Bethlehem*, to the houſe of *Jeſſe* the Son of *Obed*, and there anoint that of his Sons for King, whom he ſhould ſhew him: and when the Prophet ſaid that he was afraid, leſt *Saul* getting notice thereof, ſhould ſeek to ſlay him, God commanded him to fear nothing: whereupon being encourag'd in his attempt, he came to the forenamed Town, where he was ſaluted with great concourſe of People, who enquired of him, to what intent he came thither? and he anſwer'd them, that he came to offer Sacrifice to God. Now when the Oblations were performed, he invited *Jeſſe* and his Sons to banquet with him; and beholding the eldeſt of them to be a goodly and well proportioned Man, he conjectured by his ſtature and comelineſs, that it was L he that God elected King; but in this matter he miſtook the intention of God. For demanding whether he ſhould anoint that young man, whom he thought ſo worthy of the Kingdom: it was anſwer'd him, *That God judgeth not in ſuch manner as men do. For thou* (ſaid he) *beholding the beauty of the young man, ſuppoſeſt him worthy of the Kingdom: but I diſpoſe not of a Crown by the beauties of the Body, but by the virtues of the Soul; and him I conſider that is perfectly furniſhed herewith, and hath his mind beautified with piety, juſtice, obedience and fortitude.* Upon theſe words, *Samuel* deſir'd *Jeſſe* to bring all his other Sons into his preſence, and he preſented to him five others, the eldeſt being called *Eliab*, the ſecond *Aminadab*, the third *Sala*, the fourth *Nathaneel*, the fifth *Rael*, the ſixth *Aſam*. Now when the Prophet beheld theſe no leſs beautiful Men than the eldeſt, he M asked of God, which of them he ſhould anoint King? God anſwer'd him, that he ſhould anoint none of them. Then *Samuel* enquired of *Jeſſe*, whether he had any other Sons beſides them? who told him, that he had one called *David*, who had the care and cuſtody of his Flocks. The Prophet deſir'd him to ſend for him, ſaying, that it was reaſonable he ſhould have a part as well as his Brothers in the Feaſt. Now when *David* was come, *Samuel* ſeeing him fair of complexion, quick-ey'd, and of a martial aſpect, *This is he* (ſaid he ſoftly to his Father) *who is elected by God to be our King.* This ſaid, he ſate down at the Table, and made the young man ſit next him, and above *Jeſſe* his Father, and his other Brethren. Afterwards taking the Cruet of Oyl in the preſence of *David*, he anointed him, and told him in his ear, That God had choſen him to be King, and exhort- N ed him to ſtudy Juſtice, and to be obedient to that which ſhould be commanded him, aſſuring him that by that means, his Kingdom ſhould be of long continuance, his family and ſtock famous and renowned, and that he ſhould overcome the *Philiſtines*, and conquer thoſe Nations againſt whom he ſhould fight, and obtain glorious Renown in his life-time, and leave an immortal Memory behind him. *Samuel* having made this Exhortation, departed; and the Spirit of God abandoned *Saul*, and entred into *David*, ſo that he began to propheſie: whereas on the other ſide, *Saul* was tormented with ſtrange paſſions of the evil ſpirit, whereby he fell into ſtrange ſuffocations, ſo that his Phyſicians could not find any remedy for him, but gave counſel that ſearch ſhould be made for a Man expert in ſinging and playing on the Harp, to the end that when the evil ſpirit ſhould aſ- O ſault and trouble him, he might ſtand by him, and with voice and inſtrument ſing ſacred Hymns before him. And when the King had given command, that ſuch an one ſhould be

Ver. 27, 28. *Saul* ſtriving to ſtay *Samuel*, renteth his garment.

Hedio & Ruffinus, cap. 10. *Ver.* 32. The King of the *Amalekites* is ſlain by *Samuels* command.

1 *Sam.* 16. 1, *&c.* God ſendeth *Samuel* to *Bethlehem* to anoint *David* King.

Ver. 7, 8, *ad* 11. God reſpecteth not the beauties of the body, but the perfections of the mind.

Jeſſes ſons being goodly in perſonage, were not to be preferred to the ſovereignty.

Ver. 12, 13. *Samuel* anointeth *David* King.

Ver. 14, 15, *ad* 20. Gods Spirit forſaking *Saul* deſcendeth on *David*, who beginneth to propheſie

A be fought after, one of thoſe that were preſent told him, that he had ſeen in *Bethlehem* a ſon of *Jeſſe*, a young man of excellent feature; and beſides his other good qualities, very cunning both in Song, and playing on the Harp: and alſo dextrous enough, fit to ſerve in War. He therefore ſent meſſengers to *Jeſſe*, to take *David* from the Fold, and ſend him to him, becauſe that having heard report of his beauty and valour, he was deſirous to ſee him. This command of his *Jeſſe* obey'd, and ſent his Son with Preſents to *Saul* the King, who greatly rejoyced upon his arrival, and made him his Penſioner, and favour'd him in all things. For he was delighted by him, and *David* was his only Phyſician againſt the vexation of evil Spirits, when they ſeized him: for by ſinging Pſalms to his Harp, he reſtored the King to his right mind. So the King requeſted *Jeſſe* that he would let him live with him, and attend upon him, becauſe he was ſo much delighted B with his preſence; whereunto *Jeſſe* condeſcended.

The year of the World, 2883. before Chriſt's Nativity, 1081.

Ver. 21. *Saul* maketh *David* one of his Penſioners or Guard.

CHAP. X.

A ſecond Expedition of the Philiſtines *againſt the* Hebrews.

NOT long after, the *Philiſtines* gathered together great companies of men of War, with which they aſſailed the *Iſraelites*, and encamped between *Succoth* and *Azeca*. *Saul* on the other ſide led forth his Army againſt them, and encamping upon a certain Mountain, C he conſtrained the *Philiſtines* to diſlodge from their firſt Camp, and intrench themſelves upon another Mountain right over againſt that where he had pitched his Tents. The Camps being thus ſeparated the one from the other, there was a Valley between both the Armies: into this there deſcended a certain Gyant called *Goliah*, who was of *Gath*, of huge ſtature, being four Cubits and a ſpan in height, having his Limbs cover'd with huge and mighty Armour; for his Cuiraſs which he bare on his back, weighed five thouſand Sicles; his Helmet and Pouldrons were of Braſs, made fit to cover his maſſie Members; the Spear which he bare in his hand, was no light Launce, but he bare it on his ſhoulder, and the head thereof weighed ſix hundred Sicles. This Gyant follow'd by a great Troop, preſented himſelf in this Equipage in the Valley that ſeparated the two Armies, and cryed with a loud voice, addreſſing his Speech to *Saul* and the *Hebrews* in theſe D terms, *Hebrews, what need you hazard the doubtful fortune of a Battel? Single me out an Adverſary, and let us determine by our two fates, on whoſe ſide the victory and conqueſt ſhall fall; which ſoever of us ſhall be overcome, let his Party be obliged to receive Law from that of the Victor. For it is better that a ſingle perſon, than the whole Army be expos'd to danger.* When he had ſpoken thus, he returned back to his own Camp. The next day he came forth again, and uſed the ſame words; and thus for fourty days he ceaſed not to defie the *Hebrews* in ſuch words: ſo that both *Saul* and all his Army were diſpleaſed, and kept themſelves always ready and ranged in Battel, yet came not to blows. *David* was not then in the Camp, becauſe *Saul* had ſent him back again to *Jeſſe* his Father, (contenting E himſelf with his other three Brothers, who at that time ſerved under his Royal Standard) where he reſumed his intermitted care of keeping his Flocks. But whilſt the War was rather protracted than proſecuted, his Father ſent him to carry Proviſions to his Brothers, and to know how their affairs went in the Army: and whilſt *David* diſcours'd with his Brothers touching thoſe things which his Father had committed to his charge, *Goliah* came after his uſual manner, but more inſolent than ever, and reproacht the *Iſraelites*, that none amongſt them had the courage to fight with him. *David* was herewith ſo greatly moved, that turning himſelf to his Brothers, he told them, that he was ready to fight hand to hand againſt that Enemy. But *Eliab* the elder Brother repro- ved him for ſo ſpeaking, telling him that he was more hardy than became his Age, and F that he knew not what concerned thoſe matters, willing him to return to his Father, and mind his Flocks. *David* out of reſpect to his Brother, departed from thence, and meeting with certain Soldiers, ſaid unto them, *That he fear'd not to encounter that proud Challenger*: which they preſently ſignified unto *Saul*, who incontinently ſent to ſeek him out. When he came into his preſence, *Saul* asked him, *Whether he had ſpoken after that manner? David* anſwer'd, *That he had, and that he fear'd not that* Philiſtine, *though he appear'd ſo terrible; and that if the King would permit him, he would abate the Pride of this Gyant: and how terrible and fierce ſoever he appear'd, he would ſubdue him, and turn his terror to contempt; and ſo much the more ſhould the glory of his Army be enhaunced, that ſo great and expert a man at Arms, ſhould be ſubdued by a young unexperienced Soldier.* *Saul* admir'd G his hardineſs, and great courage; yet by reaſon of his years, told him, *That he was too feeble to encounter a man ſo expert in feats of Arms. David* anſwer'd, *That which I promiſe you* (my Sovereign) *is upon the aſſurance that I have in God, which heretofore I have pro-*

Hedio & Ruffinus, cap. 11. 1 *Sam.* 17. 1, *&c.*

Another Expedition of the *Philiſtines* againſt the *Hebrews.*

Ver. 4. *ad* 15. *Goliah* a man of prodigious ſtature amongſt the *Philiſtines*. *Goliah* challengeth a ſingle Combat at the *Hebrews* hands.

v. 25. *Saul* ſendeth *David* back again to his Father.

Ver. 26. *David* deſireth to fight with *Goliah*.

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ved, by the succor which I have received at his hands. For whil'st I fed my Fathers Flocks, I H
rescued a Lamb that was ravished out of my Fold, out of a Lyons jaws; and catching the
wild Beast by the tail, that with open mouth assaulted and sought to devour me, I beat him to
the ground, and slew him. With no less success I slew a Bear that set upon my Flock; and I
do not believe that this Philistine *is more terrible than Lyons or Bears. But that which gives*
me most assurance, is, that I cannot but think that his slandrous railings both against God, and
Men, cannot longer escape the Divine arm of Justice which he so wickedly provoketh. And
for these reasons, I dare assure my self that he will assist me, to tame his Pride, and to over-
come him.

v. 34, 35, 36. *David* redeemed a Lamb from the jaws of a Lyon, and slew him.

So much prevailed this extraordinary hardiness of the young man, that the King im- I
ploring Gods assistance to second his courage, furnish'd him with his own Armor, a Sword
and a Helmet, and sent him forth to the Combat. But *David* feeling the weight of his
Armor, and finding himself rather loaden, than advantag'd by it, said to the King, *These*
Arms, Sir, are proper for your Majesty, who are able to make so good use of them, but not for
me; wherefore I beseech you to leave me at liberty, to fight as I please. *Saul* granted his desire;
and he putting off his Armor, took a staff in his hand, and five stones, which he gather'd
on the bank of the Torrent, and put into his Scrip, his sling he bore in his right hand:
and being thus armed, he marched forward to encounter his Enemy. When the *Barba-*
rian saw him thus furnished, he so much contemned him, that in way of scorn, he ask'd
him, *Whether he thought him a Dog, that he thus came forth to fight with him only with*
stones? Nay (said David) *I esteem thee worser than a Dog.* These words so incensed K
Goliath, that he swore by his God, *That he would tear his Carkass in a thousand pieces, and*
give them to the Beasts of the Field, and the Birds of the Air. But *David* answered, *Thou*
comest against me with thy Sword, thy Javelin, and Cuiress; but I march out against thee,
trusting in the power of God, who will destroy thee by my hand, and with thee thy whole Ar-
my; for this day will I take thy head from thy shoulders, and cast the rest of thy Body to the
Dogs, whom by thy rage, thou resemblest; and all Men shall know that God protects the He-
brews, that his Providence conducts them, that his help renders them invincible, and that no
strength nor arms can keep them from perishing, whom he abandons. The weight of the *Phi-*
listines arms hindred him from marching readily: so that he walk'd step by step towards
David, contemning him, and trusting to kill him easily, both for that he was disarmed, L
and because he was young, and of small stature.

v. 41. *ad* 47. *David* drawing near his Enemy, is contemned. *David's* talk with *Goliah* before the Combat.

CHAP. XI.

The single Combat betwixt David *and* Goliath, *and the slaughter of the* Philistines *that follow'd it.*

v. 49, 50, 51. *David's* victory against *Goliah.* The *Philistines* flie, and are discomfited.

David advanc'd boldly against *Goliath*, being assisted in an invisible manner by God;
and drawing one of the stones out of his Scrip', and fitting it to his Sling, he
threw it against *Goliath*, which gave him such a stroke on the Fore-head, that it pierced M
him to the very Brain, so that he fell down suddenly dead; and *David* running upon
him, as he lay sprawling on the earth, cut off his Head with his own Sword: for he
himself had none. As soon as he was strucken down, terror and confusion fell upon all the
Army of the *Philistines*: for seeing the most esteemed Warrior amongst them over-
thrown and slain, they began to fear the issue of their Battel, and resolved to flie;
which they did in great disorder and confusion, hoping by that means to deliver them-
selves out of danger. But *Saul*, and the whole Army of the *Hebrews* pursu'd them,
with great shouts and cries; and in the pursuit made a great slaughter of them, and
drove them to the borders of *Gath*, and even to the gates of *Ascalon*. In this Battel,
there dyed on the *Philistines* side, above Thirty thousand, and the hurt and wounded were N
twice as many. *Saul* returning back to the Camp, pillaged and burnt their Tents; but
David bore *Goliaths* head to his Pavilion, and hung his Sword in the Tabernacle, and con-
secrated the same to God. But *Saul* afterward conceived a secret hatred against *David*, *
upon this occasion: As he returned triumphant like a Conqueror with his Army, the
Women and Maidens singing and dancing to their Cymbals and Timbrels, in way of
honour, came out to meet him: the Women sung, that *Saul* had slain thousands of the
Philistines; and the Virgins answer'd, that *David* had slain Ten thousands: which when
Saul understood, and saw that barely thousands were ascrib'd to him, and Ten thousands
to *David*, he thought that after so glorious Acclamations, there wanted nothing to *Da-*
vid, but the name of King. For which cause he began to fear and suspect him: and by O
reason of this fear, he thought he was too near his own person, and therefore from be-
ing one of the chiefest in authority about him, which was to be one of his chief Com-
manders

v. 52, 53. 30000. of the *Philistines* slain.

1 *Sam.* 18. 6, *ad* 9. *Saul* privily hateth *David.*

Saul from one of his chief Nobles maketh *David* a tribune, to the end, that being often drawn out by the enemy, he might be slain.

A manders and guard, he made him Captain over a 1000, rather respecting his own security than *Davids* honor; to the intent that being often engag'd in encounters with the Enemy he might perish by some disaster or other. But *David*, having in all places the assistance of Almighty God, returned always with good success: so that his extraordinary Valor acquir'd him an universal esteem, and *Michol*, *Sauls* Daughter, that was about that time marriageable, began to be enamor'd with him, that she could not hide her passion even from the King her Father. *Saul*, instead of being displeas'd rejoyc'd at it, hoping by that means the sooner to entrap *David*. He gave ear thereto with some shew of allowance, and told them who spoke of it to him, that he would willingly give him his Daughter to Wife; for he reason'd thus with himself: I will propose that I will give him my

B Daughter in marriage, on condition that he bring me six hundred *Philistines* heads; and I am certain that being valiant and generous as he is, he will with joy accept this condition, because the more dangerous it is, the more glory it will acquire to him; and so exposing himself to all manner of dangers, he will be slain by the hands of the *Philistines*; and that intention which I have conceived against him, shall succeed according to mine own hearts desire: for I shall be delivered of him, in sending him out of the world, not by my means, but by other mens hands. Having taken this resolution, he charged his Courtiers to sound *Davids* sentiments, and how he stood affected to the marriage: and they told him, *That the King bare him great kindness, and so rejoyc'd that the People admir'd him, that he would give him in marriage the Princess his Daughter.* David

C answer'd, *Think you it a small matter to be Son-in-law to the King? for my self, I esteem otherwise, considering mine own base condition, who have neither reputation, nor any honourable quality.* When *Sauls* servants had reported to him what answer *David* made them, *Tell him* (said he) *that I value not Goods or Presents, for that were to expose my Daughter to sale, and not to match her with an Husband. I seek a Son-in-law that hath Valor, and that is adorned with all Virtue, such as is manifest and apparent in thee: and my desire is, that for the dowry of my Daughter, thou give me neither gold nor silver, nor any other wealth out of thy Fathers house; but that thou make War upon the* Philistines, *and six hundred of their heads, shall be the most acceptable dower thou canst present me with. My Daughter also desires, above all the dowers, to be married to a Man that is so ennobled and famous for the overthrow of the*

D *Enemies of her Father and her Countrey.*

When these words were reported to *David*, he was very joyful, thinking that *Saul* acted sincerely concerning his alliance: and without delay, or taking counsel or deliberation, whether the thing were easie or impossible for him to execute, he incontinently departed with his company to find out the Enemy, and execute the condition upon which the marriage was promised him; God assisted *David* in this occasion, as in all others. And after he had slain a great number of them, and cut off six hundred of their Heads, he returned, and presented them to the King; and in consideration thereof, desired the performance of his promise.

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Ver. 17, and 26. Sauls daughter in love with *David.*

Saul subtilly objecteth *David* to slaughter, under a colourable condition of slaughtering the *Philistines.*

Ver. 27, &c. Saul, under covenant of 600 *Philistines* heads, promiseth *David* his daughter.

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CHAP. XII.

Saul *admiring* David's *fortitude, giveth him his Daughter to Wife.*

1 *Sam.* 18. 27, &c. *Saul* marrieth *Michol* to *David. Hedio & Ruffinus*, cap. 12.

BUT *Saul*, that could not flie from his promise, (because it would be a great dishonour to him to fail of his word, and to have promised his Daughter under colour, either to murther him, or to put him upon the excution of things that were impossible) deliver'd his Daughter *Michol* unto him. Nevertheless he chang'd not his purpose. For perceiving that *David* was gracious in Gods sight, and in good reputation among the People, he was afraid of him: and being unable to conceal his fear of being deprived of two things of such consequence, as his Kingdom and Life, he resolved to kill *David*; giving Commission to his Son *Jonathan*, and divers other of his Servants, to execute the same. But *Jonathan* amazed to see this change in his Father, who, in stead of the good liking he had of *David* in times past, sought to injure him, not in any slight sort, but by taking away his life: and on the other side, being singularly affected towards him, and respecting his virtue, he communicated the secret intention of his Father to him, counselling him to have a care of himself, and to fly the next morning; in the mean while he would go and salute his Father, and as soon as occasion presented it self, he would confer with him, to know the cause of his displeasure against him, to the intent he might pacifie the same; conceiving it a matter unreasonable, that he should be deprived of life, who had so well deserv'd of all the people, and who, in particular, was his intimate Friend; and in respect of his former merits, if guilty of some offence, deserved pardon. I will tell thee afterwards (*said he*) what my Fathers resolution is. *David* gave credit to his wholesom counsel, and retired from the presence of the King.

Jonathan loves *David*, and sheweth him his fathers determination, and counselleth him to have care of his safety, and stand on his guard.

CHAP. XIII.

How the King practised to murther David.

1 *Sam.* 19. 3, ad 6. *Jonathan* reckoneth up unto his father the good deserts of *David*, praying him to pacifie his displeasure conceived against him.

THE next morning *Jonathan* came to *Saul*, and finding him well disposed, began to speak to him to this effect, concerning *David*: *Of what fault*, (*O Father*) *either great or small, have you found* David *guilty, that you have commanded him to be put to death? A Man that hath done you such signal service; that hath reveng'd you upon the* Philistines, *abated their Pride, and advanc'd the Honour of the People of the* Hebrews, *and hath delivered them from that disgrace and contempt under which they have layen for the space of Forty years, being the onely person that dared to oppose himself against the proud defiances of that Gyant, whom he so gloriously overcame; and who since that time hath brought as many of the* Philistines *heads as were demanded of him, in recompence whereof he hath taken my sister to Wife. Be pleas'd to consider that his death would be a great grief to us, not only upon account of his virtue, but also of his alliance with us; and that by his death, your daughter will have the affliction to see her self a Widow, as soon as she is a Wife. Weigh these things, and pacifie your displeasure, and do no wrong to such a Man, who hath been the Author of so good and great service, as is the conservation of your person at such time as you were possessed and tormented with evil spirits, and the revenging you of your Enemies. For it is a thing unworthy either your Majesty, or the name of a Man, to forget good deserts.* With these words was *Saul* pacified, so that he swore to his Son he would do no hurt to *David*: for his just persuasions and arguments were stronger, than the choler and fear of the King. *Jonathan* sent to seek out *David*, and told him these good tydings from his Father, and brought him to him; and *David* continu'd to serve him as formerly.

Ver. 7. *Jonathan* certifieth *David* how he hath pacified his father.

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CHAP. XIV.

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How hardly David *escaped the ambushes that were often laid for him by the King; yet having him twice at advantage and in his power, would not murther him.*

ABout the same time, the *Philistines* again led forth their Army against the *Hebrews*, and *Saul* sent *David* against them accompanied with his forces; who encountring them, slew a great number of them, and returned to the King with a great Victory. But *Saul* entertained him not, as he hoped, and as the happy exploit atchieved by him merited; but he envied his good actions and honourable deserts, as if *Davids* happy B success had been *Sauls* disadvantage and prejudice. But when the evil spirit returned to vex him, he lodged him in his own chamber, and having at that time a javelin in his hand, he commanded him to play on his Harp, and to Sing Hymns. Now whilest *David* obeyed his command, *Saul* stretching out his arm, threw his Dart at him: but *David* foreseeing it, avoided the stroke, and fled to his own house, where he stayed all the rest of the day. When night was come, the King sent certain of his Servants to watch his house lest he should escape, to the end that the next day, being brought forth to judgment, he might be condemned and put to death. But *Michol*, *Davids* Wife, and *Sauls* Daughter, having intelligence of her Fathers intention, went to her Husband, told him in how great peril he was, being desirous to save his life, with the hazard of her C own. *Beware* (said she) *lest the Sun at his rising find thee in this place; for if it do, I shall never more see thee. Fly therefore whilest night offereth thee opportunity, which I pray to God to lengthen for thy sake: for be assured, that if thou be surprized in this place, my Father will make thee die a miserable death.* This said, she let him down by a window, and so saved him; and soon after, she prepared his bed as if he lay sick therein, and under the covering she laid the Liver of a new slaughtred Kid; and when her Father sent the next morning to apprehend *David*, she answered that he had been sick all the night long: and opening the Curtains, she gave them to understand that *David* was laid therein, the Coverlet being moved by the Liver which was hot and yet stirred, made them believe that the Liver that lay there was *David*, who panted and breathed very D hardly. Which being signified unto *Saul*, he commanded that he should be brought to him in that estate wherein he was, because he resolved to put him to death. But when *Sauls* messengers returned thither, and opened the bed, they perceived *Michols* subtilty, and went and certified the King thereof: who reproved her very sharply, for that she had saved his Enemy, and deceived her Father. But she excused her self with words full of good appearance, saying that *David* had threatned to kill her; and through fear of death, she was induced to save him. For which cause she ought to be pardoned, since by constraint, and not of set purpose, she had furthered his escape. *For* (said she) *I think that you seek not so greedily after the death of your Enemy, as to prefer the same before the safety and security of your Daughter.* Upon these reasons *Saul* pardoned his Daughter.

E *David* delivered from this peril, went to the Prophet *Samuel* at *Ramath*, and told him what ambushes the King had laid for him, and how hardly he had escaped death by the stroke of his javelin; whereas in all things that concerned *Saul*, he had always shewed himself obedient: having served him advantageously in war upon his Enemies, and by Gods assistance been fortunate in all things; which was the cause that *Saul* was so displeased with him. The Prophet informed of *Sauls* injustice, departed from *Ramath*, and led *David* to a certain place called *Galbaath*, where he remained with him. But as soon as *Saul* was informed that *David* was retired, and accompanied with the Prophet, he sent out certain Soldiers to lay hands on him, and bring him to him. They re-paring to *Samuel*, and finding the congregation of the Prophets were seized with the F Spirit of God, and began to prophesie. Which when *Saul* understood, he sent out others, with the like order, and they had the like extasie. For which cause he sent out others and seeing the third company prophesie likewise, he was in the end so enraged, that he went thither in his own person. And when he drew near the place, *Samuel* before he saw him, made him prophesie also; so that he was transported out of himself, and having despoiled himself of his rayment, he remained naked all day and night in the presence of *Samuel* and *David*. *David* departed from thence, and went to *Jonathan*, to whom he complained of those ambushes which his Father had laid to intrap him, telling him, that notwithstanding he had never committed any fault against his Father, he earnestly pursued him to put G him to death. *Jonathan* persuaded him not to suspect these things rashly, nor to be over-credulous to those reports which perhaps might be brought to him, but trust him only, who was assured that his Father intended no evil against him: For if he had, he would have told him, being never wont to act any thing without his counsel. But *David* sware unto

v. 8, 9. *David* hath a great victory against the *Philistines*.

v. 9, 10. *Saul* darteth his javelin at *David*.

v. 14. *Michol* persuadeth the Kings servants that *David* is sick.

Michol excuseth her self for delivering *David*.

v. 18. *David* expresseth to *Samuel* how the King was affected towards him.

v. 19, 20, 21. *Saul* sent armed Souldiers to apprehend *David*, who began to prophesie, and he himself likewise coming thither prophesieth.

1 *Sam.* 20. *v.* 1; *ad* 4.

David complaineth unto *Jonathan* of his Fathers injuries.

Jonathan excuseth his Father.

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unto him that it was so, and conjured him not to doubt of it, but rather to consider how to procure his security, than by contemning his words, expect till his death ascertained him of the truth thereof. He added that his Father did not communicate his counsels with him, because he was assured of the love and friendship that was between them. *Jonathan*, persuaded by *Davids* reasons, asked him what he desired at his hands, or wherein he might shew him friendship? *David* said unto him I know that thou wilt further me, in what thou mayst, and refuse me in nothing. Now to morrow is the first day of the month, in which I was accustomed to dine at the Kings Table; if thou thinkest good, I will depart out of the City into the field where I will lie hid. And if he ask for me, thou shalt say, I am gone into the Countrey of *Bethlehem*, where my Tribe solemnizeth a feast; and thou shalt certifie him also that thou hast given me leave. And if he say God speed him, which is an ordinary wish that friends use to such as go a journey, know that he hath no hidden rancour, nor secret malice conceived against me; but if he answer otherwise, it shall be an assured testimony that he plotteth some mischief against me: and this shalt thou ascertain me of, as both becometh my present calamity, and our mutual friendship, which by vowed oath, thou being my Lord, hast plighted to me, who am thy Servant: And if thou think me unworthy of this favour, and injurious towards thy Father, without expecting the sentence of his justice, kill me now at this present with thine own Sword. These last words so pierced *Jonathans* heart, that he promised him to accomplish his request and certifie him if he any ways could perceive that his Father was ill affected towards him; and to the intent he might the better be believed, he caused him to walk forth with him into the open air, and there sware to him that he would not omit any thing that might tend to his preservation. For (said he) that God that seeth and governeth all things in this universe, and who, before I speak knoweth my mind; he, I say, shall bear witness of that accord which shall be between thee and me, that I will not cease to sound my Father, till I know his intention concerning thee; and as soon as I understand the same, I will not conceal it from thee, but give thee notice thereof, be it good or evil. The same God knoweth how incessantly I beseech him to be assistant to thee, as also he is at this present: and that he never abandon thee, but make thee Lord over thine Enemies, yea, though it were my Father, or my self. Only remember me in this point, that after my death (If I chance to die before thee) thou take care of my children, and be as favorable towards them, as I am affectionate to thee at this present. After he had sworn this oath, he dismissed *David*; willing him to conceal himself in a certain place of the Plain, where people ordinarily exercised themselves: For that as soon as he understood his Fathers mind, he would return thither with his Page; and if (saith he) having shot three shafts at the mark, I command my Page to fetch them back again to me, know that thou art to expect no evil from my Father: but if I do not, think thou that my Father is incensed and ill affected towards thee; yet howsoever it be, I will do my best, that nothing shall befall thee otherwise than we expect and wish. Be thou therefore mindful of these things when thou shalt obtain thy happy days, and be favorable to my children. *David* being confirmed by *Jonathans* promises, retired to the appointed place. The next day after, which was the solemnity of the new-Moon after the King had purified himself according to the custom, he sat down to take his repast: and as his Son *Jonathan* was set on his right side, and *Abner* the General of his Army on the left, *Saul* perceived *Davids* place void, and spake not a word, supposing that he was absent from that company, by reason he was not purified since he had the company of his Wife: but seeing that on the second day of the new-Moon he was absent likewise, he asked his Son *Jonathan*, why *David* was not present at the feast those two days? He answered him, that he was gone into his countrey, (according as it had been concluded between them) where his own Tribe celebrated a feast, and that he had given him leave to assist at the same. Further (said he) he invited me to the feast, and if it stand with your pleasure, I will go thither, for you know how entirely I love the man. At this time *Jonathan* knew the displeasure his Father had conceived against *David*, and perceived most apparently how heinously he was affected: for *Saul* could not conceal his choler, but began to rail upon his Son, calling him Rebel and Enemy, and companion and confederate with *David*; and telling him, that he shewed reverence neither to him, nor to his Mother, since he was so minded: and that he could not believe, that as long as *David* lived, their Royal estate could be safe: he commanded him therefore to bring him before him, to the end that he might do justice upon him. *Jonathan* replied, What evil hath *David* committed, for which he should be punished? Hereupon *Saul* not only expressed his choler in words and reproaches, but took a javelin, to kill his Son; and had certainly slain him, had he not been restrained by his friends. Thus *Jonathan* clearly discovered the hatred of *Saul*

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v. 5. *ad* 11. *David* desired *Jonathan* to sound his Father how he was affected towards him.

v. 16, 17, 18, 19. *Jonathan* confirmeth his friendship towards *David* with an oath.

v. 20. *ad* 24. *Jonathan* giveth *David* certain signs whereby he should know whether his Father were displeased with him.

v. 25. *ad* 30: *Saul* questioneth about *Davids* absence. *Jonathan* by his answer, essayeth to know his Fathers mind.

v. 30. *Saul* discovereth his heinous hate against *David*.

v. 28, 29. *Jonathan* excusing *David* to his Father, is almost slain with a javelin by him.

A to *David*, and how ardently he ſought his ruine, ſince his friendſhip to him had like to have coſt him his own life. Then did *Jonathan* withdraw himſelf from the Banquet without eating, ſeeing with how little profit he had pleaded: and ſeeing that *David* was adjudged to die, he paſſed all the night without ſleep; and about day-break he departed out of the City, to the appointed field, making ſhew that he walked out to take his exerciſe; but indeed it was to diſcover to his friend the intent which his Father had, according as it was covenanted between them. After *Jonathan* had done that which he promiſed, and ſent back his Page into the City, he came to *David*, both to ſee and ſpeak with him in private. *David*, as ſoon as he ſaw him, caſt himſelf at his feet, calling him the preſerver of his life. But *Jonathan* lifted him up from the earth, B and both of them embracing one another, and intermixing their mutual Kiſſes for a long time, lamenting their misfortune with tears, and this their ſeparation, which was no leſs grievous unto them, than death it ſelf. Finally, ſince there was no Remedy, exhorting one another to have in perpetual remembrance their Faith and Friendſhip, they departed the one from the other.

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v. 33, 34. *Jonathan* flyeth from the banquet.

v. 35, 36. *Jonathan* and *David* meet in the field.

Hedio & Ruffinus, chap. 13. *v.* 41, 42, 43.

David flying from the Perſecution of *Saul*, retired to the City of *Nob*, to *Abimelech* the Prieſt: who wondred to ſee him come alone to him, without either Friend or Servant, and deſired to know the cauſe why he thus wandred without any attendance. *David* told him, that the King had ſent him about ſome ſecret order, which might not be communicated to him, although he were deſirous to know it: and as touching my Servants, C (ſaid he) I have commanded them to attend me at a place appointed. He further deſired him, that he would give him ſuch things as were neceſſary for his Journey; and ſome Arms, either Sword or Javelin. Now in this place was preſent one of *Sauls* Servants, called *Doeg*, a *Syrian* by Nation, and the Maſter of the Kings Mules. The Prieſt anſwered him, that he had no Arms by him, except *Goliaths* Sword which he himſelf had hanged in the Tabernacle, and dedicated to God at ſuch time as he ſlew the *Philiſtine*. *David* having gotten it, fled out of the Countrey of the *Hebrews*, and went to *Gath*, a Countrey of the *Philiſtines*, where *Achis* was King. There being known by the Kings Servants, he was diſcovered to be that *David*, that had ſlain ſo many thouſand *Philiſtines*. *David* fearing to be put to death by him, and to fall into the ſame danger which he had eſcaped D by flying from *Saul*, counterfeited himſelf mad, ſo that he let the ſpittle iſſue out of his mouth; and he counterfeited in all things ſo cunningly, that he made the King of *Gath* believe that he was frantick. Whereupon the King was angry with his Servants, that they had brought him a mad-man, and commanded them forthwith to drive him out of his Countrey. Having in this ſort eſcaped out of the Countrey of *Gath*, he went to the Tribe of *Judah*, where hiding himſelf in the Cave of *Adullam*, he ſent to his Brothers to let them underſtand that he was there. They came to him with all their Relations, and divers others, that either were in need, or ſtood in fear of *Saul*, reſorted unto him, offering to perform whatſoever he ſhould command them; and they amounted in all to the number of four hundred. *David* therefore being thus aſſured, by the ſuccours and forces that came to him, diſlodged from thence, and went to the King of the E *Moabites*, beſeeching him, that he, and thoſe that accompanied him, might remain in that Countrey, till ſuch time as he underſtood what would be the iſſue of his affairs. The King vouchſafed him this favour, and treated them very well all the time they were in his Countrey. *David* went not out of it till he received Inſtructions from the Prophet *Samuel* to abandon the Deſart, and return to the Tribe of *Judah*; which he obeyed, and coming to the City of *Saron*, made his abode there. But when *Saul* underſtood that *David* had been ſeen with a number of men, he fell into an extraordinary fear and trouble of mind; for knowing both the conduct and courage of the man, he thought that he would attempt no Action that was not great, and ſuch as might endanger his King- F dom. For which cauſe, aſſembling his Friends and Captains, and thoſe of his own Tribe in *Gaba* (where he kept his Royal Court, and which ſtands upon a little Hill called *Arvon*) and accompanied with his Guards, and the Officers of his houſe, he ſpake to them from his throne, after this manner; *I cannot believe that you have forgotten the benefits wherewith I have enriched you, and the honours to which I have advanced you: But I would know of you, whether you hope or expect greater from the Son of* Jeſſe *? for I am not ignorant of the Affection which you bear him, and that my own Son hath inſpired the ſame into you. I know that* Jonathan *and he are united without my conſent in a very ſtrict alliance; that they have confirmed the ſame by oath, and that* Jonathan *aſſiſts* David *againſt me with all his power. Tet are none of you concerned at theſe things; but in great quiet you expect what will be the event of them.*

v. 3, 4. *David* repairing to the *Moabites*, committeth his Father and Mother to his protection.

David cometh to *Saron*.

Saul feareth *David*.

v. 7, 8. *Sauls* Oration to his Captains, friends, and eſtates, againſt *David*.

When the King had ſpoken thus, and none of the Aſſiſtants anſwered a word, *Doeg* G the *Syrian*, Maſter of the Kings Mules, roſe up and ſaid, That he had ſeen *David* in the City of *Nob*, whither he went to the High Prieſt *Abimelech*, to aſk counſel of him touching his

C. 21. *v.* 1, 2, *ad* 6. *David* cometh to *Nabm* or *Nob*, to *Abimelech* the High Prieſt.

v. 7, 8, 9, 10. *David* receiving *Goliaths* ſword, flieth to *Gath*, to *Achis* King of the *Philiſtines*.

v. 11, 12, 13. *David* counterfeits madneſs, to eſcape the fury of *Achis*.

1 *Sam.* 22. *v.* 1, 2.

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his affairs; and that he had received from him such things as were needful to his journey, and *Goliahs* Sword; and how he was safely conducted towards the place whither he pretended to go. Hereupon *Saul* sent for the High Priest and all his Kindred, and spake thus unto them, *What wrong or displeasure have I done thee, that thou hast entertained the Son of* Jesse, *and given him Victuals and Arms; to him, I say, that seeketh but the means to possess himself of my Kingdom? what answer hast thou made him touching those demands he propounded to thee, concerning his future fortunes? canst thou be ignorant that he fled from me, and what hatred he bears against both me and my family?* The High Priest denied none of these things, but freely confessed that had delivered him such things as were reported, but not with an intent to gratifie *David*, but the King: for *I entertained him* (said he) *not as your Enemy, but as your faithful Servant, and one of the principal Officers of your Army; and which is more, as your Son-in-law. For who would have thought, that one dignified with so much honour by you, should be your Enemy? nay rather, who would not esteem him for your favourite and neerest friend? And whereas he asked counsel of me touching Gods will, this is not the first time I have answered him, but I have formerly done it often. And when he said he was sent by you about some speedy and secret business, if I should have refused him those supplies which he required at my hands, I might have been judged to have done an injury to your Majesty. Wherefore you ought not to think evil of me; or that if* David *at this time hath some ill design against you, that by reason of the courtesie I have shewed him, I either favour him or maintain him to your prejudice.* Notwithstanding all these just allegations, *Saul* could not be induced to believe him: but imagined that it was fear that made *Abimelech* speak in this manner, so that he commanded certain armed men that were about him, to put both him and all his family to the sword. But when they excused themselves because it was no less than Sacrilege to violate, by violent death, such persons as were consecrated unto God: *Saul* commanded *Doeg* the *Syrian* to commit the slaughter, who accordingly, with certain other sacrilegious and impious men, murthered *Abimelech* and all his Race, who were in number three hundred thirty and five. He further sent to *Nob* the City of the Priests, and put all of them to the sword, sparing neither woman nor child, and consumed the whole City with fire; only one Son of *Abimelech* escaped, who was called *Abiathar*. All which came to pass, according as God had foretold to the High Priest *Eli*, that, by reason of the Transgression of his two Sons, his posterity should be extinguished.

v. 9. *Doeg* telleth *Saul* how he saw *David* in *Nob* with *Abimelech.*

v. 10, 11, 12, 13. *Saul* reproveth *Abimelech* for furnishing *David* with Victuals and Arms.

v. 14. *Abimelechs* Apology to *Sauls* accusation of Treason.

v. 15, 16, 17. The unjust slaughter of *Abimelech*, with his whole Family.

Nob the City of the Priests is burnt, and all the inhabitants slain.

Sup. li. 5. ca. 11.

1 King. 2, & 3.

This cruel and detestable act perpetrated by King Saul *in shedding the blood of all the sacerdotal Race, without either compassion of Infants, or reverence of old age, and his destroying of that City, which God had chosen to be the residence of the Priests and Prophets) manifestly shews how far the pravity of the mind of man may proceed. For so long as men are low, and limited by a private estate, because they neither dare nor can give scope to their wicked inclinations, they seem good and just, and make shew of great love of justice, and of a sense of pity, and are perswaded that God is present in all our Actions, and discerneth all our cogitations. But no sooner do they attain to Power and Empire, but they lay aside their former fair semblances, they take upon them as it were a new part, and another personage, becoming audacious and insolent, and contemners both of Divine and Humane Laws. And though the height of their station exposing even their least actions to the view of all the World, ought to make them comport themselves irreprehensibly; yet as if they thought that God shut his eyes, or feared them, they will needs have him approve, and men account just all that their Fear, Hatred or Imprudence suggests to them, without troubling themselves what will be the issue. So that after having rewarded great services with great honours, they are not contented to deprive those that had so justly merited them, upon false reports and calumnies, but they also take away their lives not considering how deservedly they oppress, but only giving credit without proof to rash and scandalous detractions, executing and satiating their rage, not on those they ought to punish, but on those that may most easily be destroyed.* A manifest example whereof appears in *Saul* the Son of *Cis*, who after the Government of the Nobility and that of the Judges, having been established the first King of the *Hebrews*, slew three hundred Priests and Prophets, only for that he suspected *Abimelech*; and after he had slain them, destroyed their City with fire; and as much as in him lay, deprived the High Temple of God, of Priests, sacred Ministers; and after so hideous a slaughter, neither spared their Country nor any of their off-spring. But *Abiathar*, *Abimelechs* Son, who only escaped of all his family, flying to *David*, declared to him both the overthrow of his family, and the death of his Father. *David* answered him, *That he expected no less than that which hapned at such time as* he *espied* Doeg *there, who, as his mind gave him, would not fail to calumniate* Abimelech *to* Saul: *yet he was extreamly sorrowful for the misfortune that hapned to his friend by his means, and therefore prayed him to remain with him, because he could not be concealed or secured in any place better than with himself.*

v. 18, 19. A manifest exemplification of that Proverb, *Honours change manners.*

Note diligently.

v. 20, 21. *Abiathar* escaping from *Sauls* hands, relieth *David* of the slaughter of *Abimelech* his Father, and of the Priests.

About

A About the same time, *David* understanding that the *Philistines* made an inroad into the Countrey of *Ceila*, and wasted the same, he determined to assault them, if after the Prophet had asked counsel of God, he should be by the Oracle animated to it: which accordingly falling out, he sallied out, accompanied by his friends, and set upon the *Philistines*, and made a great slaughter of them, and recovered a very rich prey, and gave safeguard to the *Ceilans*, till they had safely gathered in and housed all their Corn and Fruit. The rumour of this his exploit was presently brought to *Saul*: for this great action was not shut up within the limits of the place where it was performed, but the renown thereof was dispersed every where, and both the Action and the Author thereof were highly commended. *Saul* was very joyful to hear that *David* was in *Ceila*, B imagining that God had delivered him into his hands, by leading him to shut up himself in a City inclosed with Walls, Gates, and Barrs; whereupon he suddenly gave commandment to his Soldiers to march against *Ceila*, and besiege the same, and not to raise the Siege till *David* were either taken or slain.

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David defendeth *Ceila* against the incursions of th *Philistines.* 1 *Sam.* 23. 1, 2, 3, *ad* 7.

v. 7, 8. *Saul* seeketh besiege *David* in *Cilla.*

But *David* having intelligence hereof, and advertised by God, that if he stayed among the *Ceilans*, they would deliver him into the hands of *Saul*, took with him his four hundred men, and withdrew himself from the City into the Desart, and encamped on a hill called *Engaddi*. Whereof the King being advertised, forbore to send out an Army against him. From thence *David* departed into the Territories of *Ziph*, where *Jonathan*, *Saul*'s Son, met him, and after embraces, exhorted him to be of good courage C and to conceive assured hope of future good fortune, and not to give place to his present miseries, because he should one day obtain the Kingdom, and have the whole State of the *Hebrews* subject to him; but that such things were not wont to happen, till after suffering great Travels: and after they had once more renewed the oath of mutual Amity and Faith between them, for all the time of their lives, calling God to witness with imprecations against him, that should fail therein; *Jonathan* left *David* somewhat eased in heart, and disburthened of his fear; and returned to his own home. But the *Ziphians* to gratifie *Saul* told him, that *David* was amongst them, and promised to deliver him prisoner into his hands, if so be he would come out against him: for if he would seize all the straights of the Countrey, it should be impossible for him to flie into D any other place. The King praised their fidelity, and promised them to requite it, and to remunerate them shortly for this their good affection; and withal sent out certain men to seek out *David*, and to break over the Forest, promising them that shortly he would follow after them. Thus did the Governours and Princes of the *Ziphians* offer themselves to the King to search out and apprehend him, expressing their affection therein, not only in outward shew, but also with their whole power, labouring what they might, that surprising him, they might deliver him into the King's hands. But their unjust desire had as unfortunate success; (wicked people as they were) who being to incur no peril by concealing him from pursuit, promised to betray him into the King's hands, through adulation and avarice, a man that was both virtuous, and wrongfully perse- E cuted to death by his Enemies. For *David* being informed of their malice, and of the King's approach, quitted those narrow straights wherein he then encamped and escaped to a certain Rock situate in the Desart of *Simon*. *Saul* continued to pursue him; and knowing by the way that he had overcome the straights, he came to the other side of the Rock, where *David* had surely been taken, had not the King been revoked by tidings, which assured him that the *Philistines* had forcibly entred and spoiled his Kingdom. For he thought it more convenient to revenge himself on those his publick and open Enemies, and to give succour to his Countrey and People, being ready to be spoiled and wasted; than out of desire to lay hands on a private Enemy, to betray both his Countrey and Subjects to their Swords: and thus was *David* saved beyond all expectation, and F he retired himself to the straights of *Engaddi*. But after *Saul* had repelled the *Philistines*, certain news was brought him that *David* was in the straights of *Engaddi*: whereupon, presently taking with him three thousand of the choicest men in all his Army, he led them speedily to the forenamed place, and being not far from thence, he perceived near the high way a deep and large Cave, where *David* with his four hundred men were hid, and he descended alone into the Cave to disburthen the necessities of nature. This was presently discovered by one of *David*'s followers, who told him, that God had presented him a fit opportunity to revenge him on his Enemy, and counselled him to cut off *Saul*'s head, and to discharge himself thereby of further trouble. But *David* arising and finding him out, only cut off the lap of the vesture wherewith *Saul* was attired, and presently G thereupon repented himself, saying, *that it were a wicked deed in him to kill his Lord, whom God by Election had raised to the estate of Majesty and Empire.* For (said he) *although he be unjust toward me, yet ought I not to be injurious towards him who is my Lord.*

v. 9.10,11,12. *David* admonished by God flieth from his danger.

v. 13, 14. *David* came with his Army to *Carna* or *Ziphia*, where *Jonathan* cometh unto him, comforteth him, and renewed his covenant.

v. 19. The *Ziphians* certifie *Saul* of *David*'s abode in their Countrey.

v. 26. *David* hearing of the Kings coming, flieth to save himself.

v. 27, 28. *Saul* pursueth *David*, and having circumvented him, had taken him, had not he received news that revoked him.

1 *Sam.* 24. 5. *David* cut off the lap of *Saul*'s Garment.

But

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But when *Saul* was gone out of the Cave, *David* followed him, and cryed with a loud voice, beseeching *Saul* to give him audience. *Saul* turning back to him, *David* cast himself prostrate at his feet according to the custome, and spake after this manner; *How unworthy is it for thee, O King, that opening thy ears to scandalous backbiters, and giving trust and credit to vain and loose men, thou suspectest thy most faithful friends, whom thou rather oughtest to judge by their sincere and upright actions? for words may be either false or true, but the mind can be discovered by no more apparent arguments than by mens actions: as at this present thou mayest judge, whether thou hast rashly believed them, that make me guilty before thy Majesty, of that crime that was never yet so much as in my thought, and who have so much exasperated thee against me, that day and night thou thinkest on nothing more than my destruction? Seest thou not now how vain thy opinion is, whereby they persuade thee, that I am an Enemy of thy house, and earnestly desirous of thy death? Or with, what eyes thinkest thou doth God behold thy cruelty, who seekest the death of him, who having an opportunity offered him to be revenged on thee, spareth thy life; whose life were it in thy hands, were assuredly lost? For as easily might I have cut off thy head as this lap of thy garment (and therewithal, in confirmation of his words, he shewed it him) yet did I forbear this just revenge. But God shall bear witness hereof, and shall condemn him of us two that shall be found the most culpable.* *Saul* amazed to see how strangely his life had been preserved, and to consider the virtue and generosity of *David*, began to weep, and *David* wept also: but *Saul* said that he had greater cause to lament than he. For, said he, by thy means have I received many benefits, and thou at my hands hast been repayed with infinite injuries. This day hast thou testified that thou retainest the ancient justice of our ancestors, who instead of taking away the lives of their Enemies when they found them at advantage, accounted it glorious to spare them. Now I no longer doubt that God hath reserved the Kingdom for thee, and that the Empire of all the *Hebrews* attendeth thee. Assure thou me therefore by an oath, that thou wilt not exterminate my Race, or remember those injuries that I have done unto thee, but that sparing my posterity, thou wilt keep them under thy protection. *David* sware to him according as he had required, and suffered him to return into his Realm, and both he and his companies retired themselves to the straights of *Maspha*. About the same time died *Samuel* the Prophet, a man who for his merit was in great estimation amongst the *Hebrews*; the testimony of whose virtue, and the peoples observance towards him, was expressed in this, that they celebrated his funeral, with great pomp: and when they had performed his rites, they buried him in *Ramah* his Countrey, and lamented his death many days, not only as a common loss, but as if each one of them had in particular been allied to him. For he was a man naturally framed to all Justice and Goodness, and for these his virtues most acceptable to God. He governed the people after the death of *Eli* the High Priest, first in his own person, for the space of twelve years, and afterwards during the Reign of *Saul* eighteen years. But in those places where *David* at that time remained, there was a certain *Ziphian* in a Town *called* Emma, *a man very rich, and owner of much Cattel*, named *Nabal*, for he had a Troop of three thousand Sheep, and a Herd of a thousand Goats. *David* forbid his people to meddle with any of his goods for any necessity, or pretext whatsoever, because that to violate and take another mans goods, was a wicked thing, and contrary to Gods commandment. He instructed them in this sort, imagining with himself, that he gratified a good man, and such an one as deserved to be in like sort favoured: but *Nabal* was a rude and churlish person and very mischievous; yet had he a Wife that was good, wise and fair.

To this *Nabal* did *David* send ten of his Servants about the time of his Sheep-shearing, both to salute him, and to wish him all sort of prosperity for many years, and also to desire him, that he would impart to him something for the sustenance of his company, since his Shepherds could inform him, that having long remained in the desart, they had been so far from doing his flocks any harm, that they had rather seemed their Shepherds and keepers. He added, that whatsoever courtesie he should shew to *David*, he should bestow it on a mindful and thankful personage. Thus spake the Messengers to *Nabal*: but he answered them very discourteously, and rudely, demanding of them what that *David* was? and being informed that he was the Son of *Jesse*: what (said he) a fugitive, who hides himself, for fear of falling into his Masters hands, is become audacious and imperious?

David was grievously displeased at these words, and commanded four hundred of his men to take their Weapons and follow him, and two hundred to keep the Baggage (for at that time he had six hundred) and in this equipage he marched forward against *Nabal*, swearing that, that very night he would utterly exterminate and root out all his Race, and destroy his riches. Neither was he only displeased that *Nabal* was ingrateful towards

David upbraideth *Saul* for his subtilities to seek his death who was innocent.

v. 10, *ad* 17. *Saul* acknowledgeth his malice, and *David's* innocency, and requesteth him that when he hath obtained the Kingdom, he would be favourable to his Family.

Samuels death and burial. 1 *Sam.* 25. 1.

Nabals flocks saved by *David*, *v.* 6.

v. 7, *ad* 12. *Davids* Embassage to *Nabal* to require relief; and his churlish answer.

v. 13. *ad.* 17. *David* sallieth out against *Nabal* with 400 armed men.

towards them, without respect of that humanity which they had shewed towards him and his: but also, that without any cause of injury offered, he had injured and outraged him in words. *The year of the World, 2889. before Christ's Nativity, 1075.*

In the mean while, certain Shepherds that tended *Nabal's* Cattel, told their Mistress, that *David* having sent to her Husband to desire some small courtesie, had not only obtained nothing, but also received insupportable injuries, whereas till that day, he had suffered his flocks to be untouched: telling her, that that insolency of their Lord, might breed them all much mischief. Which when *Abigail* heard, (for so was the Woman called) she loaded divers Asses with all sorts of Presents, (without giving any notice to her Husband, who was so drunk, that he was insensible) and went towards *David*; *A ver. 18, ad 25. Abigail, Nabal's* Wife, appeaseth *David* with Presents.

who, as he descended the straights of the Mountain, marching towards *Nabal*, accompanied with 400 Men, met her. As soon as *Abigail* perceived him, she leaped from her Horse, and falling on her face, prostrated her self before him, beseeching him to pass by *Nabals* words, knowing that *Nabals* nature was answerable to his name; for in the *Hebrew* Tongue, *Nabal* signifieth *Folly*: she excused her self likewise, saying, *That she saw none of them that were sent to her Husband. For which cause,* (said she) *I beseech thee to pardon us, and to consider what cause thou hast to give God thanks, that by my means he hath hindered thee from polluting thy hands in innocent blood: for if thou remain pure and innocent from bloodshed, thou wilt engage him to punish thy enemies, and to bring upon their heads that destruction which was ready to fall upon that of* Nabal. *I confess that thy anger against him is just, but be pleas'd to moderate it for my sake, who have no share in his fault; since Goodness and Clemency are virtues worthy of a Man whom God designs one day for a Kingdom, accept of these small Presents which I offer thee.* *David* accepting her Presents, gave her an answer after this manner: *Woman,* said he, *God of his goodness hath this day brought thee hither, otherwise thou hadst not liv'd, or seen the next morning. For I have sworn, that this night I would overthrow thy house, and leave none alive of that ungrateful Man's family, who hath so contumeliously abused both me and mine: but now God hath put thee in mind wisely to prevent and pacifie my wrath.* *Ver. 35. Nabal* signifieth *a Fool.*

As for Nabal, *although at this present he be exempted by thy means from punishment, yet shall he not escape, but he shall perish some other way.* This said, he dismissed *Abigail*: who *Ver. 36, 37, 38. David's* Prophecy of *Nabal.*

returning to her house, and finding her Husband amidst his Companions, laden with Wine, told him nothing at that time of that which had hapned: but the next day, recounting to him what was pass'd, he was so much terrified by the greatness of the danger, that he dyed within ten days. Which when *David* understood, he said that he was deservedly punished by God, because his own wickedness was the cause of his punishment, giving thanks unto God, that he had not dipped his hands in blood: and by this example he learnt, that no wicked Man can escape Gods judgment; and that humane affairs depend not on Chance, as if neglected by God, but that the good are rewarded, and the wicked punished, according to their wickedness. He afterwards sent Messengers to *Nabals* Wife, and caused her to come unto him, to the intent he might marry her. She answered the Messengers, That she thought her self unworthy to lie at his feet; notwithstanding, she repaired to him with a good equipage, and was married to *David*, having obtained that degree of honour by her modesty and beauty. Now *David* had a Wife before named *Ahinoam*, whom he had married out of the City of *Abesar*. *Ver. 38, 39. Nabal* conceiveth so much sorrow and fear for his immodesty against *David*, that he dieth Apoplectick. An example of Gods Providence, that no sin can escape unpunished.

As touching *Michol* the Daughter of *Saul*, and other-whiles his Wife, *Saul* gave her to Wife at *Lissa*, to the Son of *Phalti* of the City of *Gethla*. After this, certain *Ziphians* coming to *Saul*, told him, that *David* was returned again into their Countrey, and that if it pleased him to assist them, they might easily apprehend him. Whereupon *Saul* took the Field with 3000 Men, and being surprized by Night, he encamped in a certain place called *Siceleg*. *V. 39. ad finem. David* marrieth *Abigail, Nabals* Wife. *Saul* marrieth his daughter *Michol* to another husband. *1 Sam. 26. v. 1, ad 9.*

When *David* was certified that *Saul* was come forth against him, he sent out certain Spies, to whom he gave charge to bring him intelligence into what place at that time *Saul* was retired, who ascertained him that he was at *Siceleg*; he watched all that Night, without the knowledge of any of his Followers, and went into *Sauls* Camp, attended only by *Abisai* his Sister, *Servia's* Son, and *Abimelech* the *Hittite*. The *Ziphians* once more labour to betray *David* in their Countrey. *V. 7, 8. ad 13.*

Now whil'st *Saul* was asleep, and his General *Abner* with all his Soldiers, *David* entred into the Kings Camp: and although he knew the Kings Pavilion, by his Javelin that stood at the door thereof, yet slew he him not; neither permitted he *Abisai*, who was very forward to execute the slaughter. But this he said, that although the King were wicked, yet since he was appointed by God himself, he could not attempt any thing against his life, and be innocent: for that it was Gods right to take vengeance on him, to whom he had given the Kingdom: and thus restrained he the others fury. Yet to the intent he might certifie the King, that having the opportunity to slay him, he spared *David* once more attended by two, entering into *Sauls* Camp, stole away his Dart and his Pitcher of Water.

The yeer of the World, 2891. before Christ's Nativity, 1073.

his life; he bare away with him his Javelin, and the Pitcher of water that ſtood by *Saul* whil'ſt he ſlept, without the knowledge of any of the Camp: ſo much were they devoured and overwhelmed with ſleep. He therefore departed thence in all aſſurance, having executed all that which either the time or his courage would permit him to do. But after he had paſſed the River, and had attained the top of a Mountain, from whence he might be eaſily heard, he cryed out to *Sauls* Soldiers, and their General *Abner*, ſo loud, that he awaked them from their ſleep; and calling unto *Abner*, as well as the common ſort of Soldiers, the General asked, *Who it was that called him?* to whom *David* anſwered, *It is I, the Son of* Jeſſe *your Fugitive: but*, ſaid he, *How cometh it to paſs, that thou who art ſo great, and in chiefeſt authority about the King, haſt ſo ſmall reſpect and guard of his perſon? Thy ſleep is more pleaſant unto thee, than to watch for his conſervation. Aſſuredly this act of thine deſerveth a capital puniſhment, becauſe thou neither haſt diſcovered me, nor any others before we entred the Camp, or approached the King. Behold here the Kings Javelin, and his Pitcher of water, by which you may perceive in what great danger he hath been, even in the midſt of you, without any notice or diſcovery of yours.*

Ver. 14, *ad* 18. *David* upbraideth *Abner* King *Sauls* General, for ſuffering his Kings Javelin and Pitcher of Water to be taken from him.

Saul perceiving that it was *Davids* voice, and ſeeing that through the negligence of his Guards, it had been eaſie for him to have ſlain him, which (after ſo many provocations) would not have ſeem'd ſtrange to any man, he acknowledgeth himſelf indebted to him for his life, exhorting him to be aſſured, and without ſuſpecting any evil, to return home unto his houſe, becauſe he was perſuaded, that he loved not himſelf ſo much, as he was beloved by *David*; notwithſtanding that he had purſued him, and for a long time had chaſed him like a Fugitive, conſtraining him by divers perſecutions, to forſake his deareſt Friends: and inſtead of rewarding his ſervices, had reduc'd him to the utmoſt extremities. Hereupon *David* willed him to ſend ſome one of his Servants to bring back his Javelin and Pitcher of Water: proteſting that God ſhould be Judge of both their natures, manners, and actions, who knew that that day alſo he had ſpared his Enemy, whom, if he had thought good, he might have deſtroyed.

Ver. 21, *ad finem. Saul* praiſeth *David*, and willeth him to be of good courage, and exhorteth him to return to his own houſe.

David having thus the ſecond time ſpared *Sauls* life, and not willing to continue any longer in a Countrey, where he might be in danger of falling at length into the hands of his Enemies, he thought good to retire into the Countrey of the *Philiſtines*, and ſojourn there. So that accompanied with 600 Men which he had with him, he went to *Achis* King of *Gath*, one of their five Cities; who received him kindly, and gave him a place to dwell in: ſo that he abode in *Gath*, having with him his two Wives, *Atchimaas* and *Abigail*. Which when *Saul* underſtood, he troubled him no more, becauſe he had twice been in danger of his life, whil'ſt he purſued him. *David* held it not convenient to remain in the City of *Gath*, and therefore requeſted the King of the *Philiſtines*, that he would aſſign him ſome part of his Countrey, where he might make his habitation, becauſe he feared to be chargeable to him, if he remained in the City. *Achis* aſſigned to him a Village called *Siceleg*, which *David*, after he obtained the Kingdom, loved ſo well, that he purchaſed the perpetual inheritance of it, after he came to the Crown. But hereof will we ſpeak in another place. The time that *David* lived amongſt the *Philiſtines*, and in the Town of *Siceleg*, were four months and twenty days; during which time, by ſeveral excurſions againſt the bordering *Sarrites* and *Amalekites*, he ſpoiled their Countrey, and returned back again with a great booty of Oxen and Camels: yet brought he thence no Bondmen, leſt *Achis* by their means ſhould thereby have intelligence into what Countrey he had made his inroad. He ſent likewiſe a part of the prey unto the King, and when he demanded from whom he had taken it? he anſwer'd, That he had taken it from the *Jews* that dwelt Southward and in the Plain: ſo that *Achis* conceived an opinion, that ſince *David* warred againſt his own Nation all the time of his abode with him, he would be a faithful Servant to him. About the ſame time, the *Philiſtines* having determined to lead forth their Army againſt the *Iſraelites*, ſent to their Allies, requiring them to aſſiſt them in that War, and to make their *Rendezvous* at *Renga*, to the intent that being there aſſembled, they might diſlodge and aſſail the *Iſraelites*. Amongſt the other their Auxiliary Companies, *Achis* had requeſted *David* to aſſiſt him with his 600 Soldiers: which he promiſed readily, telling him, That the time was now come wherein he might requite his kindneſs, and the hoſpitality he had ſhewen him. *Achis* promiſed him, that after the Victory, when all things ſhould have ſucceeded according as he deſired, he would prefer *David* to be Captain of his Guard; thinking by the promiſe of his honour and truſt, he might augment *Davids* forwardneſs and affection toward him.

1 *Sam.* 27. 1. *David* declareth his innocency to *Saul*. *Saul* deſiſteth to perſecute *David*. *Ver.* 8, *ad fin. David* with ſix hundred men, and his two wives, went into *Paleſtine* to *Achis* King of *Gitta*. *David* requireth a certain place at the Kings hands to make his habitation in. The King giveth him *Siceleg*. *David* ſpoiled the *Sarrites* and *Amalekites*, and giveth part of the prey to the King, perſuading him, that he took it from the *Jews* that inhabited the South Plain.

A

CHAP. XV.

The Philistines *renew their War against the* Hebrews, *and obtain the Victory: Saul with his Sons, are slain in the Battel.*

The year of the World, 2809. *before Christ's Nativity*, 1074.

SAul having advice, that the *Philistines* were advanced as far as *Sunam*, drew out his Forces, and encamped over against them; but when he perceived their Army to be much more numerous than his, his heart failed him, and desiring the *Prophets* to enquire of *God*, what should be the event of this War? and receiving no answer, his fear was
B doubled, since he had reason to believe that God had forsaken him. Hereupon his courage abated, and in this perplexity he resolved to have recourse to Magick; but having lately banished the Inchanters, Magicians, and such as pretended to tell Fortunes, it could hardly be expected that one of them should be found: but yet he commanded that they should enquire for one of those that could raise the spirits of the dead, and by their information learn what should come to pass hereafter. And being advertised that there was such an one at *Endor*, without the knowledge of his Army, laying aside his Royal Habits, and attended onely by two of his most faithful servants, he repaired to *Endor* to this Woman, requiring her to divine and raise up the spirit of him whom he should name. The Woman denied, and said, *That she ought not to offend against the Kings*
C *Edict, who had driven out of his Realm all such sort of soothsayers*, telling him, *that he did not well, who having received no wrong at her hands, should endeavor to lay a snare to bring her into a Crime which might cost her her life.* But *Saul* swore unto her, *That no man should know thereof, and that he would not discover her divination to others: and that she should incur no danger thereby.*

After that by his Oaths and Protestations he had persuaded her, that she should have no cause to fear, he commanded her to raise the spirit of *Samuel*. She not knowing what *Samuel* was, called him, and he suddenly appeared. But when she perceived somewhat divine, or more than ordinary, in his countenance, she was troubled; and turning to the King, she asked him, *If he were* Saul? for *Samuel* had certified her no less. *Saul* confes-
D sed that it was he, and asked her, *For what cause she seemed to be so much troubled?* She answered, *That she saw a Man ascend, that resembled God.* *Saul* commanded her to declare unto him his shape, habit, and age: she told him, *That he was a reverend old Man, attired in the vestment of an High Priest.* By these marks *Saul* knew that it was *Samuel:* whereupon, prostrating himself on the earth, he adored him. The spirit of *Samuel* asked him, *For what cause he had troubled him?* To whom he complained, *That he was inforced thereunto by necessity: for that a mighty Host of his Enemies were at hand, and that he was forsaken by God, having from him no answer, either by Prophesie or Dream: wherefore*, said he, *I apply my self unto thee, who hast always expressed great kindness towards me.* But *Samuel* foreseeing that the Kings end drew nigh, answer'd him, *It was in vain for thee to enquire*
E *concerning those things that shall happen, since thou knowest that thou art forsaken of God. Know therefore*, said he, *that* David *shall possess the Kingdom, and that it is he that shall establish the State by Arms: but thou shalt lose both thy kingdom and thy life, because thou hast disobeyed God in thy War against the* Amalekites, *and hast not observed his Commandments, according as I foretold thee when I was alive. Know therefore that thy People and Host shall be discomfited by the Enemy, and that both thou and thy sons shall be to morrow slain in the Battel, and be with me.* When *Saul* understood these things, he became speechless, through sorrow, and fell down on the ground, either because his strength failed him through sudden grief, or for want of food; because he had eaten nothing that night, nor the day before.

F At length, hardly recovering himself out of his Swoon, the Woman importuned him to receive some sustenance, telling him, that she desired no other reward for the hazard which she had run of forfeiting her life, before she knew that he was the King himself, by whose Commands those Divinations had been lately prohibited: wherefore she prayed him that he would sit down at the Table, and refresh himself, that he might be the more able to return unto his Army. And although he refused to eat, because he had no appetite, and was utterly desperate; yet she so effectually importuned him, that at length she perswaded him to receive some little nourishment. And whereas she had but one Calf, (for she was but a poor Woman, and had no other riches) yet spared she not to kill it, and dress it for *Saul* and his Retinue. After which, *Saul* returned to his Camp.
G The courtesie of this Woman deserveth to be praised: for, although she knew that the King had prohibited the exercise of her Art, whereby both she and her Family were well maintained, and although before that time she had never seen *Saul*; yet without

1 *Sam.* 28. 3, 7, 8, 9. *Saul* banisheth all diviners and enchanters out of his Kingdom.

Ver. 6. *Saul* hearing the *Philistines* make head against him, asked counsel of God.

Saul repaireth to *Endor*, to ask counsel of a Sorceress. *Ver.* 8, 9.

Saul commandeth the Witch to raise *Samuel's* ghost, *v.* 10, 11.

Ver. 15. *Saul* complaineth of his miseries to *Samuel*, and asketh his advice.

A ver. 16, *ad* 20. *Samuels* ghost certifieth *Saul* of the event of his battel against the *Philistines.*

Ver. 20, 21. *Saul* through sudden sorrow fell in a swoon.

Ver. 22, *&c.* The Enchantress intreateth him to refresh himself, and take some refection.

An example of courtesie and liberality in the Enchantress.

The year of the World, 2890. *before Christ's Nativity*, 1074.

remembring that it was he by whom her Art had been condemned, she entertained him not as a stranger, or like the man she had never seen before; but had compassion on him, and comforted him, exhorting him to eat, although he refused it, and presented him willingly with that little which she had in her poverty. Which she did not upon any hope of recompence, or preferment (knowing well that *Saul* should shortly lose his life) nor according to the ordinary course of men, that naturally honour those that have bestowed some dignity upon them, and become serviceable to those from whom they expect to receive some profit hereafter. She therefore ought to be imitated, and in her appeareth an excellent example of bounty, approving that there is nothing more worthy of praise, than to relieve those that are in necessity, without expecting any recompence, since it is a piece of Generosity so agreeable to the nature of the Deity, that in all probability nothing will more induce him than this, to treat us also with the like favour. I may add hereunto another Reflection, which may be useful unto all Men, but more especially to Kings, Princes, and Magistrates, which may kindle in them a desire and affection to addict themselves to Noble actions, and to encourage them to embrace dangers, yea, death it self; and teach them to endure all difficulties whatsoever, for their Countries cause; which we may see in this History of *Saul*. For, although he knew that which should befall him, and that his death was at hand, (according as it had been foretold him) yet resolved he not to avoid the same; neither so loved he his life, that for the conservation thereof, he would deliver up his People into the hands of their Enemies, nor dishonour his Royal dignity: but himself, with his children, and all his houshold, exposed themselves to danger; thinking it more honourable to die in fighting for his Subjects, and far more expedient, that his children should die like valiant Men, than live in dishonour; supposing that he should have sufficient Successors of his Race, if he left behind him a perpetual memory and praise both of him and his. For which cause (in my opinion) he was both just, valiant, and prudent, and if any one either is or hath been like unto him, I suppose that it becometh all Men to give testimony of such a Mans virtue. For I think that the Historians and ancient Writers, have not worthily intituled them with the stile of valiant Men, who attaining some worthy actions, attempted War under assured hope of victory and safety; but they only, that imitate *Saul*, may deservedly be called just, praise-worthy, couragious, hardy, and contemners of all dangers. For what great thing is there in undertaking of the common hazard of War, and tossed, 'twixt hope and fear, to use Fortunes favor if she fawn upon us? But on the other side, it is an assured sign of a valiant Man, when without hope of any success, and knowing his death at hand, he is not afraid nor dismayed with such apprehensions, but seeketh out with an invincible courage his most assured hazard.

1 *Sam.* 31 3, 4. *Josephus* praiseth *Saul* for a worthy and valiant King, in that foreknowing his danger and death, he exposed himself to assured peril.

This is the praise of *Saul*, who is an example to all that desire to eternize their memory, that should upon the like opportunity propose the same resolution to themselves: but especially to Kings, who, by reason of the excellency of their Function, ought not only to forbear to be evil, but also strive to be eminently virtuous. I could say more of this generous argument of *Sauls* Valor, but lest I should seem too affectionate, I will return to our former purpose.

1 *Sam.* 28. 1, *ad* 5. 1 *Sam.* 29. 3, *ad finem.* *Achis* leadeth out *David* with him against the *Hebrews*, and is reproved by the Chiefrains of the *Philistines* for so doing.

After that the *Philistines* were thus encamped, and had numbred their Forces according to their Nations, Kingdoms, and Governors, King *Achis* came at last with his company, whom *David* followed, accompanied with 600 Soldiers: whom when the Chiefrains of the *Philistines* beheld, they asked the King, *Whence those* Hebrews *came, and what their Leaders name was?* Who answered, *That it was* David, *who fled from* Saul *his Master, and how he had entertained him again; how* David, *in recompence of the kindness he had received, and to avenge himself on* Saul, *was ready to fight for them against him.* But the Chiefrains blamed him, because he had chosen an Enemy for his Associate, advising him to dismiss him, lest he should (as he might find occasion) turn his Arms against them, because (*said they*) he hath now a fit opportunity to reconcile himself to his Master. They therefore advis'd him to send *David* back with his 600 Soldiers unto the place which he had given him to inhabit, because it was the same *David* of whom the Damsels made Songs, singing in praise of him, that he had slain many thousand *Philistines*. When the King of *Gath* understood these things, he approved their counsel: for which cause, calling *David* unto him, he said unto him, *The knowledge which I have had of your Valor and Fidelity, hath made me desirous to employ you in this War; but our Captains will not allow of it: wherefore retire thy self to the place which I have given thee, without conceiving any evil suspition of me. There shalt thou be in Garrison, to prevent the Enemy from foraging our Countrey: and in so doing, thou shalt partly assist me in the War.* Hereupon, *David* departed unto *Siceleg*, according as the King had commanded him.

Ver. 10, 11. *Achis* dismisseth *David.*

But

The year of the World, 2809. before Christ's Nativity, 1074.

A But during the time that *David* was in the Camp, and attended on the *Philistines* War, the *Amalekites* made an Incursion, and took *Siceleg* by force, and burnt the City: and after they had gathered a great booty both in that place, and in other villages of the *Philistines* Countrey, they retired back again. Now when *David* arrived at *Siceleg*, and found it wholly spoiled, and seeing likewise that his two Wives, and the Wives of his Companions were Prisoners, together with their Children; he presently rent his Garments, and abandoned himself to grief: beside this, his Companions were so much enraged with the Captivity of their Wives and Children, that they were ready to stone him to death; accusing him, that he was the cause of all which had hapned. But when his grief was abated, and he returned to himself, he lifted up his heart unto God, and B commanded the High-Priest *Abiathar* to put on the Ephod, and ask counsel of God; and that done, to declare unto him how he might overtake the *Amalekites*, if he should pursue them; and whether he should recover his Wives and Children that they had led away, and revenge himself of his Enemies. As soon as the High-Priest had certified him that he might pursue them, he sallied out with 600 Soldiers, and pursued the Enemy: and drawing near unto the River, he found a certain stragler, an *Egyptian* by Nation, very faint and feeble, through want and famine, having for three days space wandered in the Desart without any sustenance; whom, after he had refreshed with meat and drink, he asked, *to whom he belonged, and what he was?* The *Egyptian* told him his Countrey, and how he had been left in that place by his Master, because that through his weakness it was C impossible for him to follow them. He confessed likewise, that his Master was one of the number of those that had burned and sacked, not only other quarters of *Judea*, but *Siceleg* also. *David* taking this Man for his Guide, overtook them, finding some of them lying on the ground, others banquetting and debauching, and almost senseless by over-much drink: wherefore being not in a condition to defend themselves, he fell upon them, and slew so great a number, that scarce 400 Men escaped; for the slaughter continued from Noon until the Evening: So recovered he all that which the Enemy had ransackt, and released both his own Wives, and those of his Companions. Whereupon they returned to the place where they had left the other 200, which could not follow them, because they were appointed to guard the Baggage: To these, the 400 would not grant a part D of the Booty, because they had not (*as they said*) followed the Enemy with them, but shewed themselves slack in the pursuit; alledging, that they ought to content themselves with the recovery of their Wives. But *David* thought the sentence pronounced against them to be unjust, for since they had defeated their Enemies, all of them deserved to partake of profit, which ought equally to be divided, both amongst those that fought, and amongst those that stayed behind to guard the Baggage. And from that day forward this Law hath been firmly observed amongst them, that they that guard the Baggage should have an equal part of the prey with those that go out to Battel. But when *David* was returned to *Siceleg*, he sent unto his Friends of the Tribe of *Juda*, a part of the spoil. In this manner was *Siceleg* sacked and burned, and thus were the *Amalekites* discomfited. E But the *Philistines* fought a bloody Battel with *Saul*, wherein they got the Victory, and slew a great number of their Enemies. *Saul*, King of *Israel*, with his Sons, fought valiantly, and seeing that there was no hopes of conquering, they endeavoured to die as honourably as they could. For since the *Philistines* bent all their Forces against them they could not make good their Retreat, so that, incompassed by them, they died in the midst of them, and yet before their death, slew a great number of their Enemies. There were there present *Sauls* three Sons, *Jonathan*, *Aminadab*, and *Melchi*: who being defeated, the *Hebrew* Army turned their backs: so that being closely pursued by the Enemy, there was a great slaughter made: *Saul*, with those about him, retreated in good order. And although the *Philistines* drew out against him a multitude of Archers that shot many F Darts and Arrows at him, yet were they all but a very few repulsed: and although he had fought very bravely, having received divers wounds, yet being unable any longer to support himself, he commanded his Esquire to draw his Sword, and to thrust it through his Body, before he should be taken alive by his Enemies: which he refused, not daring to lay hands upon his Master. Whereupon *Saul* drew his own Sword, and setting it to his Breast, cast himself thereon; but unable to force it home enough, he looked back, and saw a young man behind him, whom he asked, *What he was?* and hearing that he was an *Amalekite*, he requested him, *That he would kill him, that he might not fall alive into the hands of his Enemies*: which he did; and having taken from him the Gold which he had about his arms, and the Royal Crown, he fled. The Esquire seeing *Saul* G dead, presently slew himself: Not one of all the Kings Guard escaped, but they were all slain near unto the Mountain *Gilboa*. When they that inhabited the Valley on the other side of *Jordan*, and in the Plain, had intelligence that *Saul* and his Sons were dead,

Ver. 1, 2, *ad* 6. The *Amalekites* in *Davids* absence, spoil and burn *Siceleg*, and carry away the prey.

Ver. 7, 8, 9. *David* taketh counsel of God, whether he will assist him to recover his Wives and Goods out of the hands of the *Amalekites*.

Ver. 11, *ad* 19. *David* guided by an *Egyptian* slave, overtaketh the *Amalekites*. *David* assaileth the *Amalekites*, makes a great slaughter of them, and recovereth the whole prey.

Ver. 20, *ad* 25. *David* compromitteth the debate betwixt those that pursued the chase, and those that kept the Baggage touching the Pillage.

1 *Sam.* 31. 1, 2, 3. *Saul* and his Sons seeing their Army overcome by the *Philistines*, are desperately dismayed and slain.

1 *Sam.* 31. 4, *&c.* *Saul* striveth to kill himself, and being unable, useth the assistance of a young *Amalekite*.

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and with them a great number of their Nation was slain, they abandoned their Cities, and fled to others that were better fortified. The *Philistines* finding these Cities destitute of Inhabitants, seized on them. The next day whil'st the *Philistines* spoiled the dead, they found the bodies of *Saul* and his Sons, which they spoiled and beheaded, sending their Heads round about the Countrey, to make it known that their Enemies were defeated. They offered up their Arms also in the Temple of *Astaroth*, and their Bodies they hung on the Walls of the City of *Bethsan*, at this day called *Scythopolis*. When they of *Jabes*, a City of *Galaad*, understood how the *Philistines* had cut off the Heads of *Saul* and his Sons, they were enraged, and thought it became them not to be unconcerned: whereupon the most valiant amongst them, went out and marched all night, till they came to *Bethsan*, and approaching near the Walls, they took down the Bodies of *Saul* and his Sons, and carried them unto *Jabes*, without any opposition of the Enemy. These men of *Jabes* lamented over the dead Bodies, and buried them in the best part of their Countrey, called *Arar*. Thus they mourned, both Men, Women, and Children, beating their Breasts, and lamenting for the King and his Sons, and tasting neither meat nor drink. This was the end of *Saul*, according as *Samuel* had foretold him, because he disobeyed God in his War against the *Amalekites*, and because he had slain *Abimelech*, and all the Sacerdotal Race, and destroyed the City of the Priests. He Reigned, during the life of *Samuel*, the space of 18 years, and 22 years after his death.

a Ver. 7, *ad* 10. The *Hebrews* that inhabit the Valley beyond *Jordan*, leaving their Towns, fly to defenced Cities.

Ver. 9. The *Philistines* hung up the bodies of *Saul* and his Sons.

Ver. 11, 12, 13. The Citizens of *Jabes* rescue the bodies of *Saul* and his Sons, and both bury and lament them.

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The Seventh Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS*.

The year of the World, 2891. *before Christ's Nativity*, 1073.

The Contents of the Chapters of the Seventh Book.

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CHAP. I.

David *is created King of one Tribe in* Hebron: *over the reſt,* Saul's *Son obtaineth the Sovereignty.*

D THis Battel was fought on the ſame day that *David* returned Conqueror to *Siceleg*, after he had ſubdued the *Amalekites*. But about three days after his return, he that ſlew *Saul*, and had eſcaped from the Battel, having his Garment rent, and Aſhes upon his Head, came and caſt himſelf proſtrate before *David*: and being asked from whence he came? he anſwered, from the Battel of the *Iſraelites*; and certified *David* of the unhappy event: telling him, that many thouſands of the *Hebrews* were ſlain, and that *Saul* himſelf and his Sons were fallen in the conflict. He likewiſe related, how he himſelf retreated amongſt the *Hebrews*, when the King fled: confeſſing that he had ſlain him, that he might not fall alive into the hands of his enemy: For (ſaid he) *Saul* E having caſt himſelf upon the point of his ſword, was ſo weak, by reaſon of the agony of his wounds, that he could not diſpatch himſelf. Thereupon he produced the bracelets, and the Royal Crown which he took from him. *David* perceiving no cauſe whereby he ſhould doubt of his death, whereof he had moſt evident and infallible teſtimonies, rent his garments, and ſpent the day in weeping and lamenting with his companions: but he was the more grieved for the loſs of his dear friend *Jonathan*, whom he acknowledged to be the preſerver of his life: And ſo affectionate ſhewed he himſelf towards *Saul*, that although he had oftentimes been in danger to have been ſlain by him, yet was he much troubled at his death; and not only ſo, but he likewiſe put to death him that ſlew him; telling him, that he himſelf had accuſed himſelf for ſlaying the King, and ſhown him- F ſelf by that parricide to be a true *Amalekite*. He compoſed likewiſe Lamentations and Epitaphs in the praiſe of *Saul* and *Jonathan*, which are yet extant. After that he had thus honoured the King, and performed his Lamentations and Obſequies, he asked counſel of God by the Prophet: *What City of the Tribe of* Juda *he would give him to inhabit in?* who anſwered him, *That he would give him* Hebron. For which cauſe he forſook *Siceleg*, and came and dwelt in *Hebron*, and brought thither his Wives and his Army. All the people of the Tribe reſorted thither unto him, and proclaimed him King: where underſtanding how the *Jabeſins* had buried *Saul* and his Sons, he ſent Ambaſſadors unto them, both to praiſe and approve their actions, aſſuring them, that he allowed their act, and would recompenſe that kindneſs which they had ſhewed to the dead: giving them likewiſe G to underſtand, that the Tribe of *Juda* had choſen him for their King. But *Abner* the Son of *Ner*, General of *Sauls* Army, a man of great courage, and a noble diſpoſition, underſtanding that *Saul* and *Jonathan*, and his two other Brothers were dead, came into the

2 *Sam.* 1. *v.* 1, *ad* 12. An *Amalekite* certifieth *David* of *Sauls* death, and in teſtimony thereof preſenteth his Bracelets and Crown.

v. 12. *David* lamenteth *Saul* and *Jonathans* death.

v. 13, 14, 15. *David* commandeth the *Amalekite* to be ſlain that killed *Saul*.

2 *Sam.* 2. 1, *ad* 7. *David* by Gods commandment cometh and dwelleth in *Hebron*, and is declared King of the Tribe of *Juda*.

David praiſeth the *Jabeſins* for burying *Saul* and his Sons.

The year of the World, 2891. before Christ's Nativity, 1873.

the Camp, and bringing with him the only Son of *Saul* that was left, whose name was H *Ishbosheth*, he passed to the other side of *Jordan* and proclaimed him King. He appointed likewise for his Royal seat and place of Residence, a certain Countrey called in *Hebrew Machare*, that is to say, the Camp. From thence he went with a select band of Soldiers, with a resolution to encounter those of the Tribe of *Juda*, because they had chosen *David* for their King. Against him marched out *Joab* the Son of *Suri* and of *Sarvia*, *Davids* Sister, General of his Army, to encounter him, accompanied with his Brothers *Abisai* and *Azael*, and all *Davids* soldiers: and arriving near a Fountain in *Gabaa*, he drew up his Army in that place. *Abner* proposing that before they joyned Battel they should try some of the soldiers of each party, it was agreed between them, that twelve of either side should be chosen out to decide the quarrel; These men marched out into a I certain place betwixt both Armies, and having darted their Javelins the one against the other, came at last to their Swords; and one taking his enemy by the hair, they all of them slew one another upon the place. Hereupon the Armies met, and after a cruel Battel, *Abner* with his followers were discomfited: and flying in great haste were pursued by *Joab*, who incouraged his soldiers to follow them close without suffering any of them to escape. But amongst the rest, *Joabs* Brothers were hot upon the Chase, and the youngest of them called *Azael*, gave special testimony of his forwardness, for he ran not only more swift than other men, but outstripped horses also in their race. Whilst thus he pursued *Abner* with great vehemence, without turning either to the one side or the other; *Abner* seeing himself closely pressed after, advised him to forbear his pursuit, and promised him a com- K pleat sute of Armor for a present: but seeing him still advance he desired him that he would not constrain him to kill him, and thereby render his brother *Joab* implacable. But *Azael* not regarding him, *Abner* struck him through with a Javelin so that he presently died. But they that pursued *Abner*, likewise arriving in the place where *Azaels* body lay dead, stood round about him, and forbear to pursue the Enemy any further. But *Joab* and his Brother *Abisai* passing by and conceiving a more mortal hatred against *Abner*, because he had slain their Brother, they pursued him till Sun-set unto a place called *Amon* that is the aqueduct. There mounting upon a hillock, he saw *Abner* with the Tribe of *Benjamen* flying from him; who began to cry out to him that men of the same Tribe ought not to be so incensed the one against the other: that their Brother *Azael* was in L the fault, because that although he had exhorted him to cease from pursuing him, yet could he not persuade him, and that therefore he had slain him. *Joab* considering these his sayings, he commanded the Trumpet to sound a Retreat, and forbear to pursue them any more, and incamped for that night in the same place: during which time, *Abner* travelled without ceasing, and having past over *Jordan*, returned to his Camp to *Ishbosheth Sauls* Son. The next day *Joab* surveyed the dead, and caused them to be buried. Those that were found dead on *Abners* side, were about three hundred and sixty men; and on *Davids* nineteen, besides *Azael*, whose body *Joab* and *Abisai* took with them, and carried it to *Bethlehem*, and after they had interred it in the Tomb of their Ancestors, they repaired to *Hebron* unto *David*. From that time forward there arose a civil War amongst the *Hebrews*, M and endured a long time, in which *Davids* followers had always the upper-hand, and never adventured the hazard of the field without some gaining advantage; whereas the Son of *Saul* and his partakers were daily weakened. *David* at that time had six Sons and as many Wives; the eldest of them was called *Ammon*, the Son of *Achimaas*; the second was *Daniel*, the Son of *Abigal*; the third was called *Absalon*, the Son of *Maacha*, the Daughter of *Tolmar* King of *Gessure*; the fourth was *Adonias*, the Son of his Wife called *Aggite*; the fifth was *Sphacia* the Son of *Abithal*; the sixth *Jethraam* the Son of *Egla*. But after this civil War was begun, and that the Kings on both sides had oftentimes encountred and fought together; *Abner* the General of the Army of King *Sauls* Son, a prudent man, and one that was beloved by the people, endeavored all N that in him lay, that the whole Countrey might be commanded by *Ishbosheth*, and in effect they all submitted unto him for a certain time: but when it afterwards fell out that *Abner* was charged to have kept company with *Rispa*, *Sauls* Concubine, the Daughter of *Sibath*, and that *Ishbosheth* reproved him for it, he was much incensed, as thinking himself very ill rewarded for his services; whereupon he threatned to establish the Kingdom of *David*, and to make *Ishbosheth* know, that it was neither his own valour nor conduct that made him Soveraign over the Tribes on that side *Jordan*, but that his fidelity and experience was the cause thereof. Whereupon he sent unto *Hebron* to *David*, requiring him, by an oath, to accept of him as his confederate and friend, promising him to persuade the people to forsake *Sauls* Son, and to proclaim him King of the whole Countrey. *David* O sware unto him, as he had required, and very joyfully received his offices, and, the more to confirm this league betwixt them, he sent back *Michol Davids* wife whom he had purchased of

v. 8, ad 12. Abner the Son of *Ner* crowned *Ishbosheth Sauls* Son. *Abner* leadeth out his Army against the Tribe of *Juda*.

v. 13. Joab with all *Davids* Army issueth out to meet him.

v. 15. Twelve Soldiers fight, and kill one another, and *Abners* side are overthrown.

v. 17, ad 23. Azael, Joabs Brother pursueth *Abner*. *Abner* in his flight killeth *Azael*.

v. 25, ad 30. Joab and *Abisai* pursued *Abner* till Sun-set *v. 30, ad finem. Joab* sounding a Retreat, restraineth his Soldiers. How many on each side died in the Battel.

2 Sam. 3. 1, 2. The beginning of civil War amongst the *Hebrews*.

v. 2. ad 5. David had six Sons born in *Hebron*.

v. 6, ad 11. Abner bridled and governed the multitude, so that a long time they were subject to *Ishbosheth*.

v. 12, ad 17. Abner sendeth Embassadors to *David* in *Hebron*, to make a covenant with him. *David* requireth his Wife *Michol* at *Abners* hands.

A of her Father *Saul* with the heads of 600 *Philiſtines* which *Michol*, *Abner* had taken from *Phalti*, who had ſince that time eſpouſed her: whereunto *Iſhboſeth* alſo conſented, to whom *David* had written. *Abner* therefore aſſembled all the Elders and Governors of the people, and told them, that at ſuch time as heretofore they were ready to forſake *Iſhboſeth*, and to ſubmit themſelves to *David*, he diſſuaded them from that intent; but that he was now willing to comply with them, becauſe he was aſſured that God had choſen *David* (by the mouth of *Samuel* the Prophet) to be King over all *Iſrael*; and had foretold that he ſhould ſubdue the *Philiſtines*, and bring them under his ſubjection. Which when the Elders and Governors underſtood, they all of them agreed to ſubmit themſelves to *David*. *Abner* ſeeing them thus reſolved, did afterwards aſſemble all the Tribe B of *Benjamin* (out of which the Archers of *Iſhboſeths* guard were choſen) and told them the like, and perceiving that they complied with him and ſubmitted themſelves unto his pleaſure, he gathered about twenty of his familiar friends, and came to *David* to receive him in his own perſon, in confirmation of what *David* had promiſed. *David* received and entertained him very kindly, and magnificently feaſted him for many days; after which, *Abner* deſired him that he might return, and bring the people with him, to the end that in their preſence and ſight, he might deliver him up the government. When *David* had diſmiſſed *Abner*, ſome little time after his departure, *Joab* the General of *Davids* Army came to *Hebron*, and knowing that *Abner* had been with *David*, and was lately departed from him, and conſidering the merit of *Abner* whom he knew to be a great C Captain, and the eminent ſervice which he was now likely to do for *David*, he began to fear ſome diminution of his own greatneſs, and that the Army was not like to continue under his command, whereupon he endeavoured to perſuade *David* to give no credit to the promiſes of *Abner*, ſince he was very well aſſured, that he had no other deſign than to ſettle the Crown upon *Iſhboſeth*, that this whole treaty was nothing elſe but a meer trick to cheat him of his Kingdom; and that *Abner* was returned with a great deal of joy, becauſe his deſigns were like to ſucceed ſo well. But perceiving that theſe his ſubtilties took little effect with *David*, he attempted a more perilous exploit than the former. For reſolving with himſelf to kill *Abner*, he ſent out certain men after him, whom he appointed, that as ſoon as they ſhould overtake him, they ſhould deſire him in *Davids* D name to return with ſpeed, becauſe he had forgot to ſpeak to him about ſome affairs of great importance.

When *Abner* heard the words of theſe meſſengers (who overtook him in a place called *Beſira*, ſome twenty Furlongs off of *Hebron*) he ſtruck out of the way without ſuſpecting any treachery; and *Joab* going before him, embraced him with great kindneſs, and like an affectionate friend, and ſingling him from his other company, and making as if he would inform him of certain ſecrets, and having drawn him into a by-way beſide the wall, accompanied only with his Brother *Abiſai*, he drew his ſword, and thruſt it into his ſhort ribs; of which wound *Abner* died, ſurpriſed by the Treaſon of *Joab*, who coloured that act of his, with the revenge and death of his Brother *Azael*, whom *Abner* E had ſlain whilſt he was purſued by him in the firſt War at *Hebron*; but in truth it was but the ſuſpition of his greatneſs and honour, fearing leſt he ſhould be deprived of his Place, and *Abner* obtain the next degree of honour unto *David*. Hereby may a man perceive how many and how mighty things men attempt and hazard for their avarice and ambition ſake, and to the end they may not be inferiour unto any others. For when they deſire to attain riches and honours, they atchieve it by ten thouſand miſchiefs; and at ſuch time as they fear to be diſpoſſeſt, they ſtrive to continue their eſtates by means more pernicious, becauſe they think it to be the leſs ſin; and that the unhappineſs is leſs, rather not to have obtained to any greatneſs and power, than after the poſſeſſion thereof, to fall from it. Thence it cometh, that all of them intend and practiſe F many hazards and difficulty through the fear they have to forfeit their Grandeur. But it ſufficeth to have briefly touched this point. *David* having notice of the murther of *Abner*, conceived a great grief in his heart, and called all his friends to witneſs, lifting up his hands unto God, and proteſting that he was no partaker of the murther, and that *Abner* had been ſlain without his knowledge. He likewiſe uttered moſt grievous curſes againſt the murtherer, his houſe and accomplices, praying that they might be overtaken by that vengeance which uſeth to purſue the murtherer: for he greatly ſuſpected leſt he ſhould be thought to be a party in that which had hapned unto *Abner*, contrary to his Faith, and promiſe, which he had paſt unto him. Moreover, he commanded that all the people ſhould weep and lament for him, and that his Funerals ſhould be honoured ac- G cording to the accuſtomed manner, in renting of Garments and putting on Sackcloth: and that the ſame ſhould be done, the Coffin being carried before, which both he and the chiefeſt Governours of the *Iſraelites* followed, beating on their Breaſts, and ſhedding tears,

The year of the World, 2891. *before Chriſt's Nativity*, 1073.

David requireth his Wife *Michol* at *Abners* hands.

Abner conſulteth with the Elders and Governours of the Army to revolt to *David*.

v. 20. *ad* 23. The Elders Captain perſuaded by *Abner* follow *David*.

The *Benjamites* accord with *Abner*, he reſorteth to *David*, and certifieth him thereof.

Abner being kindly entertained by *David*, is friendly diſmiſſed.

v. 24, &c.

v. 26.

v. 27.

Men inclined to ambition and avarice, dare all things.

v. 31. *David* with the whole people bewail *Abner*, and honour his funeral.

The year of the World, 2899. before Christ's Nativity, 1065.

tears, and testifying the love which they bare unto him during his life, and their sorrow for his death, who had been murthered contrary to their will and intention. He was Entombed in *Hebron* with great Magnificence, and Epitaphs composed in his praise by *David* himself, who setting himself on the Tomb first of all lamented, and gave others an example to follow him. And so much was he troubled at the death of *Abner*, that he forbore all kind of meat until the Sun-set, notwithstanding the instances of his friends, who urged him to take meat: which act of his purchased him much love amongst the people. For they that loved *Abner*, were very glad to be witnesses of that honour which he did him at his death, and that faith which he maintained in honouring him, as if he had been his Kinsman or friend, and not embasing him with a vile and contemptible Tomb, as if he had been his Enemy. And in general, all of them were so much possessed with the sweetness and Royal nature of King *David*, that they believed he would have the like kindness for them, as they saw him express for deceased *Abner*. And by this means *David* happily maintained his credit, and increased the peoples good opinion of him, escaping thereby the suspition that he might in some sort have been accessary to his death. He protested also unto the people, that he conceived no small grief at the loss of so good a man, declaring that it was a great prejudice to the State to be deprived of him, maintained their peace by his good advice, and ratified the same by his executions and Warlike valour: But God (said he) who hath care of all things, shall not suffer him to die unrevenged: and he it is that shall bear me witness, that it lieth not in my power to punish *Joab* and *Abisai*, who have greater credit in the Army than my self; yet shall they not escape Gods justice for this fault. Thus ended the life of *Abner*.

v. 33, *ad* 35. *David* salveth his honour, and avoideth the suspicion of *Abners* death.

CHAP. II.

Ishboseth *is slain through the Treason of his followers: the whole Kingdom devolveth unto* David.

Hedio & Rufinus, cap. 2. 2 *Sam.* 4. 1, *ad* 6.

When *Ishboseth*, *Sauls* Son, had notice of *Abners* death, he was much troubled, not only that he was deprived of his near Kinsman, but also of so great a personage as had setled the Crown on his head. Neither did he himself long time remain alive after him: but by the Sons of *Jeremon*, *Banaoth* and *Than*, he was Traiterously slain. These two being *Benjamites*, and of the chiefest Nobility amongst them contrived to make away *Ishboseth*, and thereby obtain a great reward from *David*; supposing that such an act would merit the chiefest place and dignity in the Army. For which cause, finding *Ishboseth* alone in his house about mid-day, laid on his bed and asleep, and unattended by any of his Guard, and perceiving likewise that the Porter was asleep: they entred into the lodging where *Ishboseth* was asleep, and slew him: and having cut off his head, they travelled all the night and day, as if they fled from those whom they had offended, and sought for rescue. And when they came to *Hebron*, they presented *David* with *Ishboseths* head, offering themselves to do him service, letting him know, that they had delivered him of an enemy, and made away his adversary. But *David* allowed not their act, but thus received them; *O cursed men, (on whom I intend presently to execute justice) have you not heard how I punished him that murthered* Saul, *and brought his Royal Crown unto me? Yea, although he slew him at his own request, and to the intent the enemy should not surprise him alive? Did ye think that I was changed, and that I am not the same that I was, but that I take delight to be partaker with you in your wickedness, or that I will countenance it, as if these acts of yours (who are murtherers of your Master) were to be commended? Ungrateful Villains, have you no remorse for having murthered, on his Couch, a Prince that never did an injury to any, and had shewed so much kindness unto you? but I will certainly punish you with the loss of your lives, because you have thought that* Ishboseths *death would work my content: for you could not in any thing dishonour me more, than by conceiving such an opinion of me.* Which said, he adjudged them to die by the most cruel torments that might be imagined: and with a great deal of solemnity, he caused *Ishboseths* head to be interred in *Abners* Tomb.

v. 6. *ad* 12. *Ishboseths* head is brought to *David*. *David's* sharp invective against the murtherers of *Ishboseth*, and their punishment.

2 *Sam.* 5. 1, 2, 3, &c. The Nobles of the *Hebrews* repair to *David* to *Hebron*, and declare him King.

These murtherers being thus put to death, the chief of the people repaired to *David* unto *Hebron* both they that commanded over thousands, and such also as were governors) and submitted themselves unto him, they recounted the good offices they had done him, both during *Sauls* life-time, as also the honour which they had always shown him, since the first time that he was a Commander in that Army, especially that he had been chosen by God through the mediation of the Prophet *Samuel*, to be their King, and his children after him; declaring unto him, that God had given him the Country of the *Hebrews*, to defend the same, and discomfit the *Philistines*. *David* accepted their readiness

A readiness and affection, exhorting them to persist, assuring them that they should never repent themselves of their obedience: and after he had entertained them, he sent them to assemble the people. *The year of the World, 2899. before Christ's Nativity, 1065.*

Of the Tribe of *Juda*, there came together about six thousand and eight hundred men of War, bearing for their Arms a Buckler, and a Javelin; who before that time had followed *Sauls* Sons, and were not of those that had adhered unto *David*. Of the Tribe of *Simeon*, seven thousand, and one hundred, or somewhat more. Of that of *Levi* 4700, whose Captain was *Jodam*, with whom was *Sadoc* the High Priest, accompanied with twenty and two of the same lineage. Of the Tribe of *Benjamin* four thousand men of War; for this Tribe were as yet of that opinion, that some of the Heirs B of *Saul* should reign. Of that of *Ephraim* 20800 strong and valiant men. Of that of *Manasses*, eight thousand. Of that of *Issachar* two hundred, who were skilful in divination and 20000 men of War. Of that of *Zabulon* 20000 chosen fighting men: for only this intire Tribe was wholly at *Davids* command, who were armed in like manner as they of *Gad* were. Of the Tribe of *Nepthaly* there were a thousand Captains, famous for their valour, and armed with shield and Javelin, attended by an infinite number of their Tribe. Of the Tribe of *Dan* there were 27000 chosen men. Of that of *Aser* 40000. Of the two Tribes on the other side of *Jordan*, and of the half Tribe of *Manasses*, six-score thousand armed men, with Buckler, Javelin, Helmet and Sword: The rest of the other Tribes also wore Swords. All this multitude was assembled together in *Hebron* C before *David*, with great provision of victuals and wine, sufficient to sustain them all, who all of them with one consent, appointed *David* to be their King. Now when the people had mustered and feasted for three days space in *Hebron*, *David* dislodged from thence with his whole Host, and repaired to *Jerusalem*. But the *Jebusites*, who at that time inhabited the City, and were of the Race of the *Canaanites*, shutting up their Gates against his coming, and placing on their walls as many as were blind and lame, or maimed in any other sort, in contempt of him, scoffingly jested and said, That these were sufficient to keep out the Enemy: so much trusted they to their fortifications. Wherewith *David* being incensed, he prepared to besiege *Jerusalem* with all the vigor imaginable, that he might by making himself Master of that place strike a terror into all the rest that should D dare to make any opposition. He took the lower Town; and because the higher Town as yet held out, the King resolved to encourage his men of War to shew themselves valiant, promising them honours and rewards, and that he would make him General over all the people, that should first of all Scale the Wall. Whilst they thus put themselves forward to mount without refusing any danger (through the desire they had to obtain the Government that was promised) *Joab* the Son of *Servia*, was the forwardest; and having got upon the Wall, called from thence to the King to acquit himself of his promise.

Hedio & Rufinus, cap. 3.

v. 6, 7, 8, 9, 10. The Siege of *Jerusalem* undertaken by *David*.

David surpriseth the lower Town.

David getteth the upper Town.

The valour of *Davids* Soldiers, and in especial of *Joab*.

David entertained the Nobles kindly.

The Armed Soldiers that came to *David*.

CHAP. III.

E David *having taken* Jerusalem *by force, turneth out all the* Canaanites, *and delivereth the City to be inhabited by the* Jews.

AFter therefore he had cast out the *Jebusites* from the higher City, and repaired *Jerusalem*, he called it the City of *David*, and resided there all his Reign: so that the whole time that he ruled in *Hebron*, over the Tribe of *Juda*, was seven years, and six months. But after he had taken *Jerusalem* for his Royal City, his fortunes daily more and more increased, because God was with him. *Hiram* also King of *Tyre*, sent unto him, and made a league with him: he presented him likewise with Presents of Cedar, and Workmen and Masons, to build him a Royal house in *Jerusalem*. Now when F the King had taken the City, he joyned the Cittadel unto it; and having walled them about, he gave the government thereof to *Joab*. This King was the first that drove the *Jebusites* out of *Jerusalem*, and called the same by his name. For, from the time of *Abraham* our forefather, it was called *Solyma*: neither want there some that infer, that *Homer* under that name intendeth *Jerusalem*. For, in the *Hebrew* tongue, *Solyma* is as much as to say, *Security*. All the time since the war made by *Josbuah* against the *Canaanites*, and since the division of the Countrey (during all which time, the *Israelites* could not drive the *Canaanites* out of *Jerusalem*) until *David* took the same by force, were five hundred and fifteen years. But I must not forget one *Orphan*, a rich man amongst the *Jebusites*, who because he was well affected towards the *Hebrews*, was not put to death G at the taking of *Jerusalem*: but was much honoured by the King. *David* espoused other Wives besides those which he had; and took many Concubines: by them he had eleven Sons, whose names are these which follow, *Amnael, Seba, Nathan, Solomon, Jaber, Eliel, Phalna,*

David expelleth the *Jebusites* out of the Town and City of *Jerusalem*.

The league of friendship between *Hiram* and *David*.

How *Jerusalem* was called *Solyma*, and what mention *Homer* made thereof.

The years since *Josua's* conquest to this time 515. *Orphant* a *Jebusite*, friend to *David*.

2 *Kings* 24.

Davids Sons born in *Jerusalem*.

Phalna, Emnapha, Jenaah, Eliphal: and a Daughter called *Thamar.* Nine of these were
The year of the World, 2899. before Christ's Nativity, 1065. begotten of his Wives, and the two last were the Sons of Concubines. But *Thamar* was *Absalons* Sister by the same Father and Mother.

CHAP. IV.

David *assailed by the* Philistines, *obtaineth a great Victory against them near* Jerusalem.

NOw when the *Philistines* knew that the *Hebrews* had created *David* King, they led forth their Army against him towards *Jerusalem*, where, encamping themselves in
2 Sam. 5. 18. *ad finem Helio & Rufinus*, cap. 4. the valley of the Giants (which is a place not far from the City) they in that place I expected the encounter. But the King of the *Hebrews*, who was wont to do nothing inconsiderately, commanded the High Priest to ask counsel of God what success the War should have; who after he had informed him that God favored their designs, he presently drew out his Army against the Enemy: and giving them battel, he suddenly assailed the Enemies, slaying many of them, he put the rest to flight. But let no man suspect, that the Army of the *Philistines* was either small in number, or weak in courage, which at that time assailed the *Hebrews*, because they were easily overcome, without their performing any memorable action. For all *Syria*, *Phenicia*, (and the other Warlike Nations beyond them) were confederates with them, in this War: which was the cause, that notwithstanding they were so many times overcome, and lost many thousands of men, that they desisted not to assail the *Hebrews* with greater force: having been defeated in the battel beforementioned, yet they reinforced their Army, and encamped in the same place. Whereupon *David* again required of God what the issue of this battel should be; and the High Priest told him, that he should encamp in the Forrest called *Tears*, because it was not far off from the Enemies Camp, and that he should not depart from thence, neither make any attempt upon them, before the trees should shake without any agitation of the wind. Whereupon, as soon as the trees shook, and the time which God had appointed was come, without any delay he marched out with an assurance of returning victorious. For the squadrons of the Enemy were disordered, and incontinently betook themselves to flight, being pursued unto the City of *Gerar* (which is a Frontire-town of their Country) their Camp was plundred, and in it were found great riches; and amongst other things, their gods, which were broken to pieces by the *Israelites*.

The *Philistines* moving War against *David*, are partly slain or put to flight.

The *Philistines* invaded the *Hebrews* with a mighty Army gathered out of sundry nations.

The *Philistines* flight

The battel being ended, it seemed good unto *David* (by the counsel of the Elders and Colonels over thousands) that all the flower of their youth should be assembled from all the parts of the Countrey, every one according to his Tribe. And that the Priests and Levites should repair to *Cariathiarim*, and bring from thence the Ark of God and convey it to *Jerusalem*; to the end that when it should be there, the service of God might for the future be celebrated in that place, and other sacrifices and honours, agreeable to the divine Majesty be performed. Which if *Saul* had religiously observed, he had not fallen into those misfortunes which at the same time deprived him of his Crown and his life. Now when all the people were assembled (according as it was appointed) the King himself also assisted at the removal of the Ark; which being carried by the Priests out of *Aminidabs* house, they laid it upon a new Wain drawn by Oxen, and committed the conduct of it to their Brethren and their Children.

2 Sam. 6. 1, *ad* 5. *David* commandeth touching the transportation of the Ark.

The King marched foremost, and after him all his people, praising God, and singing Psalms and Hymns to the sound of the Trumpets and Cymbals, and several sorts of Instruments: and in this manner conducted they the Ark into *Jerusalem*. But when they were come to the threshing floor of *Chidon*, *Oza* died, thorow the wrath of God: for the Oxen stumbling that drew the Chariot, and the Ark tottering, he stretched out his hand to hold it up; but being no Priest, God struck him dead because he presumed to touch the Ark. The King and the people were much troubled at the death of *Oza*, and the place where he died is called to this day, *Oza's Striking*. *David*, fearing lest if he should carry the Ark with him into the City, the like misfortune might attend him that had befallen *Oza*, (who died, because he only stretched out his hand) he carried it not with him into the City, but commanded that it should be left in the possession of one called *Obed*, by descent a *Levite*, a good and virtuous man: where it remained for three months space; during which time, his house was blessed with all worldly happiness. The King being informed of the success of *Obed*, (who of a poor man, was suddenly become very rich, so that all men had their eyes upon him, and some envied him) he assured himself that no inconvenience would befal him, if he should take the Ark to *Jerusalem*. It was carried by the Priests; and seven Quires of singing men who were appointed by the King, went before it: The King himself likewise played upon the Harp, so that *Michol, Davids* Wife

v. 6, 7, 8, 9. *Oza* stretching out his hand to stay the Ark, is suddenly struck dead.

v. 10, 11. *David* placeth the Ark in *Obed-Edoms* house, who prospereth there-through in all felicity.

v. 12. The Ark transported into *Davids* house, and placed in a Tabernacle.

A Wife and *Sauls* Daughter, seeing him, mocked at him. The Ark then being thus carried, was placed in a Tabernacle erected by *David*, who offered Sacrifices of all sorts, in such abundance that he feasted all the People, both Men, Women and Children, distributing unto every one a Cake, and a portion of the Sacrifice: and after he had thus feasted the People, he dismissed them, and retired unto his own House. But *Michol* his Wife, the Daughter of King *Saul*, drawing near unto him upon his return, besought God for him, that it might please him in all other things she might express unto her Husband all that which became her intire and unequall'd love towards him: but in this she blamed him because that being so great and mighty a King he had dishonoured himself in dancing, and had thereby discovered that which became him not, doing all this in company B of his Servants and Handmaids. To whom *David* answered, *That he was not ashamed of performing a thing so acceptable unto God as that was, who preferred him before her Father, and placed him above all others, assuring her that he should oftentimes behave himself after that manner.* This *Michol* had no Children by *David*, but being married again to another (to whom her Father had betrothed her after he took her from *David* she bare five Sons of whom we will speak hereafter. The King perceiving how by Gods assistance his Affairs prospered dayly more and more, thought that he could not without offence dwell in an House of Cedar, and suffer the Ark to remain in a Tabernacle: wherefore he designed to build a Temple unto God, according as *Moses* had foretold, and to this intent consulted with the Prophet *Nathan*, who willed him to perform all that which he was minded to C accomplish, assuring him that God would be assistant unto him: which confirmed him in the resolutions he had taken. But the same night God appeared unto *Nathan*, commanding him to tell *David*, that he accepted his will, and commended his resolutions yet notwithstanding he permitted him not to proceed because he had embrewed his Hands in the Blood of many of his Enemies. But after his decease (which shall happen after he hath lived a long and prosperous Life) his Son *Solomon* (to whom he shall leave the Kingdom after his death) shall cause a Temple to be built, promising him to assist the said *Solomon* (even as the Father doth his Son) and that he would continue the Kingdom in his Heirs: And that if they shall happen at any time to offend him, he will only punish them with Sickness and Famine. *David* hearing this was very joyful, be- D cause the Kingdom was assured to his Heirs, and for that his House should be renowned; and presenting himself before the Ark, he prostrated himself, and gave God thanks for all the benefits he had bestowed on him; for that from a poor and humble Shepherd, he had raised him to so great a heighth of Majesty and Glory, that he had promised to take care of his Posterity; and that he would secure the Liberty of his People which he had asserted in delivering them from Bondage.

The year of the World, 2900. before Christ's Nativity. 1004.

David is mocked by his Wife *Michol*, *v.* 13, 14, 15, 16.

2 *Sam.* 7. 1, 2, 3. *David* decreeth to build a Temple unto God.

V. 5. *ad* 17. God certifieth *David* by *Nathan*, that *Solomon* should build the Temple.

V. 18 *ad finem.* *David* giveth God thanks for the blessings which were promised him by *Nathan*.

CHAP. V.

David *overcoming the neighbouring Nations, imposeth Tributes on them.*

Hedio & Rufinus, chap. 5. *David* Warreth against the *Philistines*, and taketh a great part of the inheritance from them.

E NOt long time after this, *David* made War upon the *Philistines*, partly, that he might avoid the suspition of Sloth and Idleness; and partly, that having (according as God had foretold) discomfited his Enemies, he might leave a peaceable Kingdom to his Posterity after him. He therefore assembled his Army, commanding them to be in a readiness to march, and departing out of *Jerusalem*, he made an inroad into the Countrey of the *Philistines*; whom he overcame in Battel, and took a great part of the Countrey from them, by means whereof he enlarged the Frontiers of the *Hebrews*. He made War also against the *Moabites*: whose Army being divided into two parts, was by him defeated and overthrown, and many Prisoners taken, and Tributes were imposed on them. Afterwards he led out his Army against *Adarezer* Son of *Ara*, King of *Sophona*: and gi- F ving him Battel near the River *Euphrates*, he slew about two thousand Foot and five thousand Horse: he took also almost a thousand Chariots? The greater part whereof was wholly consumed, and one hundred of them only reserved to his own use.

2 *Sam.* 8. v. 1, 2. A great slaughter of the *Moabites*.

3, 4. *David* overcometh the King of *Sophona*.

CHAP. VI.

They of Damascus *are overcome by* David.

2 *Sam.* 8. v. 6, 7, 8. *Adad* King of *Damasco* and *Syria*, is overcome by *David* in Battel.

A *Dad* King of *Damascus* and of *Syria*, understanding that *David* had made War on *Adarezer* (who was his Friend and Confederate) raised great Forces to assist him. But entering the Field, and encountering with *David* near unto the River *Euphrates*, he G was overcome and lost a great number of his Soldiers: for in that Battel there fell on his side twenty thousand, and the rest fled. Of this King *Nicholas* the Historiographer makes mention in the fourth Book of his History, in these words: *A long time after the*

Nicholaus the Historiographer maketh mention of King *Adads* War with *David*.

The year of the World, 2904. *before Christ's Nativity*, 1061

most puissant Prince of this Countrey called Adad *governed in* Damascus, *and over the rest* H *of* Syria (*except* Phœnicia) *who making War against* David, *King of* Judea, *and having oftentimes fought with him; in his last encounter* (*wherein he was overcome near the River* Euphrates) *he signalized himself by such actions as were worthy of a great Captain and a great King. Moreover he speaketh of his Heirs that reigned successively after him. That he being deceased, his Sons reigned for ten generations after him, each of them receiving from their Father, the same Name and the same Kingdom, after the manner of the* Ptolomies *of* Egypt. The third of these being more mighty than the rest, and desirous to revenge himself of the injuries, which were offered unto his Grandfather, led forth his Army against the *Jews*, and destroyed the Country called at this day *Samaria*. Wherein he varied not from the truth: for he of whom he speaketh, is that *Adad*, that made War I in *Samaria*, during the Reign of *Achab* King of *Israel*, of whom we will speak hereafter. But when *David* had led forth his Army against *Damascus*, and against the rest of the Countrey of *Syria*, he reduced them all under his obedience placing Garrisons in their Countrey and imposing Tribute upon them. He dedicated also to God in the City of *Jerusalem*, the Golden Quivers and Arms of *Adads* Guard: which afterward *Sysac*, King of *Egypt*, took when he vanquished *Roboham* his Nephew, & carried away great Riches out of the Temple of *Jerusalem*, as it shall be declared hereafter, when we come to treat of that matter. This King of the *Hebrews* being inspired by God (who made him prosperous in all his Wars) encamped before the chiefest Cities of *Adrezar*, that is to say, *Betha* and *Mazcon*, which he besieged, took and spoiled: where there was found great store of Gold K and Silver, and of Brass, which was more precious than Gold, whereof *Solomon* made that great Vessel called the Sea, and other fair Lavers at such time as he adorned and furnished the Temple of God. When *Thoy* King of *Amoth* understood all which had hapned to *Adarezer*, and how his Power and Forces were destroyed, he grew afraid of his own Estate, and resolved to enter into a League and Confederacy with *David*, before he should come out against him: and to that intent he sent his Son *Adoram* unto him, to Congratulate his Success against *Adarezer* his Enemy, and to contract an Amity with him. He sent him Presents also, namely Vessels of Antique Work of Gold, of Silver, and of Brass: whereupon *David* made a League with him, and received the Presents that were sent unto him; and afterwards honourably dismissed his Son, both for the one L and the other: and consecrated that to God which he had presented him (together with the Gold and Silver, which he had taken from the Cities and Nations that were subject unto him.) For God did not only so far favour him, as to make him victorious and happy in his own Wars; but having also sent *Abisai Joabs* Brother the Lieutenant of his Army against the *Idumeans*, he likewise granted him Victory: for *Abisai* slew in the Battel about eighteen thousand of them, and filled all *Idumea* with Garrisons imposing a Tribute throughout the Countrey by the *Pole*. This King loved Justice of his own nature, and the judgment which he gave was always most equitable. He had for his Lieutenant General of his Armies *Joab*, and appointed *Josaphat* the Son of *Achilles* chief over the Registers. After *Abiather*, he established *Sadock* of the House of *Phinees* for M High Priest, who was his Friend. *Sisa* was his Secretary. *Banaia* the Son of *Ioiada* was Captain over his Guard, and all the Elders were ordinarily about him to guard and attend him. He remembring himself also of the Covenants and Oaths that past 'twixt him and *Jonathan* the Son of *Saul*, and of their amity and affection (for amongst his other excellent qualities he was always most eminent for his gratitude.) He caused inquiry to be made, if any one of the House and Family of *Jonathan* were left alive, to the intent he might return the Friendship he had received from *Jonathan*. Whereupon a certain man named *Ziba*, was brought unto him (who was enfranchised by *Saul*) that might inform him what one of his Race was alive: who asked him if he knew any of *Jonathan*'s Sons then living, to whom he might make some return of the kindness N which he had formerly received from their Father. Who answered him, *That he had one Son remaining, whose Name was* Mephibosheth, *who was Lame of his Legs, for when the news came that both his Father and Grandfather were slain, his Nurse hastily snatching up the Child, let him fall from her Shoulders, and so hurt him.* When he heard where he was brought up, he sent unto the City of *Labath* to *Machir*, with whom *Mephibosheth*, was kept, and commanded him to be brought unto him. Now when he came to *Davids* presence, he cast himself on his Face before him; but the King exhorted him to be of good courage, and to hope hereafter for better fortune, and gave him his Fathers House with all the Possessions, that were purchased by *Saul* his Grandfather, appointing him to eat with him daily at his own Table. The young Man did him reverence, thanking him O for the Royal Offers he had made him. At that time *David* called for *Ziba*, and told him how he had given *Mephibosheth* his Fathers House and all *Sauls* Purchases, commanding

Of another King of *Syria* that spoiled *Samaria*. 2 *Sam.* 8. 1, *ad* 4.

David imposeth Tribute on the *Syrians* whom he subdued.

Jerusalem spoiled by *Sysac* King of *Egypt*.

3 *King.* 14. The Prey that was made in the War.

2 *Sam.* 8.6. &c. The King of the *Amathens* requireth a League at *Davids* hands.

David compelleth the *Idumeans* to pay Tribute by the Pole.

The distribution of Offices. 2 *King.* 9.

C. 9. v. 1. &c. *David* maketh an inquiry if any of *Jonathans* kindred were left alive.

v. 7, 8. *David* giveth *Mephibosheth* his Father *Jonathans* House and *Sauls* Inheritance.

A manding him to manure his Poſſeſſions, and to have a care of all things, and to return the Revenue to *Jeruſalem*, becauſe *Mephiboſheth* was every day to ſit at his Table, charging both him and his fifteen Sons, and twenty Servants to do him Service. After the King had thus diſpoſed of him, *Siba* did him reverence; and after he had promiſed to perform whatſoever he had given him in charge, he departed, and *Jonathans* Son remained in *Jeruſalem*, where he lived at the Kings Table, and was entertained and tended as carefully as if he had been his own Son: he had a Son alſo called *Mica*. Theſe were the honours that thoſe Children which ſurvived after *Jonathan* and *Sauls* death, received at *Davids* Hands. About the ſame day dyed *Nahas* King of the *Ammonites*, who during his life-time was *Davids* Friend, and his Son ſucceeded him in his Kingdom, to whom *David* ſent B Ambaſſadors to comfort him, exhorting him to bear his Fathers Death with patience, aſſuring him that he would expreſs no leſs love towards him, than he did unto his Father. But the Governours of the *Ammonites* entertained this Embaſſage very contumeliouſly, and not according as *David* had intended it, and murmured againſt their King, telling him that they were but Spies ſent by *David* to inquire into their Forces, and diſcover the Strength of their Country, under a pretext of Kindneſs; adviſing him to ſtand upon his Guard, and not to give ear to his Proteſtation, leſt being deceived, he ſhould fall into ſome remedileſs inconveniency.

Nahas King of the *Ammonites*, ſuppoſing that his Governors ſpake nothing but truth, unworthily affronted the Ambaſſadors that were ſent unto him: for cauſing the half of C their Beards to be ſhaven cloſe by the Chin, and cutting away the half of their Veſtments, he ſent them back again. Which when *David* ſaw, he was much diſpleaſed, and proteſted that he would not ſuffer that injury ſo eaſily to be digeſted, but that he would make War on the *Ammonites*, and revenge thoſe indignities that were offered to his Ambaſſadors. The Friends and Governours of *Nahas* conſidering how they had violated and broken the Peace, and how for that occaſion they deſerved to be puniſhed; prepared for that War, and ſent a thouſand Talents to *Syrus*, King of *Meſopotamia*, deſiring him that he would be their Confederate in that War, and receive their pay: they requeſted the like of *Subas*: theſe Kings had 20000 Footmen in Pay. They hired alſo with Money the King of the Countrey called *Michas*, and the fourth called *Iſtob*, which two brought D with them twelve thouſand Men.

The year of the World, 2910. before Chriſt's Nativity, 1014.

V. 9, 10, 11. David committeth the diſpoſing of *Mephiboſhethis* Lands to *Siba*, and commandeth him to make the return of his Revenues in *Jeruſalem*. *Hedio & Ruffinus*, cap. 6. *2 Sam.* 10. *v.* 1, 2, 3, 4. *David* ſendeth Ambaſſadours to comfort the Son of the King of the *Ammonites*, who are baſely abuſed. *V.* 5, 6. *David* is ſore diſpleaſed with the injury offered to his Ambaſſadors, intending revenge. The *Ammonites* hire their Confederates, and prepare for the War againſt *David*.

CHAP. VII.

How David *overcame the* Meſopotamians.

BUt *David* being nothing diſcouraged, either with the Confederacy, or force of the *Ammonites*; but truſting in God, ſince he was ſatisfied that his cauſe was juſt, perſiſted to the revenge of thoſe Outrages which he had received from them. Having therefore Muſtered under *Joab* the flower of his whole Army, he commanded him to depart and make War upon them: who came and incamped himſelf before their chief City cal- E led *Aramath*; which when the Enemies perceived, they came forth and ranged themſelves in Battel, not in one Body but two ſeveral Parties. For their Confederates and Allies were Incamped apart in the Plain, and the *Ammonites* ſtood in Battel-array near unto their City Gate to make Head againſt the *Hebrews*. *Joab* perceiving this, took this courſe, that he might meet them without any diſadvantage: for he choſe out the ableſt and ſtouteſt of his Men to ſerve under him againſt *Syrus*, and the other Kings Confederate with him, and gave the reſt to his Brother *Abiſai*; commanding him to oppoſe himſelf againſt the *Ammonites* whileſt he charged the reſt; and appointing him, that if he perceived that the *Syrians* were ſtronger than he, and did put him to the worſt, that he ſhould come to ſuccour him; promiſing to do the like, if he perceived him to be op- F preſſed by the *Ammonites*. When therefore he had exhorted his Brother to behave himſelf valiantly, he ſent him before to charge the *Ammonites*; and he on the other ſide aſſailed the *Syrians*, who valiantly reſiſted him for a little ſpace; but *Joab* having ſlain many of them, conſtrained them at length to turn their Backs. Which when the *Ammonites* perceived (who were afraid of *Abiſai* and his People) Retreated likewiſe, and following the example of their Allies, they took their flight into the City. By which means, *Joab* having defeated his Enemies, returned in Triumph and with Victory unto the King to *Jeruſalem*..

V. 7, 8. *David* ſendeth out *Joab* with the choiſeſt Flower of his Army againſt the *Ammonites*.

Joab and *Abiſaies* Armies, *V.* 9, 10, 11.

V. 12, 13, 14. *Joabs* Victory.

Yet were not the *Ammonites* wholly weakned by this loſs: for although they had by experience a certain knowledg that the *Hebrews* were ſtronger than themſelves, yet would G they by no means hearken to a Peace. They ſent unto *Chalama* King of the *Syrians* on the other ſide of *Euphrates*, whoſe Confederacy they attained by Bribes and huge ſums of money. This King had one called *Sobac* for his Leutenant-General, and under him fourſcore

The year of the World, 2910. before Christ's Nativity, 1040.

thousand foot, and ten thousand horse. *David* understanding that the *Ammonites* drew to an head, and intended to assault him again, he surceased to send his Lieutenants, but went himself in Person, and meeting them, he overcame them and killed fourty thousand of their Foot, and seven thousand Horse: he hurt *Sobac* also, *Chalamas* Lieutenant, so that he died of his wounds. Hereupon the *Mesopotamians* yielded themselves unto *David*, and gave him many great and magnificent Presents. He therefore, by reason of the Winter, retired to *Jerusalem*, but at the Spring he sent out his Lieutenant *Joab* once more to make War upon the *Ammonites*: who overrunning their Countrey, utterly spoiled it, and shut them up in *Aramath* their principal City, which he besieged and took. About this time it so fell out, that *David* (notwithstanding he were a just man, and one that feared God, and an exact observer of all the Laws and Ordinances of his Forefathers) fell into a great sin, and offended God. For as he walked on the top of his Royal Palace, in the evening, he discovered a Woman of incomparable Beauty, (whose name was *Bethsabe*) bathing her self. His passion became forthwith so impetuous, that he could not resist it; whereupon he sent for her, and kept her with him till she conceived. She desired him to bethink himself of some means whereby her shame might be concealed, and her life (which was in hazard, by the Law, for her Adultery) might be preserved. Who thereupon sent for *Urias* (*Bethsabe*'s Husband, and one of *Joab*'s Captains, who at that time was at the siege of *Aramath*) and enquired of him upon his arrival touching the state of the siege, and of the Army: who answering him that all things were fallen out according to his wish; *David* took a part of his own supper and gave it him, willing him to repair unto his own house, and repose himself with his Wife. But *Urias* slept among his fellow-souldiers near unto the person of the King. Which when *David* understood, he asked him wherefore he repaired not to his own house, according to the custome of Husbands that had been long absent: and why he visited not his Wife from whom he had been so long parted? *Urias* replied, That it became him not either to repose or take pleasure with his Wife, whilest his companions and General lay upon the ground in the Enemies Countrey. Which said, *David* commanded him to sojourn there all the day long, to the end that on the next morrow, he might send him back again to *Joab*. That night the King invited him to supper, and although he were made drunk through the abundance of Wine he received, which the King had purposely caused to be given him, (yet he slept at the Kings gate, without any desire to go home unto his Wife.) Herewith the King being much troubled wrote unto *Joab*, commanding him to punish *Urias* because he had offended him: enjoining him to place him in the greatest danger, and in face of the Enemy, to the intent, that he might be abandoned and left alone, whilest they that fought next unto him, retired when they saw him charged. When he had thus written and sealed up the Letter with his own seal, he delivered it to *Urias* to carry to *Joab*: who receiving the same, and conceiving the Kings pleasure, placed *Urias* in that quarter where he knew the Enemies would fight most desperately; appointing him some of his best Soldiers to second him: he assured him, that if he could make any breach in the wall he would come up to him with all his power, that he might through that place force his way into the City.

Urias (who was a good Soldier, and a man of much honour and reputation among those of his Tribe, and refused no danger) valiantly accepted the charge: But *Joab* privately appointed those that were ranked next him, that when they should see the Enemy sally out with the greatest fury, they should abandon *Urias*. When therefore the *Hebrews* drew near unto the City, the *Ammonites*, fearing lest the Enemy should speedily Scale and enter the City on that side where *Urias* was placed, they chose out a squadron of the most resolute men amongst them, and setting open their gates they furiously assaulted their Enemies. They that were near *Urias* seeing them draw near, retired back again according as *Joab* had before-hand commanded them: but *Urias* being ashamed to flie or forsake his rank, expected the Enemy, and valiantly encountring him, he slew divers of them; but at last being incloſed and shut in the midst of them, he was slain with some others of his companions. This done, *Joab* sent messengers unto the King, to let him know, that not enduring the delay of the siege, but attempting to carry the Town by Storm, he was compelled to return back into his Camp, with the loss of some of his men; but he commanded the messengers, that if they perceived the King to be displeased with the news, they should let him know that *Urias* was dead also.

The King hearing this seemed displeased, saying, that it was a fault in him that he had so nearly approached the wall, alledging that he might have done far better, to have taken the town by Mine, or by battering it with his Engines; in the case of *Abimelech* instancing *Gideon*'s son, who intending to surprize by force a tower that was within the City of *Tebez*, was strucken with a stone that was cast at him by a woman: whereof he died. *In remembrance*

1 Sam. 16, 17, 18, 19. The *Syrians* with the *Ammonites* assembled themselves against *David*. The *Mesopotamians* submit themselves to *David*. *Aramath* Besieged. *Hebr. & Rusfinus*; chap. 7. 2 *Sam.* 11. 1, 2, 3, 4, &c.

Davids Adultery.

V. 5. *Bethsabe* certifieth the King that she is with Child.

V. 6, 7, 8. *David* sendeth for *Urias*, and willeth him to repair home unto his Wife; which he doth not.

V. 14, 15, 16 17 *David* writeth unto *Joab* to punish *Urias*. *Joab* setteth *Urias* in a dangerous place to encounter with the Enemy.

Urias is set with some Associates to attempt the Siege: the *Ammonites* sallying out, his Company forsake him.

V. 18, 19, 20. *Urias* with some others is slain and the King is certified thereof.

V. 20, 21. *David* is displeased with the news of his overthrow.

A *brance of whose disaster, they ought to have been more wary, and not to have approached the Wall of the Enemy so nearly. For it is the part of a Soldier to retain in his memory both fatal and fortunate successes, to the end that when he shall be in the like danger he may follow the one, and fly the other.* Whilst he thus rebuked them, the messenger certified him of *Urias* death, which did somewhat appease him. So that he commanded them to tell *Joab*, that it was but an humane accident, and that such was the nature of War, that sometime the one had the better and sometime the other: To conclude, that he should provide for the siege, and take care lest hereafter they should receive any further loss; counselling him by Trenches and Engines to ruinate the wall, and commanding that all those that were in the Town, should be put to the Sword. The messenger thus dismissed, reported all these
B things unto *Joab*, according to the King's commandment. But *Urias* Wife having notice of the death of her Husband, wept and mourned for him divers days: and when her mourning for the dead was ended, the King espoused her, and she bare him a man-child: Yet God beheld not this Marriage with a favourable eye, but was wroth with *David*, and appearing to the Prophet *Nathan* in a dream, he commanded him to reprove *David*. Now *Nathan*, who was a wise and experienced man, knew well that when Kings are displeased, they suffer themselves rather to be guided by passion, than by reason: wherefore he thought fit to conceal the threatnings of God for that time; and to begin his discourse with something that should be less harsh to the King; wherefore he addressed himself after this manner. *Two Men* (said he) *dwelt in the same City: the one of them*
C *was rich, having much great and small cattel; the other was poor, and had but one only sheep, which he fed and loved like his children.* It hapned that this rich man had a stranger came to his house, for whose entertainment he would not suffer any one of his own Beasts to be slain, but sent a messenger, who took away, by force, the poor mans sheep, and caused it to be dressed, to entertain his guest. This report of *Nathans* much displeased the King, insomuch that he swore unto him, that he that had committed such an act, was a wicked man, and that he should restore him fourfold, and that afterward he should be put to death. Whereunto *Nathan* replied, saying, *That it was he that deserved this punishment, who had given sentence against himself; in that he had presumed to commit so grievous a sin. Moreover, he certified him of God's displeasure, who, notwithstanding he had made him*
D *King over all the* Hebrews, *and Lord over all the Nations round about, which were many and great; and had protected him from the hands of* Saul, *and had given him Wives, whom he had espoused lawfully, was so dishonoured by him, that he had taken another mans Wife, and caused her Husband to be slain. For which sins, he pronounced that he should be punished by God, and his Wives should be violated by one of his own Sons, who should likewise lay a snare for him so that he should suffer an open shame for the sin he had committed in secret. Moreover,* (said he) *the son which thou shalt have by her, shall shortly die.*

After the King had received this message, he was troubled, and wept, confessing that he had done wickedly: for before this time he had always feared God, and had never in his life offended him, but in the case of *Urias*: whereupon after his submission, God was
E appeased, and took compassion of him, promising him to continue both his life and Kingdom, and that he would be no more displeased with him, if he repented him of the sin he had committed. After *Nathan* had declared these things unto *David* he departed unto his own house. But God, according to the word of the Prophet, inflicted a grievous sickness on the Infant that was born by *Bethsabe*: for which cause the King was troubled, and for seven days space would eat no meat, although he was earnestly pressed thereunto by his Servants. He put on likewise a mourning habit, and cloathed himself with Sackcloth, beseeching God that it would please him to grant him the childs life. But when the Infant was deceased about the seventh day of his sickness, his servants durst not let him know it, supposing that if it should come unto his ear, he would the more obstinately abstain from eating,
F and his health would be indangered by his inordinate grief, considering he had so vehemently been afflicted for his sickness. But the King perceiving that his Servants were troubled, and that they concealed something from him, and gathering thereby that his Son was dead: he called unto him one of his officers, who certifying him of the truth, he arose and washed himself, and changed his rayment, and presented himself before the Tabernacle of God, and commanded that they should bring him meat that he might eat. Whereat his Friends and Servants wondred, and besought him that they might know the cause, he answered, while the child was alive, and I had hope of his recovery, I omitted no means whereby I might move God to mercy; but now after he is dead, it were in vain for me to spend my self with unnecessary grief. Which when they heard they
G approved the wisdom of the King. After this *Bethsabe* his Wife brought him a second Son, who was called *Solomon*. Mean while *Joab* closely besieged the *Ammonites*, and cut off their water and supplies of Provision; so that they were nigh famished for want of

The year of the World, 2910. before Christ's Nativity, 1054.

v. 25. David is appeased, hearing of *Urias* death.

v. 26, 27. David marrieth *Bethsabe*, who beareth him a Son.

2 Sam. 12. v. 1, 2, ad 6.

v. 7. ad 13. Nathan prophesieth of *Davids* punishment, and sharply rebuketh him: he is condemned by his own mouth, and repenteth himself.

v. 13. 14. David confesseth his sin, and obtaineth pardon at Gods hands.

v. 15, 16, 17, 18. David fasteth seven days, lamenting, and mourning for his Son.

v. 20, 21. David being certified that the child was dead, ariseth, and washing, taketh sustenance.

v. 21. 22. David yieldeth a reason why during the childs life he fasted, and why being dead he took refection.

v. 24. Solomon was born by *Bethsabe.*

The year of the World, 2816. *before Christ's Nativity*, 1040.

Victuals: for they had only one little spring, so that they feared lest it would be suddenly dry. He therefore wrote unto the King, and certified him of the state of the City, and exhorted him to come in person, and be present at the taking of it, to the intent that he might have the honour of taking the Town. H

Joab by letters solliciteth the King, to come to the surprizal of *Rabatha*.

The King, understanding what *Joab* had written, commended his affection and fidelity, and taking with him all the forces which he had, he came to the taking in of *Rabatha*, which being carried by force, and the plunder given to his Soldiers, he reserved for himself the Crown of the King of the *Ammonites*, weighing a talent of Gold, in the midst whereof was enchased a Sardonyx of great value, which *David* wore upon his head. He found likewise in that City divers spoils of great price: but the inhabitants he put to the Sword, and did the like in all the Cities of the *Ammonites* which he took by force. But after the King was returned unto *Jerusalem*, a great misfortune befel his family, upon this occasion. He had a Daughter which was a Virgin, fair and beautiful, and surpassed all other women in perfections, whose name was *Thamar*, born of the same Mother with *Absalom*. Of her, *Amnon* the eldest Son of *David* became enamoured: and because he could not enjoy her at his pleasure, he grew so melancholy, that his body dried up, and his colour changed through grief. A certain cousin and friend of his called *Jonathan*, perceiving his passion, and observing every day how *Amnons* beauty and strength decayed, came unto him, and asked him the cause thereof, alledging that that indisposition of his seemed to proceed from some amorous affection. Which when *Amnon* confessed, and how he was in love with his Sister by the Fathers side, *Jonathan* suggested to him the means how to compass his desires: for he persuaded him to counterfeit himself sick, and that if his Father came to visit him, he should desire him to send his sister to attend him, by which means he should easily be delivered of his sickness. This counsel of his was plausible in *Amnons* ears, who presently counterfeited a sickness; and laid him down on his Bed (as *Jonathan* had advised him) and when *David* came to visit him, he desired him to send his Sister unto him. When she came, he prayed her, that with her own hands, she would make some Cakes for him, because they would the more content him if they were of her own making: wherefore she in her Brothers presence tempered the flower, and made certain Cakes, and fried them in a Pan, and presented them unto him: but he tasted them not, but commanded all his Servants to retire out of his lodging, because he intended to take his rest without noise or trouble. As soon as this commandment of his was performed, he prayed his sister to bring the Meat into his inner Chamber: He followed her, and discovering his passion began to offer violence. But the Virgin crying out, endeavoured what she could, to diswade him from an action so sinful, and dishonourable to their family; or if he had not the power to resist the same, she advised him to require her at his Fathers hands, and not to take her honour from her by force. But he inraged with love, neglected all these sayings, and violated her, notwithstanding all her resistance. And as soon as he had satisfied his lustful desire, he hated her and commanded her to arise and depart. She answered, that this second outrage was more hainous than the former; for that having violated her, he would not suffer her to remain there until night, but thrust her out in the day time, to the end she might have her shame discovered: notwithstanding all these just reasons of hers, he commanded his Servant to drive her out. She being grieved at the outrage and violence that had been offered her, tore her Garment (which was such as the Noble and Princely Virgins were wont to wear) and strewed ashes on her head, running thorow the City with cries and lamentations, wherein she expressed what wrong had been done unto her. Her Brother *Absalom* met her and enquiring what evil had befaln her, she reported all the injury which her Brother *Amnon* had done her: whereupon he exhorted her to pacifie her self, and to suffer moderately whatsoever had befallen her; and not to suppose herself to be dishonoured by any act of her Brother. Whereupon she was somewhat pacified and remained a long time with her Brother *Absalom* unmarried.

Hedio & Rufinus, chap. 8.

2 *Sam.* 13. 1, *ad* 19.

Jonathan counselled *Amnon* how he might enjoy his love.

v. 13. *Amnon* perswadeth his Sister to submit to his lust. *Amnon* notwithstanding his Sister resists Violateth her.

v. 20, 21. *Absalom* comforteth his Sister *Thamar*.

Ver. 24, *ad* 29. *Absalom* invited his father and brethren to his sheepshearing, and commandeth his servants to kill *Amnon*, being overcharged with wine and sleep.

David having intelligence of that which had hapned, was displeased, notwithstanding he loved *Amnon* very intirely, (because he was his eldest son) and would not disquiet him: but *Absalom* hated him extremely, expecting some fit opportunity, wherein he might revenge himself on the Ravisher. Now when two years were expired since his sister was defloured, it chanced that *Absalom* intending a sheep-shearing in *Belsephon*, a City of the Tribe of *Ephraim*, invited his Father and Brethren to come to his Entertainment. But when the King refused to go, lest he might be chargeable unto him, *Absalom* pressed and persuaded him to send his brothers thither; which he granted. Hereupon *Absalom* commanded his servants, that when they should see *Amnon* charged with wine and sleep, they should suddenly (upon a sign given by him unto them) kill him, without fear or regard of any person. I K L M N O

CHAP.

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CHAP. VIII.

How through the Domestick discord of his Family, David *was banished by his Son out of his Kingdom.*

The year of the World, 2912. before Christ's Nativity, 1052.

AFter that *Absalom*'s servants had thus executed his Commandment, a trouble and fear seized all the rest of his Brethren, insomuch as they suspected their own persons: wherefore mounting themselves on Horseback, they posted all in haste towards their Father. But a Messenger who arrived before them, reported unto *David*, that *Absalom* had slain all his sons. Who, surprized with the dreadful apprehension of so heinous a crime, B in supposing that such a number of his Children should be slain, and that by their own Brother, neither enquired the cause, nor had patience to expect the confirmation of the report, but gave himself over to extreme grief; and renting his garments, laid him down on the earth, bewailing all his children, both those that were slain, as him also that had slain them. But *Jonathan*, the son of *Sama* his Brother, exhorted him to moderate his passion, telling him, *That he could not be perswaded that the rest of his children were slain, in that he could conceive no probable cause of conjecture. But as touching* Amnon, *there needed no question, for that it was very like that* Absalom *(by reason of the injury which was offered unto his sister* Thamar*) would hazard himself to kill him,* Mean while a great trampling of Horses, and a confused Troop of Men break off their discourse. These were the C Kings sons, who returned in Post from the Entertainment, the afflicted Father ran forth to embrace them, accompanying their tears with a heavy and sorrowful countenance: And seeing (beyond all hope) how they, whom a little before he supposed to be lost, returned in safety, they gave themselves over to tears and lamentations; the Brothers bewailed the loss of their Brother, and the King his murthered Son. But *Absalom* fled into *Gessur* (unto his Grandfather on the Mothers side, and Lord of that place) and sojourned with him three whole years: at the end whereof, *David* determined to send for his Son *Absalom*, not to punish him, but receive him into favour, (for the indignation he had conceived against him, was at that time abated:) *Joab* also furthered this his resolution by all means possible: For he caused a certain old Woman, attired in mourning D Habit, to present her self before *David*, who said unto him, *That betwixt her two Sons that lived in the Countrey, there hapned such a difference, that falling to handy-strokes, they were so inraged one against the other, that not enduring to be parted, the one of them so wounded the other, that he died; and because her Relations were incensed against the Murtherer, and sought without mercy, to deprive him of life, she humbly besought the King that he would give her her Sons life, and not deprive her of that only comfort of her old age; which he should bring to pass, if so be he prohibited those that would kill her son, from executing their intents: for except it were for fear of him, they would by no means be withdrawn from their fatal and bloody resolution.* Now when the King had granted her Request, the Woman proceeded, *I most humbly thank your Majesty,* (said she) *who have had compassion of mine age, and do so providently take care that I be not deprived of my Son; but that I may be the better assured of thy sincerity, I beseech thee* (*O King*) *first of all pacifie thy displeasure conceived against thy Son, and be no more incensed against him: For how can I perswade my self that you will grant me this favor, if you your self continue your displeasure conceived, upon the like occasion, against your Son? For it is contrary to the Rules of Wisdom, to add to the irreparable loss of one Son, the voluntary deprivation of another.* Upon these words, the King began to suspect that *Joab* had suborned this Woman; and understanding no less by the old Womans report, he sent for *Joab*, and told him, *That he granted him that which he desired, commanding him to send for* Absalom, *assuring him that his displeasure was pacified, and choler assuaged.* *Joab* cast himself down prostrate before the King, and returning him Thanks, he went unto F *Gessur*, and brought *Absalom* from thence with him to *Jerusalem*. The King understanding that his Son was come, sent out a Messenger to meet him commanding that as yet he should not presume to come into his presence, because he was not disposed to see him so suddenly. Whereupon he forebore to shew himself unto him, and went and dwelt amongst his own Friends, and Houshold Servants: Neither was his beauty any way decreased by the sorrow he had conceived, or for that his entertainment was far different from the quality of a Princes Son; but he rather exceeded, and grew more famous thereby: so that for beauty, and comelinesse of person, he excelled all others; his Hair was so thick, that it could scarcely be polled in eight days, and weighed 200 shekels, which amount to five pound. He lived two years in *Jerusalem*, and was the Father of G three Sons, and one Daughter, which *Roboam* the Son of *Solomon* afterwards took to Wife, of whom he begat a Son called *Abia*. In process of time, he sent Messengers unto *Joab*, to desire him that he would pacifie his Father, and prevail with him to admit him

Ver. 30, 31. *David* is certified that all his sons are slain by *Absalom.*

Ver. 32, 33. *Jonathan* comforteth *David*, contradicting his fear in respect of all his sons, and only upon just surmise suspecting *Amnons* death. *Davids* sons resort unto their father.

Ver. 34. *Absalom* flieth to his grandfather. 2 *Sam.* 24. 1. *ad* 25.

Absalom, by the subtilty of a woman, and the setting on of *Joab*, is revoked from banishment unto *Jerusalem.*

Ver. 24. *Absalom* revoked by his father, is commanded for a time to flie his presence.

Ver. 27, 28. *Absaloms* children born in *Jerusalem.*

The year of the World, 2816. *before Christ's Nativity*, 1040.

him to his presence, that he might see him, and submit himself unto him. But receiving H no answer from *Joab*, he sent his servants, and commanded them to burn *Joabs* Corn-fields that joined unto his: who hearing what had hapned unto him, he came unto *Absalom*, accusing him, and asking him, *For what cause he had done him this injury?* To whom *Absalom* answered, *I have* (said he) *invented this stratagem, to make thee come unto me, seeing thou took'st no notice of the Address which I made, to desire thee to reconcile my Father unto me. And now, I beseech thee, that thou wilt move my Father in my behalf; otherwise, I shall think my return more grievous than my banishment hath been, if my Father shall yet continue his displeasure.* *Joab* was perswaded through the compassion he conceived of the necessity wherein he saw him, and went and solicited the King, with whom he so effectually debated, as touching *Absalom*, that altering his disposition, he graciously sent and called for him. I As soon as he came unto his presence, *Absalom* cast himself prostrate on the ground, asking pardon for his offences: but *David* raised and lifted him up, and promised that from thenceforth he would no more upbraid him with those misdeeds. After these things had thus fallen out, *Absalom* within a little space, provided a great number of Horses and Chariots, and entertained fifty Men for his Guard, and every day early in the Morning presented himself before the Kings Palace, and talked with those that resorted thither about the tryal of their differences: and whereas some of them lost their cause, he talked with them according as he found them affected, alledging, *That his Father had no good Counsellers, and that perhaps he himself had in some things judged amiss: and by these means endeavoured he to get the good will of all men, telling them, That if he had the like authority, he* K *would make them know by proof what his equity was.* Having by these plausible persuasions drawn the hearts of the common People unto him, he was perswaded they would serve him in whatsoever he intended.

V. 30, 31, 32, 33. *Joab* urged by the burning of his houses, reconcileth *Absalom* to his Father. *Hedio & Ruffinus*, cap. 9. 2 *Sam.* 15. 1, *ad* 6. *Absalom* subtilly affecteth his fathers Kingdom.

Four years after his reconciliation, he came to his Father *David*, desiring that he might go to *Hebron*, and sacrifice unto God, according as he had vowed at such time as he fled from his presence. Which request when *David* had granted him, he went thither, being attended with a great concourse of People, (by reason he had appointed divers to meet him in that place, amongst whom was *Achitophel* the *Gelonite*, one of *Davids* Counsellers, and 200 others of *Jerusalem*, who altogether ignorant of his design, assembled themselves in that place to be assistant to his Sacrifice:) by all whom he was declared King, L according as he himself had commanded. When the News hereof came unto *Davids* ears, and he was assured how his Son had behaved himself; he was much troubled for his impiety and arroganey: that he should so soon forget his pardon, which he had obtained for his enormous Crimes; and, contrary to all Law, plunge himself, and hazard his Reputation in more grievous offences, to pervert the state of the Kingdom which God had established, to deprive his own Father of the Crown and Dignity; wherefore he resolved to flie to the other side of *Jordan*, carrying with him his most trusty Friends, to whom he represented the unbridled fury of his Son, remitting all things unto God, who judgeth all things; and leaving the Government of his Royal House to the management of his six Concubines, he departed from *Jerusalem*. He was accompanied with a great num- M ber of People, besides those 600 Soldiers, who had followed him in his Banishment during *Sauls* life-time. And although the High Priests, *Abiathar* and *Sadoc*, with all the *Levites*, had resolved to depart with him, yet perswaded he them to abide with the Ark, assuring them, that God would deliver them, although the Ark should continue in its place. He commanded *Abiathar* likewise to send him private intelligence of each occurrent that should happen, reserving with him for most intimate and trusty Counsellers, *Achimaas* the son of *Sadoc*, and *Jonathan* the son of *Abiathar*.

Ver. 10, *ad* 14. *Absalom* proclaimed King. *Ver.* 14. *David* departed out of *Jerusalem*. *Ver.* 24. *ad* 30. *David* flying, prohibiteth the High Priests to follow him, to the intent to give him intelligence of that which did pass.

But *Ethei* the *Gittite*, by no perswasions of the King, could be induced to stay, but contrary to his Command, followed him, whereby he more manifestly expresst his affection towards him. But as he went on his bare Feet up the Mountain of *Olivet*, and all they N of his Train followed him, (intermixing their travel with bitter tears) a certain Messenger came and certified him, that *Achitophel* was with *Absalom*. Which report aggravated and increased his grief: so that he besought God, that it might please him to alienate the affection of *Absalom* from *Achitophel*, that he might not give heed unto any of his counsels, because *Achitophel* was a Man of a ripe judgment, and ready execution in all that concerned him. As soon as he came unto the top of the Mountain, he beheld the City: and as if he had utterly been banished from his Kingdom, he began, with abundance of tears, to call upon God. There he met with *Chusai*, his sincere and unfeigned Friend, whom, when he beheld with his Garments rent, with ashes on his Head, and lamenting the unhappy change which he beheld, *David* comforted him, and exhorted him O not to be discouraged, and besought him to return unto *Absalom*, under colour that he had forsaken his part, where diligently prying into his secrets, he might oppose himself against

Ethei departed with *David*. *Ver.* 31. *Achitophel* revolteth from *David*, and followeth *Absalom*, whose counsels *David* striveth by prayer to make frustrate. *Ver.* 32, *&c.* *Chusai* is perswaded to submit to *Absalom*, and to cross *Achitophels* counsels.

A againſt *Achitophels* counſils, becauſe he could not do him ſo conſiderable ſervice in attending on him, as he might in ſtaying with *Abſalon*: *Chuſai* being after this manner perſuaded by *David*, returned back to *Jeruſalem*, where preſently after he met with *Abſolon*, who repaired thither. In the mean time *David* marching onward a little further, chanced to meet with *Siba*, *Mephibosheths* Servant; and Purveyor of all thoſe Goods which *David* had given him, (for he was *Jonathans* Son, who was the Son of *Saul*.) This Man drave before him two Aſſes loaden with Victuals, which he preſented to *David* and his company, to refreſh themſelves; and being demanded, *Where he had left* Mephibosheth? *In* Jeruſalem (ſaid he) *where he expecteth to be choſen King, through the occaſion of thoſe troubles that have hapned, and in memory of the benefits that divers men had* B *received at* Sauls *hands. David* diſpleaſed with this falſe report, gave *Siba* all thoſe riches which he had confer'd upon *Mephibosheth* in times paſt, judging him more worthy of the ſame than *Mephibosheth*. Wherewith *Siba* was very well contented.

The year of the World, 2920. before Chriſt's Nativity, 1044.

2 *Sam.* 16. 1, *ad* 4. *Siba* accuſing his Maſter wrongfully, is made Owner of his Riches.

When *David* drew near unto a place which is called *Bachor*, a Kinſman of *Sauls*, called *Simei*, the Son of *Gera*, came out againſt him, and caſt ſtones at him, and reviled him; and the more *Davids* friends inviroued and defended him, the more obſtinately perſevered he in his reproofs and ſcandalous railings: calling him Murtherer, and Captain of the wicked, charging him like an execrable Man, to get him out of the Kingdom; giving God thanks for that he had deprived him of his Kingdom, by the means of his own ſon, as a puniſhment for thoſe Crimes which he had committed againſt his own Ma- C ſter. This his licentiouſneſs, moved all *Davids* followers to diſpleaſure, ſo that all of them were ready to revenge them on *Simei*; and amongſt the reſt, *Abiſai* would have ſlain him: but *David* would not permit him, but commanded him to forbear: *For fear,* (ſaid he) *leſt to our preſent miſeries we annex a further and new occaſion. Foraſmuch as concerneth my ſelf, I ſet light by this mad Dog, and refer the matter to God, who hath permitted him to be thus deſperately bent againſt us. Neither is it to be wondred at, that I ſuffer my ſelf to be thus abuſed by him, ſith mine own ſon is ſo wicked, that he dareth openly declare himſelf my mortal enemy; but God, through his goodneſs, will at length look upon us with an eye of mercy, and his juſtice will certainly confound all thoſe that have conſpired to my ruine.* He therefore walked onward on his way, not caring what *Simei* ſaid, who ran on the other ſide D of the Mountain, railing and reviling him. When *David* was arrived on the bank of *Jordan*, he muſtered and refreſhed his Army, who were wearied with their march: mean while *Abſalon* entring *Jeruſalem* with *Achitophel* his Counſeller, was ſaluted and applauded by the concourſe of the People; and amongſt the reſt, *Davids* friend came unto him, who proſtrated himſelf before *Abſalons* feet, wiſhing him a long and happy Reign. *Abſalon* asked, *how it came to paſs, that he who was reputed to be one of* Davids *moſt intimate friends, and eſteemed always to be moſt loyal and faithful unto him, ſhould at that time (when occaſion ſerved to expreſs his loyalty) abandon him, and ſubmit himſelf to his enemy?* To whom *Chuſai* anſwered readily, *That it became him to follow God, and the good will of the people.*

Ver. 5, *ad* 9. *Simei's* reviling of *David.*

Ver. 9 *ad* 15. *David* forbideth to kill *Simei.*

Ver. 16, 17, 18. *Chuſai*, under a colour offereth his ſervice to *Abſalon.*

E *Since therefore* (ſaid he, my Sovereign) *that both theſe are on your ſide, it concerneth me to follow you, becauſe you have received the Kingdom from God: If therefore you ſhall think fit to account me amongſt your friends, I will approve unto you my loyalty and affection in like manner, as to your knowledge I have done unto you father, who ought not to be diſpleaſed at that which hath hapned, ſince the Kingdom is not removed into another houſe, but remaineth in his own family, becauſe he who was his ſon received the ſame.* By theſe words he reconciled himſelf to *Abſalom*, and removed all ſuſpition. Hereupon *Achitophel* was ſent for to conſult about their affairs in hand: who adviſed him to abuſe all his fathers Concubines, and make them his own. *For,* (ſaid he) *from that time forward, the people will believe that you and he will never be reconciled; and will be more ready to bear Arms, and oppoſe your fa-* F *ther for your ſake. For hitherto* (ſaid he) *they have unwillingly profeſſed themſelves to be his Enemies, ſuſpecting leſt a peace ſhould be concluded betwixt the father and the ſon. Abſalom* giving heed to this advice, cauſed a Tent or Royal Pavilion to be pitched in the ſight of all the people whereinto he entred, and enjoyed his fathers Concubines. And thus was accompliſhed what was foretold by *Nathan* the Prophet.

Ver. 20, 21, 22. *Achitophel* perſuadeth *Abſalon* to lie with his Fathers Concubines.

CHAP. IX.

Abſalon's *War againſt his Father: his death, and the diſcomfiture of his Army.*

2 *Sam.* 17. 1, *ad* 14. *Achitophels* counſel perſuading *Abſalon* to purſue *David.* *Chuſai's* oppoſition.

G WHen *Abſolon* had done that which *Achitophel* had adviſ'd him, he requeſted him once more to counſel him concerning that War which he had undertaken againſt his Father: who required 10000 choſen Men, by whoſe aſſiſtance he promiſed to kill *David*, and to bring all that were with him under his ſubjection: aſſuring him, that *Abſalon's*

The year of the World, 2816. before Christ's Nativity, 1040.

Solon's Kingdom would be then eſtabliſhed, when *Davids* Head was cut off from his Shoulders. This counſel pleaſed *Abſalon*, whereupon he ſent for *Chuſai*, who was the chief-eſt amongſt *Davids* Friends, (for ſo *David* himſelf had termed him) to whom he diſcovered the advice which *Achitophel* had given him, and required him to give his Opinion what he thought thereof: who knowing very well, that if *Achitophels* counſel were followed, *David* would be in danger to be ſurprized and ſlain, enforced all his arguments and counſels to the contrary. *For*, (ſaith he) *Sir, you are ſufficiently informed both what your Fathers valor is, and their virtue that accompany him; who hath fought many Battels, and hath returned victorious over all his Enemies. It is not to be doubted but that he is at this preſent encamped in the Field. For he is well exerciſed in leading Armies, to prevent any Stratagems, whereby the Enemy may injure him; and about the Evening, he hath perhaps left a Party of his Men in ſome ſtraights, or placed them in Ambuſh behind ſome Rock: and if our Men ſhall aſſail him, his Soldiers will by little and little retire, and afterward recovering courage, by reaſon that the King ſhall be near unto them, they will charge us afreſh; and during the encounter, your Father will ſuddenly break out of his Ambuſh, and encourage his own Men, and diſcomfort yours: wiſely therefore examine mine advice, and if you find that it be good, neglect that which* Achitophel *hath given you. Therefore in my opinion without following the advice of* Achitophel *your Majeſty ought to gather together all your Forces, and to take the command of them your ſelf, without committing them to the conduct of any other, and by this means you may aſſuredly expect to have an eaſie Victory over him, if you aſſail him in the open Field, becauſe he is accompanied with a very few men, and your ſelf are attended by many thouſands, who will be very forward to expreſs their affection towards you at the beginning of your Reign, whereby you may eaſily rid you of your Enemy. And if ſo be your Father ſhut himſelf up in any City, we may eaſily take the ſame by Mines and Engines.* This advice of his ſeemed to be better than that of *Achitophels*, ſo that *Abſalon* accepted it. For it was God that put this into his heart, to neglect *Achitophels*, and reſpect *Chuſai's* counſel.

Ver. 14. Chuſai's counſel accepted: Achitophels rejected.

Now when *Chuſai* had thus prevailed, he preſently went to the High Prieſts *Sadoc* and *Abiathar*, acquainting them with *Achitophels* deſigns, and how he had contradicted him; finally, how his opinion had taken place, giving them in charge to ſend private intelligence unto *David* thereof, and to inform him of his Sons Reſolution; wiſhing him with all ſpeed to paſs over the River of *Jordan*, leſt *Abſalon*, being informed of his abode in that Place, ſhould make haſte and purſue him, and overtake him, before he might recover a place of ſecurity.

Ver. 15, 16. Sadoc and *Abiathars* Sons ſent unto *David.*

The High Prieſts before-hand, had provided that their Sons ſhould lie hid without the City, on purpoſe, that they might be ſent unto *David*, to inform him how affairs went. They therefore ſent a truſty Servant unto their Sons, who brought them new of *Abſalons* Intentions, with expreſs commandment to inform the King thereof with all ſpeed, who preſently, upon this intelligence, like good and faithful Miniſters, poſted away, to report their Fathers Meſſage unto the King.

Ver. 17, 18, ad 22. The High-Prieſts Sons being purſued, are hidden by a Woman in a Pit.

But ſcarcely had they travelled two Furlongs, when certain Horſemen diſcover'd them, and brought news thereof unto *Abſalon*, who preſently ſent out Scouts to apprehend them: which when the Children of the High Prieſt perceived, they forſook the High-way, and retired into a certain Village near unto *Jeruſalem*, which is called *Bocchura*, where they beſought a certain Woman to hide them, and ſhut them in ſome place of ſecurity, who let them down into a Well, and covered the mouth thereof with bundles of Wooll. She being demanded by thoſe that purſued them, *Whether ſhe ſaw them?* denied the ſame, ſaying, *That as ſoon as ſhe had given them drink, they departed from her preſently, aſſuring them, that if they preſently purſued them, they might eaſily apprehend them:* But after they had a long time followed, and could not find them, they returned from whence they came. The Woman perceiving that they were departed, and that there was no cauſe of fear, leſt the young Men ſhould be ſurprized, ſhe drew them out of the Pit, and ſet them on their way: who, with as great ſpeed as was poſſible, repaired unto *David*, and declared unto him *Abſalons* Deſigns. Hereupon *David* paſſed the River *Jordan* with all his Men, and although it were night, he was not diſcouraged by the darkneſs.

Ver. 22. David informed of *Abſalons* deliberation, paſſeth himſelf and his whole Army over *Jordan* by night.

Ver. 23. Achitophel perceiving his counſel was deſpiſed, hung himſelf.

But *Achitophel* ſeeing that his counſel was rejected, took his Horſe, and went unto his Country of *Gelmone*: there calling together his houſhold Servants, he related unto them what advice he had given *Abſalon*; which ſince he had not accepted, he told them that they ſhould ſhortly find that he was a loſt man, and that *David* would be victorious, and return into his Kingdom. *It is better therefore*, ſaid he, *for me, as it becometh a valiant man, to depart out of this life, than to ſubmit my ſelf to* Davids *puniſhment, for having joined my ſelf unto* Abſalon, *and giving him counſel.* This ſaid he went into the moſt private part of his Houſe, and hung himſelf, being both his own Judge and Executioner; after which, his Kinſman cut him down, and buried him. But *David* having paſt *Jordan*, came and

A and encamped in a strong City, the best fortified in that Countrey: there was he kindly entertained by all the Noblemen of that Countrey, partly moved thereunto by the mans present necessity, partly through the reverence of his former felicity. The chief of these were *Berzillai* the *Galaadite*, and *Siphar* the Governour of the Province of the *Ammonites*, and *Machir* the Chief of the Countrey of *Galaad*, who supplyed *David* and his Army with whatsoever they wanted: so that they lacked neither Beds, nor Bread, nor Flesh, but were plentifully stored with all things. They that were sick and wearied also, wanted nothing that either might serve for their repose or refection. In this state remained he. But *Absolon* assembled a great multitude of people to make War upon his Father, and after he had passed *Jordan*, he pitched his Tents near unto his Fathers, within B the Countrey of *Galaad*, and made *Amasa* General of his Army, opposing him against *Joab* his Cousin: for *Amasa* was the Son of *Jothar* and *Abigal*, the Sister of *Sarvia*, the Mother of *Joab*, both of them Sisters unto *David*. When *David* had mustered and numbered his Forces, and found that he had 40000 fighting Men, it was thought fit to put it forthwith to a Battel, and not to expect till *Absalon* should attack him.

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Ver. 24. *ad fin.* *David* cometh to *Mahanaim*, where he is royally entertained by the Peers. *Hedio & Rufinus*, cap. 10.

Ver. 24. *Absalon* passeth over *Jordan.*

He therefore appointed Colonels over thousands, and divided them into three Squadrons; the one of which he gave to *Joab*, the second to *Abisai* his Brother, and the third to *Ethei* his familiar Friend (who was of the City of *Geth*). In this Battel his Friends would not permit him to be present, (and that upon good consideration) for they said, *That if they should be defeated in his company, they should utterly lose all hope: but if one Squa-* C *dron should be overcome, the rest might have recourse unto him, who might unite and reinforce; the rather, for that the Enemies would always think it likely, that he had some other Recruits with him.* This counsel pleased him, for which cause he remained within the City. But at such time as he sent out his Friends unto the Battel, he besought them (that in remembrance of all the benefits and favours he had bestowed on them) they would both shew themselves couragious in the Fight, and that having obtained the Victory, they would spare his Son, for fear least his death should increase and redouble his discontents. Thus praying God to give them Victory, he dismissed them to the Battel. But when *Joab* had placed his Army right over against the Enemy, and had extended them on the Plain, having a Wood upon their Back; *Absalon* also drew out his Army against him; so that D encountring one another, they performed many notable actions on both parts: the one hazarding themselves in all dangers, and imploying all their affections, to the intent that *David* might recover his Kingdom: the others neither refusing to do or indure any thing, so that *Absalon* might not be deprived, or exposed to his Fathers punishment and displeasure for his insolent attempt. Besides that, they held it an indignity for them, that being so great in number as they were, they should be overcome by such a handful of people as followed *Joab*: thinking it an utter disgrace unto them, that being so many thousands of them in Arms, they should be discomfited by *Davids* followers.

2 *Sam.* 18 1,2. The division of *Davids* Army.

Ver. 3. *David* Friends dissuade his presence in the Battel.

Ver. 4, 5. *David* commandeth them to spare his Son.

Ver. 6,7. The Battel betwixt *Joab* and *Absalon.*

But *Joab* and his men being more skilful and trained in Feats of Arms than the rest, discomfited and brake *Absalon*'s Army: so that they fled through Woods, and into strong E places. *Davids* Souldiers pursuing after them, took some and slew others; so that both in Flight and Fight, a great number of them were put to the Sword: for there fell that day about 20000 Men. But all *Davids* Troops freshly set upon *Absalon*, who was easily known by his Beauty and Stature: he fearing to be surprized by his Enemies, mounted upon a swift Mule, and fled in great haste. But by the swift motion of his Body, his Locks being scattered abroad, his Bush of Hair was intangled in a thick and branchy Tree, where he hung after a strange manner, and his Mule ran onward with great swiftness, as if she had as yet born her Master on her Back: but he hanging by the Hair amidst the Branches, suddenly fell into his Enemies hands. This when a certain Soldier perceived, he brought news thereof unto *Joab*, who promised him to give him 50 sicles, if he would kill him.

Ver. 8,9. The flight and overthrow of *Absalons* Army.

F The Souldier answered, That if he would give him 2000, he would not commit such a murther on the Son of his Sovereign, the rather, for that in the presence of them all *David* had requested them to spare him. Hereupon *Joab* commanded him to shew him the place where had seen *Absalon* hang: who had no sooner discovered him, but thrusting a Javelin to his heart, he slew him. That done, *Joabs* Esquires surrounded the Tree, took him down, and cast him into a deep Pit, they overwhelmed him with Stones: so that in appearance it seemed to be a Tomb or Monument. After this, when *Joab* had sounded a retreat, he withdrew his Souldiers from Pursuit, as thinking it unnatural for one Countreyman to imbrue his hands in the blood of another. *Absalon* had erected in the Royal Valley, two furlongs distant from *Jerusalem*, a Marble Pillar, with an Inscription upon it, to G the intent that if his Race should be extinct, his memory might be preserved by that Monument which he had erected. Now he had 3 Sons, and a daughter called *Thamar*, who was married to *Roboam*, *Davids* Nephew, and had by him a Son called *Abia*, who succeeded his Father in the Kingdom; of whom we shall speak more at large.

Ver. 9 *ad* 15, *Joab* killeth *Absalon.*

Ver. 17, 18. *Absalons* Marble Pillar.

CHAP.

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CHAP. X.

The happy state of David *being restored unto his Kingdom.*

Ver. 21 *ad* 32. *Chusai* sent to certifie *David* of the Victory.

AFter that *Absalon* was slain, all the People returned privately to their own Houses: but *Achimaas*, the Son of the High-Priest *Sadoc*, drew near unto *Joab*, requiring his leave to repair unto *David*, and to certifie him of the Victory, and how by Gods help and providence he had vanquished his Enemies. This did the General deny him, telling him That it was not convenient that he, who heretofore was wont to bring joyful news, should now certifie the King of his Sons death. He therefore commanded him to stay, and calling *Chusai* to his presence, he gave him commission to certifie the King of that which he had seen. *Achimaas* requested him the second time that he would suffer him to go, promising him that he would make no mention but of the Victory; and that as touching *Absalons* death, he would not utter any thing, whereupon he dismissed him also, who choosing the shorter way, outstripped *Chusai*. Now as *David* sate in the Gate of the City, expecting some Messenger that might certifie him of the success of the Battel one of the Sentinels perceiving *Achimaas*, that came running hastily, and not being able to distinguish who it was told *David* that he saw a Messenger coming towards him: who answered, that it was some one that brought joyful news. Anon after, he told him that a certain other Messenger followed: to whom *David* answered likewise, that it was one that brought glad tydings. And when the Watchman perceived that it was *Achimaas*, *Sadoc* the High Priests Son, and that he was near at hand, he ran first of all and certified *David*: who was very glad thereof, saying, That he brought some good and desirable news touching the event of the Battel: and no sooner had the King spoken the word but *Achimaas* entred, and fell down upon his Face before *David*, to whom he reported that his Army had the Victory. Being afterwards demanded what was become of *Absalon*? He answered, That he incontinently departed from the Camp, as soon as the Enemies were put to flight, but that a great number of Souldiers pursued *Absalon*: and further then that he knew nothing, because by *Joabs* commandment he was speedily sent away to bring tydings of the Victory. When *Chusai* was come, and had humbled himself before the King, and had declared unto him the success of the Battel, the question was asked how *Absalon* did? Whereunto he answered: *The like fortune happen to all thine Enemies (O King) as hath hapned to* Absalon. These words quite extinguished the delight and joy that *David* conceived in the Victory, and the excess thereof much troubled his Servants; for the King ascending into the highest part of the City, bewailed his Son, beating his Breast, tearing his Hair, and afflicting himself after such a sort as cannot be expressed, and crying out in a mournful manner: *My Son*, (said he) *would God, my Son, that I were dead with thee. For although of his own nature he was of a tender disposition, yet loved he* Absalon *above all the rest of his Children.*

Ver. 33. *David* hearing of *Absalons* death by *Chusai*, grievously bewaileth him.

When the Army and *Joab* were informed that *David* lamented his Son in this sort, they had this respect unto him that they would not enter the City after a Triumphant and Victorious manner, but they entred hanging down their Heads, and weeping all of them most tenderly, as if they had returned from some Defeat. But when the King, having his Head covered, persevered to bewail his Son, *Joab* entred in unto him, and said, *O King, you consider not that in this behaviour of yours, you dishonour your self: for it is to be thought that you hate those that love you, and expose themselves to all perils for your sake; yea, that you hate your self and your own succession: and that contrarywise, you love your most mortal Enemies most entirely, since you bewail them, when they are justly deprived of their lives. For if* Absalom *had had the Victory, and had possessed the Kingdom, there had not any one of us been left alive that love you, but had all suffered death; nay, and in the first rank, your self and your own children: neither would they, being our Enemies, have lamented, but laughed at our deaths; yea, they would punish them likewise, who should have any compassion of our miseries: yet are you not ashamed to lament after this manner, for a man that hated you, who, although he received his life from you, yet he shewed not that honour and respect which he was obliged to express towards a Father. Desist therefore from thy unjust lamentation, and offer thy self in presence to thy well-deserving Soldiers, and give them thanks, that by their valour have obtained this Victory: otherwise if thou continue as thou hast begun, this day will I translate the Kingdom from thee, and give thee a more just occasion to lament than hitherto thou hast had.* By these words *Joab* allayed the Kings Lamentations, and drew him to the care of his Commonweal; for cloathing himself in a Royal Habit, whereby he might appear the more glorious unto his Soldiers, he sate in the Gate: so that all the People hearing thereof, flocked out to salute him.

2 Sam. 19. 1, 2, 3, 4. *Joab* and his Army enter the City in mournful manner.

Ver. 5 *ad* 8. *David* is taxed for lamenting his Son, and upon *Joabs* perswasion presenteth himself unto the People.

Whilest

A Whilest these things past after this manner, they that remained alive of *Absalons* Army, returning home unto their houses, sent messengers to every Village, to remind them how many benefits they had received at *Davids* hands, and how after many and grievous Wars, he had brought them to a secure liberty, and how unjustly they had revolted from him, and translated the Kingdom unto another. For which cause it behoved them, since he was dead whom they had chosen, to make their submission unto *David*, that he might be reconciled to them, and receive the people into his favor, and that according as heretofore, so now also, he would vouchsafe them his pardon and protection. *David* being informed of these things, by express Letters, commanded *Sadoc* and *Abiathar* the chief Priests, that they should certifie the Princes of the Tribe of *Juda*, that it would be B a great indignity for them, that other Tribes should prefer *David* to the Kingdom before them, especially since he was of their Tribe. In like manner he commanded them to speak with *Amasa* the General, and expostulate with him, why he who was his Nephew by the sisters side, did not persuade the Army to recommend the Kingdom to his hands: willing them to assure him, that he was not only to hope for pardon for that which was past, but also for the government of the whole Army, according as *Absalon* had granted it unto him. Hereupon the High Priest not only conferred with the Princes, but also informed *Amasa* what the King had promised in his behalf, whereby they drew him to their party. And first of all, those of his own Tribe recalled *David* into his Kingdom; the rest of the *Israelites*, by their example, and *Amasa*'s authority, did the C like, and flocked from all parts, to congratulate his happy return to *Jerusalem*. But the Tribe of *Juda* signalized themselves above the rest, by going out as far as the bank of *Jordan* to meet him: with these came *Simei* the son of *Gera*, with a thousand men, which he had brought with him of the Tribe of *Benjamin*; *Siba* likewise *Sauls* freeman came thither with his 15 Sons, and 20 Servants, who made a bridge over *Jordan*, that the King might the more easily pass over with his Army. As soon as he came unto *Jordan*, he was saluted by the Tribe of *Juda:* and *Simei* marched forward on the bridge, and prostrating himself at the Kings feet, asked pardon for his offences, and besought him to be reconciled: and that in recovering his authority, he would not make him the first example of his justice, but that he should remember this also, that he had repented of his error, D and did with the foremost march out to meet him upon his return. Whilest thus he besought the King, and lamented, *Abisai*, *Joabs* brother, spake after this manner: *Why should he not dye that hath thus villanously reproached the King, whom God hath established?* But *David* turned back unto him, and said, *Te sons of* Servia, *will you never cease to promote new troubles, and to add new divisions to your former commotions? Know ye not that this is the first day of my Reign? For which cause I swear an oath that I will pardon all them that have committed any crime against me, and that no man shall depart from me without my pardon. For which cause be of good cheer* Simei, *and fear thou not that I will seek thy blood.* Whereupon he cast himself down before the King, and afterward marched on his way. After this, *Mephibosheth*, *Sauls* Grandchild, came out to meet him, cloathed in mean apparel, having E his Hair hanging down in a neglected and sorrowful manner. For since the time that *David* fled and forsook the City, he had been so afflicted, that he neither had trimmed his Hair, nor changed or cleansed his garment, supposing this calamity to touch him as nearly as it did the King: and he was the rather grieved, that *Siba* his steward, had unjustly detracted from him, and accused him to the King. After he had prostrated himself, and adored the King, *David* asked him, *For what cause he forsook him in his troubles, and offered not himself to accompany him in his flight?* Who answered, *That it was the wickedness of* Siba, *who was the cause thereof: for he,* said he, *being commanded to prepare my necessaries for that journey, neglected the execution thereof, contemning both me and it, as if I had been some abject slave: otherwise, had I had the use of my feet, and the means to have wait-*F *ed on thee in thy journey, I had never endured to have forsaken thee. Neither was he contented to hinder me from performing my duty, and to give your Majesty a testimony of my affection and loyalty, but furthermore, he hath maliciously incensed your Majesty against me: yet know I well, that your wisdom will not give credit to his detractions, both for that you are just, as also for that GOD and Truth, which you onely aspire to, are onely beloved by you. For, whereas during my Grandfathers days, you were always conversant amongst the greatest dangers, and persecuted by him; and whereas all our posterity by that means deserved to be utterly extinguished, yet have you used moderation and meekness in forgetting those indignities, when it was in your power to revenge them. And notwithstanding all these things, you have entertained me like your Friend, feasted me at your Table, and dignified me with no less Honours, than if I had* G *been one of your nearest Kinsmen.* When *David* heard these things, he thought neither good to punish *Mephibosheth*, nor to examine whether *Siba* had wrongfully accused him; but after he had certified him, that he had given *Siba* all his Goods, yet did he pardon

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Ver. 9. The Kingdom of *Israel* is once more offered unto *David.*

Ver. 13, 14. David not only giveth *Amasa* his pardon, but maketh him General also of the whole Army.

Ver. 15. The Tribe of *Juda* cometh as far as *Jordan* to meet with *David*, and make a Bridge over the flood.

Simei is pardoned. *Ver. 22, 23.*

Ver. 24, ad 33. Mephibosheth purgeth himself of *Siba*'s slanders.

The year of the World, 2920. *before Christ's Nativity*, 1044.

him, and promiſe him the reſtitution of half his poſſeſſions. Whereunto *Mephibosheth* H replied, *Let* Siba *poſſeſs the whole, it only ſufficeth me, that I ſee your Majeſty reſtored again to your Kingdom.* After this, *David* invited *Berzillai* the *Galaadite* (a virtuous man, and of great authority, and by whoſe bounty, during the time of his War, he was aſſiſted, and who had attended him as far as *Jordan*) to accompany him unto *Jeruſalem*, promiſing him to make no leſs account of him than of his Father, and aſſuring him that he would allow him all things that were ſuitable to his age and quality. But he being deſirous to live in private, beſought his Majeſty to diſmiſs him from the Court, becauſe (as he ſaid) his age was ſo great as it made him unfit for pleaſures, conſidering that he had attained to the age of fourſcore years: alledging, that it better became him to think of death, and his departure out of this World. For which cauſe he beſought *David* to I favour him ſo much, as that he might govern himſelf according to his own deſire, becauſe that by reaſon of his age he neither knew how to ſavour meat nor drink; beſides, for that his hearing was loſt, ſo that he could not diſtinguiſh or diſcern the ſound of inſtruments, wherein they who converſe in Kings Courts do moſt uſually take ſuch delight.

David pardoneth *Mephibosheth*, and reſtoreth him to the half of his poſſeſſions. *v.* 31, *ad* 37. *Berzillai* excuſeth himſelf, and will not reſort to *Jeruſalem.*

To this *David* replied, *ſince* (ſaid he) *thou doſt ſo earneſtly requeſt me to give thee leave to depart from me, I diſmiſs thee: but leave thou thy Son* Achimaas *with me, that I may expreſs that kindneſs unto him which thou haſt deſerved.* Hereupon *Berzillai* left his Son with him, and taking leave of the King (with prayer that God would grant him the fulneſs of his deſires) he returned to his own houſe. But *David* went unto *Gilgal*, K (having already the half of the people with him, and the whole Tribe of *Juda.*) Thither reſorted then unto him the chief governors of that countrey, attended by a great multitude of people, complaining unto the Tribe of *Juda*, for that unwitting to the reſt they had reſorted to him, when as by a mutual conſent they ſhould all of them have met him together. But the Princes of the Tribe of *Juda* requeſted them in no ſort to miſinterpret their prevention of them. For that by reaſon of their alliance, and being of the ſame Tribe with the King, they were obliged to ſhew him a more particular reſpect, neither for that diligence of theirs received they any reward, whereby they that came after ſhould think themſelves prejudiced. This anſwer of theirs the Princes of the Tribes took not in good part, but ſpake thus unto their brethren: *We wonder* (ſaid they) L *that you only challenge the King to be your kinſman, as if he were not to be accounted an Ally unto us all, whom God hath equally placed to be Governour over us all; when as therefore the whole people conſiſteth of eleven parts, you only are but one; beſides, we are your elders: ſo that you have not dealt uprightly, in that you have ſecretly ſought out the King, without giving us notice of your deſign.* Whilſt the Governours after this manner debated the matter, a certain wicked ſeditious perſon called *Siba*, the Son of *Bochri*, of the Tribe of *Benjamin*, ſtanding up in the midſt of the people, began to cry out with a loud voice, and exclaim after this manner: *We have no part with* David, *nor inheritance with the Son of* Jeſſe. This ſaid, he ſounded a Trumpet, and proclaimed War againſt the King, ſo that all men followed him, and forſook *David.* Only the Tribe of *Juda* remained with M him, and eſtabliſhed him in the Royal Throne in *Jeruſalem*: upon his firſt coming thither he removed his Concubines (which his Son *Abſalon* had known) out of his Palace, and never after that time had any company with them. After this he declared *Amaſa* General of the Army, and placed him in the ſame degree which *Joab* had, near unto the Perſon of the King; commanding him that he ſhould aſſemble what forces he could out of the Tribe of *Juda*; and that within three days he ſhould return unto him, to the end that having delivered him both the Army and the place of General, he might ſend him to make War upon the Son of *Bochri.* After that *Amaſa* was departed, and had employed his time in gathering up his Army; the King ſeeing that he failed to return upon the third day, told *Joab* that it was dangerous to permit *Siba* to gather a greater head by N delay, and thereby breed more trouble and moleſtation than *Abſalon* had done. *For which cauſe* (ſaid he) *ſtay thou not, but take unto thee thoſe forces which thou haſt in readineſs, and my ſix hundred men, with thy brother* Abiſai, *and purſue thou the Enemy, and in what place ſoever thou meeteſt him, by all means endeavour to give him the Battel. Haſte therefore, and overtake him, leſt he ſeize ſome of our ſtrongeſt Cities, and thereby create us a greater trouble.*

v. 41, 42, 43. The Tribe of *Juda*'s accuſation and excuſe, for that without the knowledge of the other Tribes they had gone out to meet the King. 2 *Sam.* 20. 1, *ad* 8.

Siba a ſeditious perſon, incenſeth the people to rebel againſt the King.

Davids Concubines, whom *Abſalon* had deflowred, are ſequeſtred from him.

Joab by reaſon of *Amaſa*'s delay is ſent out againſt *Siba* by *David.*

Joab with all expedition obeyed his commandment, and took with him the ſix hundred, with his Brother *Abiſai*, and commanded all the forces that were in *Jeruſalem* to follow after him, and marched in good order after *Siba.* When he came unto *Gaboon* (a Village about forty furlongs diſtant from *Jeruſalem*) *Amaſa* met him, with great forces. *Joab* having his Sword girt by his ſide, whilſt *Amaſa* came onward to ſalute him, he on pur- O poſe let his Sword ſlip out of his ſheath, and taking it up from the ground with one hand, he drew near unto *Amaſa*, under pretence to ſalute him, and taking him by the beard, he thruſt

v. 9, 10. *Joab* killeth *Amaſa.*

H thrust the Sword that was in his other hand into his belly, and slew him. Which action of his was hainous and detestable, proceeding from a jealousie he had conceived against a virtuous young man, one of great merit, and of great hopes, being his near Relation, who had in no sort offended him; but only by accepting the place of General which the King had conferred on him; and because *David* had equalled him in honour with him; for which very cause heretofore he had slain *Abner*. Notwithstanding that act of his seemed in some sort more excusable, by reason of the wrong which he had pretended to be done unto his Brother *Azael*, yet was not this a sufficient colour to excuse the murther of *Amasa*. When this was done, he pursued *Siba*, and left a certain man to wait upon the body of *Amasa*, who had commandment given him to proclaim, with a loud voice,
I thorow the whole army, that he was justly and deservedly slain; commanding those that favored the Kings title, to follow their General *Joab*, and his Brother *Abisai*; whilest his body lay thus in the way, and all the multitude (as it is usual in such like accidents) flocked round about it, he that had charge of the body took it up, and bare it into a certain place out of the way, and covered it with a Garment: which done, all the people followed *Joab*.

Now whilest he pursued *Siba* thorow all the Region of the *Israelites*, he told him that he had retired himself into a certain strong City called *Abelmacha*; where he no sooner arrived, but that he begirt the City, and entrenched it round about, commanding his Soldiers to undermine and overthrow the walls: for he was much incensed because they had shut the gates against him. But a certain prudent woman, seeing her countrey in extreme
K peril, she went up to the top of the walls and called unto *Joab*; who coming forth unto her, she spake after this manner, *God hath ordained Kings and Generals of Armies, to the end they might destroy the Enemies of the* Hebrews, *and plant amongst them an universal and perpetual peace; but you enforce your selves to destroy one of the chief Cities of* Israel, *that hath in no sort offended you.* Joab *declared, that far from any such design, he wished them all happiness and prosperity*, and said, *that for his own part it was not his meaning that any one of the City should die, neither his pretence to raze and deface so famous a City; his intent only was that if* Siba *the Son of* Bochri *and the Kings adversary were delivered into his hands, to do justice on him, he would raise the siege, and cause his Army to retire from thence.* When the
L woman heard what *Joab* had said, she prayed him to stay a little while, promising him very speedily to cast his head over unto him. Whereupon she came down amongst the assembly of the Citizens, to whom she spake after this manner: *Wretched men that you are, will you miserably suffer your Wives and Children to be slain for a wicked mans cause, and a stranger whom ye know not? will you admit him in the place of* David *your King, from whose hands you have received so many benefits? think you that one only City can resist so vast an Army?* After this manner persuaded she them to cut off *Sibas* head, and to cast it into *Joabs* camp: which done, *Joab* commanded the retreat to be sounded, and raised the siege; and returning back unto *Jerusalem*, was once more declared General of all the people. The King also appointed *Benaja* Captain of his Guards, and of six hundred Soldiers. *Adoram* was made Treasurer to gather in the Tributes; *Sabath* and *Achilaus* had
M the charge of Registers; *Susa* was made Secretary; *Sadoc* and *Abiathar* were made the High-Priests. After this, it hapned that the Countrey was afflicted with a famine: For which cause *David* besought God that he would have compassion on his people, and that it might please him to manifest not only the cause, but also the remedy of the malady. The Prophets answered him, that God would be revenged of the wrong done to the *Gibeonites* whom King *Saul* had deceived and traiterously slain, without respect of the oath, which the Governour *Josuah* and the Elders made unto them. If therefore he would suffer the *Gibeonites* to revenge the death of their slaughtered friends according to their desire, God had promised to be appeased, and to deliver the people from their imminent and present evils. As soon as he understood by the Prophets what God required, he sent
N for the *Gibeonites*, and asked them what it was which they required? who wished him to deliver into their hands seven of *Saul* Sons to take their revenge on them: whereupon the King made search after them, only sparing and protecting *Mephiboseth* the Son of *Jonathan*. When the *Gibeonites* had laid hold of these seven, they executed them according to their pleasures: and thereupon God incontinently sent down Rain, and disposed the earth to bear fruit; allaying the drought, so that the Land of the *Hebrews* recovered again its former fruitfulness. Not long after, the King made War upon the *Philistines*, and vanquished them in a great Battel; but it so fell out, that the King hotly pursuing the chase, was left alone, and discovered in his weariness by one of the Enemies called *Acmon*, the Son of *Araph* of the race of the Giants, who beside his Sword had a Javelin,
O the point whereof weighed three hundred sicles, and a coat of Mail; this man turning back charged *David* very violently, with an intent to kill the King of his enemies, by reason that he saw him spent with travel. But about the same instant, *Abisai*, *Joabs* Brother,

The year of the World, 2920. *before Christ's Nativity*, 1044.

v. 9, 10. *Joab* killeth *Amasa*.

Joab besiegeth and shutteth up *Siba* within *Abelmachæa*.

v. 16. *ad* 22. A woman reproveth *Joab* for seeking the subversion of the City, which he rather ought to protect.

Joabs conditions of peace proposed to the besieged. The punishment of *Siba*.

v. 23. *ad finem.* Officers distributed by *David*.

Hedio & Rufinus, cap. 2. 2 *Sam.* 21. 1. 2. A famine inflicted on the *Israelites* for breach of oath.

v. 7, 9. Seven men of *Sauls* kindred delivered to the *Gibeonites* to be punished.

v. 16, 17. *David* in hazard of his life is delivered by *Abisai*.

The year of the World, 2924. *before Christ's Nativity*, 1400.

arrived in the place, who ſtept between them, and preſerved the King, and ſlew his Enemy. The whole Army, for a while, was very much concerned for the danger wherein the King had been, and the chief Captains obliged him to promiſe with an oath, that he would never, for the future, ingage himſelf in perſon, leſt he might fall into ſome diſaſter, by reaſon of his forwardneſs, and by that means ſhould deprive the people of a moſt excellent Prince whoſe wiſe conduct was the chief ſecurity of their happineſs. The King having intelligence that the *Philiſtines* were aſſembled in the City of *Gazara*, ſent out an Army againſt them, in which the *Hittite*, *Sobach* one of *Davids* chief Captains behaved himſelf very valiantly, and got great reputation: for he ſlew divers of them that vaunted themſelves to be of the Race of the Giants, and that were very proud and puffed up with preſumption of their valour, and was the chief author of that victory which the *Hebrews* obtained.

David perſuaded to abſtain from War.

v. 18, 19, 20. *Davids* valiant Captain, *Sabath.*

A

B

After this laſt defeat, the *Philiſtines* once more hazarded their fortunes, againſt whom when *David* ſent out an Army, *Nephan* his kinſman ſhewed himſelf very valiant. For fighting hand to hand againſt him that was accounted the moſt valiant Champion amongſt all the *Philiſtines*, he ſlew him, and put the reſt to flight, very many of them dying in the Battel, in proceſs of time they re-incamped near unto a City not far from the Frontiers of the Countrey of the *Hebrews*: In this Army there was a man ſix Cubits high, who had on either foot ſix toes, and on either hand ſix fingers. Againſt whom *Jonathan* the Son of *Sama* (one of thoſe that were ſent by *David* in this Army) fought hand to hand, and ſlew him: ſo that approving himſelf to be the means of that victory, he bare away the honour of the Battel, and praiſe of his valour; for this *Philiſtine* boaſted likewiſe that he was deſcended of the Race of the Giants. After this Battel, they warred no more on the *Iſraelites*. Hereupon *David*, delivered from War and danger, and ever after enjoying a perfect peace, compoſed Odes and Hymns in praiſe of God, in divers kinds of verſe: for ſome were Trimeters, other were Pentameters. He made Inſtruments alſo, and taught the *Levites* to praiſe God upon them, on the Sabbath days and other Feaſts. The form of theſe Inſtruments was after this manner. The Viol was Compoſed of ten ſtrings, and plaid upon with a bow. The Nable containeth twelve ſounds of cords and is ſtricken with the fingers. The Cymbals were large and made of Braſs, of which it ſufficeth, in this ſort, to make ſome mention, leſt the nature of thoſe Inſtruments ſhould wholly be unknown. Now all thoſe that were about the King were valiant men; but amongſt all the reſt, there were eight moſt notable and heroick men. The noble actions of five of which I will declare, which will give ſome ſpecimen of that extraordinary and heroick courage by which they were able to conquer whole Nations. The firſt of them was *Iſſem* the Son of *Achem*, who having thruſt himſelf into the midſt of his diſordered Enemies, never gave over fighting till he had ſlain nine hundred of them. After him was *Eleazar* the Son of *Dodeias*, who had accompanied the King in *Sarphat*: He, in a certain Battel (wherein through the multitude of the Enemies, the *Iſraelites* were affrighted and put to flight) kept his place, and faced the Enemy, and ruſhing in among them, made a great ſlaughter of them, ſo that thorow the great quantity of blood which he ſhed, his Sword ſtuck faſt to his hand; and the *Iſraelites* ſeeing the *Philiſtines* put to flight, by him, came down and ran upon them, and obtained a great victory over them. For *Eleazar* ſlaughtered thoſe that fled, and the reſt of the Army followed and ſpoiled thoſe that were ſlain. The third was the Son of *Ilus* called *Sebas*, who fighting againſt the *Philiſtines*, in a place called the *Jaw*, (and ſeeing the *Hebrews* to be afraid of their power, and almoſt out of heart) reſiſted them alone, as if he had been an Army, and ſlew ſome of them, and purſued and put the reſt to flight, in that they were unable to ſuſtain his force and violence. Theſe three performed, with their own hands, theſe great atchievements. About that time that the King lived in *Jeruſalem*, the Army of the *Philiſtines* came out to make War upon him; and *David* (as we have declared heretofore) was gone up into the higher City to ask counſel, of God, what the event of that War ſhould be; and the Enemies being encamped in that Valley (that extendeth it ſelf as far as *Bethleem*, a City ſome twenty Furlongs diſtant from *Jeruſalem*,) *David* ſaid to his companions: *There is very good water in the place where I was born, and eſpecially that which is in the pit, which is near unto the gate; if any one will bring me of that water to drink, I ſhall eſteem it more than if he gave me great riches.* Theſe three men hearing theſe words, inſtantly ran out, and paſt thorow the Enemies Camp, and went to *Bethleem*; where having drawn water, they returned back unto the King, forcing their way through the midſt of their Enemies, declaring that the *Philiſtines* being afraid of their hardineſs, and great courage, kept themſelves upon their guard, and dared not charge them; notwithſtanding their ſmall number. But the King taſted not of this water which they brought him, ſaying, *that it was bought with*

Nephanus.

Jonathan.

C

2 Sam. 22. *per totum*, *David* a Poet. *Davids* inſtruments of Muſick.

2 Sam. 23. 8, 9. *Davids* thirty eight champions.

D

Iſſem.

Eleazar.

E

Sebas.

v. 13. *ad* 16. Three Champions paſs thorow the Enemies camp, and drew water in *Bethleem*, and brought it unto *David.*

F

G

A *with the danger of mens lives, and therefore that it was no reason that he should drink thereof, but he poured it out as an oblation unto God, giving him thanks because he had delivered his Servants.* After these three followed *Abisai Joabs* Brother, who slew six hundred of the Enemy in one day. The fifth was *Benaia* of the race of the *Levites*, who being defied by certain Brothers, famous amongst the *Moabites* for their valour, overcame them. Moreover a certain *Ægyptian* of a wonderful stature, having defied him (notwithstanding the said *Banaia* was naked and the other Armed) yet charged he him, and took away his Javelin and slew him. To these foresaid Acts of his, a man may annex this as the most valiant, or very nearly equalling the rest. For it came to pass, that after a certain Snow, a Lyon fell into a pit (whose mouth was so narrow,
B that a man could not discern where it was, especially since it was at the same time covered with Snow) where being inclosed, and seeing no means to escape, he roared out: which when *Banaia* who passed that way heard, he followed the voice, and drew near unto the place; and afterwards went down into the pit, where with a staff he bear in his hand, he fought with, overcame and slew the Lyon. The thirty three other were of like valour and courage. But King *David* being desirous to know how many thousand men he could number amongst the people, and forgetting the Commandment ordained by *Moses* (who had given order that if the people should be numbred, there should be paid unto God for every head half a sicle) he commanded *Joab* to go and number all the people: and although *Joab* represented it unto him as a thing
C no ways necessary; yet could he not perswade him, but that he enjoyned him with all expedition to set forward on his way, and muster the people of the *Hebrews*.

Hereupon *Joab* took with him the principals of the Tribes and the Scribes, and went about the Countrey of the *Hebrews*, to know how many there were; and at the end of nine months and twenty days, he returned to *Jerusalem* to the King, and presented him with the list of the people, the Tribe of *Benjamin* only excepted (for he neither numbred that Tribe, nor the Tribe of *Levi*.) The King when it was now too late, perceiving that he had displeased God, was very sorrowful and pensive. The number of the other *Israelites* was of 900 thousand men, able to bear Arms, and to follow the War, besides that the only Tribe of *Judah* contained 400 thousand men. When the
D Prophets had certified *David* how God was displeased with him, he began to pray and beseech him, that it might please him to appease his wrath, and to pardon his offence. Hereupon God sent the Prophet *Gad* unto him, who brought him the choice of three things, willing him to make choice which of the three he would endure: either that Famine for seven years space should reign in his Countreys; or that War for three Moneths space should afflict the same, wherein he should always have the worst; or that the Plague and Pestilence should rage for three days amongst the *Hebrews*. Being thus troubled by reason of his difficult choice, amongst these imminent Miseries; and the Prophet urging him to return a short Answer, whereby God might be satisfied: the King bethinking him that if he should ask Famine, he should rather seem to respect his own
E security, than the Common-Wealth, in that no danger might by that means touch him, for that he had great store of Corn in his Barn, and they were unfurnished; and if for three months he would make choice to be overcome by the enemy, in that case also he might seem to have care of himself in that he had many strong Castles, and a valiant Guard of men, to attend his person; he therefore made choice of a Plague, that was both as incident to the Prince as the Subjects; wherein each man is equally concerned in the danger: saying, *That it was better to fall into the hands of God, then into the hands of his enemies.* When the Prophet had received this Answer from him, he reported it unto God; who sent a Plague and mortality amongst the *Hebrews*, which afflicted them so variously, so that it was very hard to discern the Malady; which being but one
F kind, yet notwithstanding it discovered it self with great variety of Symptomes. For one of them died after another, and the sickness seizing them unawares, brought a sudden dissolution of the Spirits, and swooning upon them; so that some of them gave up the Ghost with grievous torments, and strange dolors. Others were presently parched up through the burning Agonies they endured, and (irrecoverable by any Counsel or Remedy) departed in the midst of their Tortures. Others died strangled, having their eyes suddenly darkned and blinded. Others giving order for the burial of their houshold Servants, died before they were thoroughly interred; and from the day-break (at which time the pestilent Mortality began to rage) until dinner time, there died seventy thousand persons. And now had the Angel of God stretched out his hand over *Jeru-*
G *salem* ready to inflict punishment thereon, when the King put on sackcloth, and prostrated himself on the ground, beseeching God that it would please him to appease his anger, and be content with the number of those that were already consumed with the Pesti-

The year of the World, 2924. before Christ's Nativity. 1400.

Abisai. Banaja.

v. 18. *Banaia* slew an *Ægyptian* with his own spear.

v. 24. *Benaia* slew a Lyon. *Hedio & Rufinus*, cap. 13. 2 *Sam.* 24. 1, *ad* 10.

David sendeth *Joab* to muster the people.

v. 9, 10. The summe of the *Israelites* that were numbred.

v. 12, 13, 14. *David* having election of three sorts of punishments, chose the Plague.

v. 15, 16. A huge slaughter of those that died of the Pestilence, that was inflicted by God.

vi. 17. *David* prayed for the innocent people.

The year of the World, 2930. before Christ's Nativity, 1034.

lence. Whilest thus he prayed, lifting up his eyes, he beheld the Angel of God hovering H in the air over *Jerusalem*, with his naked Sword: whereupon he besought God and said, *That it was he that was the Shepherd, who had deserved to be punished, and not his flock, who ought to be spared, in that they had not any ways offended, praying him to satisfie his displeasure upon him and his posterity, and to spare the people.*

Hereupon God giving ear unto his prayer, ceased the Plague, and sent the Prophet *Gad* unto him, commanding him that he should presently repair to the threshing-floor of *Oronna* the Jebusite, and there build an Altar, on which he should offer sacrifice unto God. Which when *David* understood, he neglected not this command, but went presently to the appointed place. When *Oronna* (as he was threshing his Corn) saw the King accompanied by his Sons coming towards him, he ran out to meet him, and I humbled himself before him. This man was by Nation a *Jebusite*, and one of the greatest friends that *David* had (by means whereof he plundered him not at such time as the fortress of the *Jebusites* was taken, as we have heretofore declared.) *Oronna* asked him for what cause his Lord came thus unto him, who was his Servant? *David* answered, *that it was to purchase his threshing-floor, to the intent that he might build an Altar in that place, and offer sacrifice unto God.* *Oronna* replied, that both his Floor, his Ploughs, and Oxen were the Kings to offer up for a burnt-sacrifice, beseeching God that he would graciously accept that offering. To this the King answered, *that he commended his liberality and beneficence, and that he accepted the offer he had made him, yet that it was his pleasure that he should receive the price of the same, because he ought not to offer sacrifice* K *unto God upon other mens charges.* To this *Oronna* answered, *that his Majesty might do as best pleased him.* Hereupon he bought the foresaid Floor of him for fifty Sicles. Then erected he an Altar in this place, and offered sacrifice thereon, as well burnt-offerings as peace-offerings: and by this means the Divine Majesty was appeased, and ever after shewed himself favourable. (Now this place was the very same, whereto *Abraham* in times past had brought his Son *Isaac* to offer up for a burnt-sacrifice unto God; and as he was about to sacrifice him, a Wether upon the instant presented it self unto the Altar, which *Abraham* offered up in stead of his Son, as we have heretofore related) *David* seeing that God had heard his prayer, and favourably accepted his sacrifice, decreed that in that place the general Altar of the people should stand, and that on L the very same Floor he would build a Temple unto God: which words of his, God afterwards ratified. For sending his Prophet unto him, he assured him that his Son that should succeed him, sholud build a Temple. After this Prophetical declaration, the King commanded to number the Inhabitants of *Jerusalem*, and it was found that there were one hundred and fourscore thousand men: of which number he appointed eighty thousand to intend the hewing of stones: and ordered that the rest of the common people should bear stones unto them: and he appointed three thousand and five hundred, who should govern them, and have the overseeing of the works. He gathered also a great quantity of Iron and Brass, to work upon, with store of huge Cedar-trees, which they of *Tyre* and *Sidon* sent him, whom he had put in trust to furnish him there- M with; telling his friends that he made that preparation at that time, to the intent that when his Son should govern after him, he might have materials in a readiness for the building of the Temple: and to the intent that he being as yet young and unexperimented, should not be troubled with the gathering thereof, but having all things in a readiness might finish the building of the Temple.

Ver. 18. A commandment to build an Altar.

Ver. 20, 21. Oronna the *Jebusite. supra*, l. 7, c. 2. called *Orphona*.

Ver. 22, 23. Oronna giveth *David* his floor.

The summe that was paid for the threshing floor. The place of the Altar that was built. *Gen.* 22. *supra* l. 1. c. 13.

Hedio & Rufinus, chap. 14. The workmen allotted for the building of the Temple.

1 *Chron.* 22. *a* 1, *ad* 5. and *v.* 14. *David* gathereth great store of Iron, Brass and Wood.

CHAP. XI.

DAVID *during his life time, surrendreth the Kingdom to* SOLOMON.

THEN calling unto him his Son *Solomon*, he charged him that after his decease, and N his own instalment in the kingdom, he should build a Temple unto God: telling him that though he had both a will and intent to perform the same, yet that he was not permitted by God, because he had been a man of blood, and brought up in War. Adding further, that it was fore-prophesied unto him, that the finishing of that Edifice was by Gods appointment reserved to his younger Son that should be called *Solomon*, whom God should not less tender and care for, than the Father doth the Son: and how the whole Land of the *Hebrews* should be made happy under this Prince; and among other benefits, that they should have peace (which is an especial blessing) and not only be freed from foreign Wars, but also from civil dissentions. For which cause (said he) *since by God thou wert appointed King before thou wast born, take care to make* O *thy self worthy of so great an honour by thy piety, justice and fortitude, and keeping those his Ordinances and Laws, Which he gave us by* Moses, *and not permitting others to transgress the*

Ver. 5, 6. The building of *Solomons* Temple is commanded.

v. 7. ad finem, David counselleth *Solomon* to honour God.

The year of the World, 2930. before Christ's Nativity, 1034.

A *the same. And as touching the Temple (which he will that thou shalt build when thou shalt obtain the Kingdom) take care to discharge that duty towards God: neither be thou dismaid or afraid at the greatness of the work. For before I shall depart out of this world, I will set all things in a readiness for thee. Know therefore that I have already gathered ten thousand talents of Gold, and an hundred thousand talents of Silver; and an incredible quantity of Brass and Iron, of Stone and of Wood. Moreover thou shalt have many thousands of Masons and Carpenters, and if after this any thing else shall be wanting, thou shalt thy self make provision thereof: thou shalt hereby perform that which is most agreeable in the sight of God, and he shall be thy Sovereign and safe conductor. He exhorted also the Governours of the people to set to their helping hand, and yield their assistance to his Son in finishing this Work*

B *and in furthering the service of God without suspition of any inconveniency; assuring them that they should enjoy a firm peace, and flourishing estate (such blessings as God bestoweth upon those that study after piety and justice.) Moreover he charged him to place the Ark within the Temple at such time as it should be finished, with all other sacred utensils, for the reception whereof the Temple should long since have been builded, had not their fore-fathers neglected Gods command, who had enjoyned them, that at such time as they should possess their Enemies Land, they should build him a Temple.* These were *Davids* exhortations, not only unto his Son, but also to the other Princes.

a v. 1, ad 5. The treasure that was gathered towards the building of the Temple. The Assistants that *Solomon* had in building the Temple. The commandment as touching the Ark, and laying up all other sacred utensils within the Temple. *Hedio & Rusfinus*, chap. 15.

Now when *David* was very old, so that by reason of his years his body was cold and benum'd, that notwithstanding the many coverings and clothes they laid upon him,

C yet could he not be warmed: it was the advice of his Physitians, that one of the fairest Virgins that was in the Countrey should be chosen to lie with the King: because by this means she might warm his chill limbs, and comfort his decaying heat. Whereupon after search made, they found out a Damsel called *Abisag*, which surpassed all other in beauty, who slept with him and warmed him: for by reason of his age, he was unable to have the use of a woman. But of this Virgin hereafter we shall make further mention.

1 King. 1. 1, 2, 3, 4. *David* groweth old and numb. *Abisag* warmeth him.

The fourth Son of *David* was a goodly tall young man, called *Adonias*, the Son of *Aegistha*, who (resembling *Absalom* in complexion and ambition) designed to make himself King: and amongst his ordinary discourses which he used to his friends, he said that the succession of the Crown belonged of right unto him. To this intent he

D prepared many Chariots and Horses, and fifty men to attend him for his Guard. His Father certified of these his proceedings, reproved him not, nor crossed his designs; nor demanded any account of his actions. *Joab* the General, and the High Priest *Abiathar*, were ingaged on his side, and stood firm to his interest; but they that opposed him, were the High Priest *Sadoc*, and the Prophet *Nathan*, and *Benaia* the Captain of the Guard, with *Simei*, *Davids* friend; besides all other the Valiant Men at Arms. Whereas therefore *Adonias* made a Banquet without the City, and in the Suburbs near unto the Fountain of the Park-Royal, he invited all his Brethren unto the same, except *Solomon*; and took with him *Joab* and *Abiathar*, with the Governours of the Tribe of *Juda*: but as touching *Sadoc*, the Prophet *Nathan*, *Benaia*, and the rest of the contrary party, he called them not

Ver. 5. *Adonias* affecteth the Kingdom.

v. 11, ad 29. *Bethsabe* by *Nathans* persuasion certifieth *David* of *Adonias* usurpation.

E unto the banquet. This did the Prophet *Nathan* tell to *Bethsabe*, *Solomons* Mother, certifying her that *Adonias* was made King, without the knowledge of *David*, advising her both to have care of her own security, and the state and Majesty of her Son (who by reason of *Adonias* usurpation was like to be supplanted) wishing her in person to certifie the King thereof: and further promising, that while she debated these things with the King, he would come in the mean while and confirm that which he had said. *Bethsabe* being thus persuaded by *Nathan*, came unto the King, and humbling herself before him (and afterwards desiring leave to speak unto him) she informed him of all those things that had hapned, according as she had been advised by the Prophet, particularly giving him an account of the banquet which *Adonias* had made, and what guests he had

F invited (namely *Abiathar* and *Joab*, with the rest of his Sons, except *Solomon* and his particular friends) urging this furthermore, that the people expected who it should be whom *David* would nominate to succeed him: for which cause she earnestly besought *David* that he would provide, that he who should succeed him in the Government, should neither seek her blood, nor the death of her Son *Solomon*. Whilst *Bethsabe* discoursed after this manner, the King had notice that *Nathan* attended to speak with him. Whereupon, *David* commanded that he should be called in, and as soon as he was entered; he asked the King if that day he had appointed *Adonias* to govern and succeed in the Kingdom after him? *for that* (said he) *he hath made a sumptuous feast, whereunto he hath invited all thy sons but* Solomon, *thither also hath he called* Joab; *where after the great cheer and banG queting they have proclaimed and cryed, Long live the King* Adonias; *Furthermore* (said he) *he hath neither invited me, nor the High-Priest* Sadoc, *nor the Captain of the Guard* Benaia: *It therefore behooveth thee to let us know, if this be done by thy approbation and allowance.*

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As soon as *Nathan* had made an end of his speech, *David* commanded that *Bethsabe* should H be called in (who had retired out of the Kings Chamber, at such time as the Prophet entred in.) As soon as *Bethsabe* re-entred the Chamber, *David* said unto her, *I swear unto thee by the great God, that thy Son* Solomon *shall reign after me, according as before this time I have already sworn unto thee, and he it is that shall sit upon my throne, yea even this present day.* Upon these words *Bethsabe* humbled her self, and besought God to grant the King long life. Whereupon he called for *Sadoc*, the high Priest, and *Banaia* the Captain of the Guard, and appointed them to take the Prophet *Nathan* with them, and all the men at Arms that attended him in Court; charging them to mount his Son *Solomon* upon his Royal Mule, upon which only the King was wont to ride, and to conduct him out of the City, near unto the Fountain of *Gehon*: in which place (after they had I anointed him with holy oyl) he willed them to proclaim *Solomon* King; commanding the High Priest *Sadoc*, and the Prophet *Nathan* to see his will performed: charging those that followed him through the City, with sound of Trumper, and a loud voice, to cry out, that *Solomon* was setled for ever in his Fathers throne, to the intent that all the people might understand that by his Fathers consent he was declared King. And calling *Solomon* unto him, he gave him instructions, by which he might, with justice and integrity, govern the Tribe of *Judah* and the rest of the *Israelites*, After this, *Banaia* besought God that it would please him to be favourable unto *Solomon*; and with all expedition *Solomon* was mounted upon the Kings Mule, and conducted out of the City near unto the Fountain; where (after he had been anointed with oyl) they brought him back again into the K City with great joy and applause, wishing him a long and prosperous Government: then re-conducting him to the Kings Palace, they placed him on his throne; and the people generally gave themselves over to feasting and mirth and to sport, and rejoyce with dances and Instruments of Musick; so that by reason of the multitude of Instruments, not only the air resounded, but the earth also seemed in a manner to be moved therewith. So that *Adonias* and they that banqueted with him, hearing the noise, were all of them troubled and *Joab* in particular said, that those Tunes and Trumpetings did no ways please him.

v. 30. The kingdom is confirmed to *Solomon* by an oath.

v. 33, *ad* 40. *Solomon* is anointed King and placed in his Fathers Throne.

Whilst thus they sate at the Banquet, and every man thorough pensiveness forbore *v.* 40, 41, *ad* 50. *Adonias*, for fear of the Kings displeasure flecth from his banquet, and taketh hold of the horns of the Altar. to eat (being distracted through variety of thoughts) *Jonathan* the Son of *Abiathar* came hastily in amongst them. This young man did *Adonias* most willingly behold, and L said that he was a Messenger of some glad tidings: but contrariwise he recited unto them all that had befallen *Solomon*, or had been decreed by *David*. Whereupon *Adonias*, and all his Guests forsook the Banquet, and suddenly fled every man unto his own house. But *Adonias* fearing the Kings displeasure (by reason of his Ambition and Arrogancy) ran unto the Altar, and laying hold of it, after the manner of a Suppliant, hung thereon, according as he in reason had cause to do.

Now when these Tidings were brought unto *Solomon*, and what he had done, and how he required that *Solomon* would assure him, that he would never more call to memory that which had hapned, but pardon his Offence: *Solomon* answered him graciously and moderately, and pardoned that fault; notwithstanding with this caution, that if hereafter M it should appear that he intended or acted any Rebellion, it should be *Adonias* himself, who should be the Author of his Mischief: with this Answer he sent some to deliver him from the Altar.

When as therefore he came into *Solomons* presence, and had saluted him, he was commanded to repair home unto his house, without fearing any Mischief that might befall him: yet by the way was he admonished to behave himself uprightly for the time to come, if he respected his credit or profit.

1 Chro. 23. 3, 4. *David* numbreth the *Levites*, and distributeth their Offices. But *David* willing that his Son should be accepted for their known and anointed King amongst the people, assembled the Governours in *Jerusalem*, with the Priests and Levites; and first of all taking the number of them, he found thirty three thousand men that were N above thirty three years old; 23000 of which, he appointed to take charge of building of the Temple, six thousand to be Judges and Scribes, with the like number of Musicians to play upon Instruments, who were furnished therewith by *David* (as we have heretofore declared) and distributed by him according to their Families. So that se-

1 Chron. 23. 6, *ad* 24. The division of the Priests into 24 kindreds. *2 Chron.* 24. 5, 27. He divided the *Levites* into 24 parts. parating the Priests from the rest of their Tribe, he found four and twenty Families of them; sixteen of the house of *Eleazar*, and eight of the house of *Ithamar*, giving order that one only Family should officiate for the space of eight days. And thus were all the Families distributed by lot in the presence of *David*, of the High Priests *Sadoc* and *Abiathar*, and of all the Governors. The first Family that went up to the Temple was inrolled first, the second next, and so successively the rest, to the number of 24, (and this O order remaineth even unto this day.) He made also 24 divisions of the Tribe of *Levi*, (who ascended according as they were chosen by lot, in the same manner as the Priests,

every

H every eighth day.) He honoured in particular those of *Moses* posterity; for he appointed them to be keepers of Gods treasury, and of those presents which the Kings should offer. He appointed also, that all (as well Levites as Priests) should serve God day and night, according as they were commanded by *Moses*. That done, he distributed his whole Army into twelve companies, with their Governors, Centurions, and other field Officers: every squadron contained four and twenty thousand men, whom he appointed to guard and attend King *Solomon*, for the space of thirty dayes (continuing from the first to the last, with their Captains over Thousands, and Centurions.) He likewise established those men in Office and Authority over every squadron, whom he knew to be most resolute and couragious. He appointed also Surveyors, who should

I have the charge of the treasure, of the burroughs and fields, and of the Cattel (whose names in mine opinion it were unnecessary to declare.) After that every one of these things were in this manner disposed, he summoned all the civil Magistrates of the *Hebrews* (and in general all those that had any commission over the affairs or demains of the Kings) to a general assembly, and placing himself on a high Throne, he spake after this manner: *My brethren and countreymen, I am desirous that you should know, that having determined with my self to build a Temple unto God, I have made provision of a great quantity of Gold and Silver, the summ whereof amounteth to an hundred thousand talents: but God by the Prophet* Nathan, *hath forbidden me to build the same, by reason of your Wars, and because my hands have been stained with the slaughter of the Enemies, which I have*

K *conquered in so many Wars in which I have been ingaged for the publick good and the interest of the State; but he hath commanded that my Son (who shall succeed me in my Kingdom) shall erect a Temple unto him. Now therefore, since you are satisfied that amongst the twelve sons of* Jacob, Juda, *by the general consent of them all, obtained the principality, and that I amongst my six brethren have been preferred and placed by God in the Kingdom, and notwithstanding no one of them suppposeth himself to be injured: so do I also request that* Solomon *having obtained the Empire, my other sons should neither in respect of him nor amongst themselves nourish any unnatural hatreds and seditions, but knowing that he is chosen by God, they may willingly submit themselves to his dominion. For whereas if God shall think meet you ought*

L *patiently to submit your selves to the yoak of a foreign Prince, how much greater reason have you to rejoyce that God hath conferred this honour on one of your Brethren, whereof you also by your Proximity of blood may seem in some measure to partake. I desire nothing more than that Gods promises may be accomplished, and that the felicity which attendeth this Nation (under the Government of* Solomon) *may be durable. Which without doubt will so fall out, and all things shall happily succeed, if thou my Son be a maintainer of piety and justice, and the antient Laws and ordinances of thy progenitors: otherwise, if these be neglected, there is no other thing to be expected, but misery and destruction. After he had finished these sayings, he gave his Son the model of the building of the Temple, with all the foundations both of the houses and chambers, together with the number, height and breadth of the same. He also limited the weight of those vessels that were to be fashioned either of Gold or of Silver,*

M *exhorting him to imploy all his care and diligence in performing the same. He incouraged likewise the governors and the Tribe of* Levi *to assist him, both because his years were not yet come to maturity, as also because by Gods divine providence he was elected King, and appointed to build the Temple, assuring them that the building would be very easie, and no wayes laborious; considering that he had prepared a great number of talents of Gold, and far more of Silver, and Wood, besides a great multitude of Carpenters, and hewers of Stone, a great quantity likewise of Emeraulds, and other sort of precious Stones. Lastly, he told them, that now also for the present he would bestow on them, to that use, other three thousand talents of pure Gold, out of his own treasury to adorn the holy place, and the chariot of God, and the Cherubins, that should stand upon the Ark, and cover it with their wings.*

N This speech of the Kings was received with great joy by all the Governours, Priests and Levites who shewed a greater readiness, and voluntarily proffered to contribute towards the carrying on of this holy work five thousand talents of Gold, and ten thousand stateres, of Silver an hundred thousand, and of Iron many thousand talents; and if any one of them had a precious Stone, he brought it and delivered it into the Treasurers custody, who was called *Jalus*, being one of *Moses* posterity. This thing pleased all the people, and *David* (seeing the affection and readiness of the Governours and Priests, and in general of all the rest) began to bless God with a loud voyce, calling him the Creator and Father of this whole World, the fashioner both of divine and humane things, and the President and Governour of the *Hebrews* whose Kingdom he had com-

O mitted into his hands. After this, he prayed for all the people, that God would be pleased to continue his favors unto them and to inrich the heart of his Son *Solomon* with all Princely virtues. He commanded the people likewise to sing praises unto God; which they

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v. 13, 14. *Moses* posterity appointed to keep the divine treasure: 1 *Chron.* 26. 1, *ad* 12. The Army divided into 12. parts. 1 *Paral.* 27. *David* assembling the governors of the Tribes, commendeth his son *Solomon* to them. 2 *Chron.* 28; *ad finem.*

a v. 11, *ad* 19. *David* giveth his son the model of the Temple.

1 *Chron.* 29. 5, *ad* 9. The Princes of the people gave a huge summ of Gold, Silver, Brass, and precious Stone towards the building of the Temple.

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they performed, and prostrated themselves upon the earth, and afterwards gave thanks unto *David*, for all those benefits they had received, during the time of his Government. The next day as a sacrifice to God they offered up a thousand Calves, a thousand Rams, and a thousand Lambs, for a burnt-offering: and for peace-offerings they slew many thousand other Beasts. The King celebrated a feast all that day with the whole people, and *Solomon* was anointed with Oyl the second time, and proclaimed King. *Sadoc* also was established High Priest of all the people, and *Solomon* was conducted into the Kings house, and placed in his Fathers Throne, and from that day forward they obeyed him.

1 Paral. 29. The sacrifices and festival solemnized upon *Solomons* Coronation.

CHAP. XII.

The last instructions of David *to* Solomon: *his death, and the magnificence of his funeral.*

Hecto & Rufinus, cap. 16. *1 King. 2. 1. ad 4.*

NOT long after this, *David* failing through age, and knowing that he should depart out of this world, he called for *Solomon* his Son, and spake unto him after this manner; *My Son, I must now depart and sleep with my Fathers, and enter the common way which both they that now live, and those which come after shall tract; from whence we shall not return, nor behold and revisit those things that are done in this life. For which cause, whilest I yet live and draw onward to my death, I earnestly exhort thee (as heretofore I have counselled thee) that thou behave thy self justly towards thy Subjects, and piously towards God, that hath honoured thee with this kingdom; charging thee to keep his precepts and laws, which he hath given us by* Moses, *and to take heed, lest either surprized by flattery, or misled by favour, or seduced by covetousness, or any other sinister affection, thou be drawn to neglect and forsake the same: for thou canst by no means continue in Gods favour, except thou keep his laws, for otherwise he will withdraw his providence from thee. But if according to the obligation which lieth on you, you shall follow my counsel, and diligently perform your duty, thou shalt establish the Kingdom in our family; and no other house at any time but our own, shall obtain the dominion over the* Hebrews. *Remember likewise the iniquity of* Joab, *who, through emulation, slew two good and just Generals,* Abner *the Son of* Ner, *and* Amasa *the Son of* Jethram; *punish him as thou thinkest meet, for hitherto he hath escaped punishment, because he was stronger and more powerful than my self. I commend also unto thee the Sons of* Berzillai *the* Galaadite, *whom for my sake advance to honour, and dignity: Nor would I have thee esteem the kindness which thou shalt shew them to be any courtesie, but only a recompence and requital of the obligations which I have received from their Father in the time of my banishment, and for which he made us indebted to him. As touching* Simei *the Son of* Gera, *of the Tribe of* Benjamin, *who during the time of my flight, and at such time as I retired my self into my Camp, injured and reviled me, and afterwards came out to me near unto* Jordan, *and took assurance of me, that for that time I should not punish him: I leave him to you to be punished according as you shall find an opportunity.*

v. 5. David willeth *Solomon* to punish *Joab.*

v. 7. David commendeth *Berzillai's* Sons to *Solomon.*

v. 8. How *Simei* should be punished.

After he had thus exhorted his Son, and had communicated with him all his affairs, both touching his friends, and those whom he thought worthy of punishment, he gave up the ghost (after he had lived seventy years, and Reigned in *Hebron* a City of *Juda* for the space of seven years and an half, and thirty three in *Jerusalem* over the whole Nation.) He was a just man, adorned with all vertue, requisite in a King that should govern so many Nations. For he was valiant beyond comparison, and in those battels which he fought for his Subjects, he was the first that thrust himself into danger, and exhorted his Soldiers to behave themselves valiantly, not commanding them like their Governour, but fighting with them as their fellow-soldier. He was very well qualified by his knowledg and experience to make the best use of the present, and to manage his future occasions: he was moderate and just, courteous and favourable to those that were afflicted; which are those ornaments which are worthy of a great Prince, and in this great authority wherein he was placed, he stept not any ways awry, but in the case of *Uria's* Wife. He left as much or rather more riches behind him, than any other King of the *Hebrews*, or other Nations had done. His Son *Solomon* buried him most Royally in *Jerusalem*, with all those ceremonies which were accustomed in Royal obsequies, and amongst other things, he buried a great quantity of riches with him; the incredible estimate whereof may be conjectured by that which followeth. For one thousand three hundred years after, the High Priest *Hircanus* being besieged by *Antiochus* surnamed the Religious (who was *Demetrius's* Son) and willing to gratifie him with some summ of money (to the intent he might raise the siege, and remove his Army) and unable to levy money by any other means, he opened the Sepulchre of *David*, from whence he took three thousand talents, which he delivered to *Antiochus*; and by this means delivered the City from the siege (as we have declared in another place.) And again a long time after, this *Herod* also opened it, and took from thence a great summ. Nevertheless no man violated that part of the monument where the body of the King was laid, for it was so artificially hidden under ground, that it would be very difficult to discover it.

v. 10, 11. The years of the age and Reign, together with the vertues of *David.*

The sumptuous Sepulchre of *David*, which *Hircanus* taketh a huge sum of money out of *Davids* Tomb. *Herod* spoileth *Davids* Sepulchre.

The

A

The Eighth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The year of the World, 2931. before Christ's Nativity, 1033

The Contents of the Chapters of the Eighth Book.

1. *How* Solomon *obtaining the Kingdom, expelled his Enemies.*
2. *Of the riches, prudence and wisdom of* Solomon; *and how first of all he builded the Temple in* Jerusalem.

B 3. *How* Solomon *being dead, the people revolted from* Rehoboam *his son, and made* Jeroboam *King of the ten Tribes.*

4. *How* Susac *King of* Egypt *sacking* Jerusalem, *carried away the riches of that City into* Egypt.
5. *The War of* Jeroboam *against* Abias, Rehoboam's *son, and the slaughter of his Army; and how* Basanes *extirpated* Jeroboam's *posterity, and possess'd the Kingdom.*
6. *The Invasion of the* Ethiopians *under* Asa, *and the overthrow of their Army.*
7. *The Race of* Basanes *being rooted out,* Zamri *ruled in* Israel *with his son* Ahab.
8. Adad *King of* Damascus *and* Syria, *is twice overthrown by* Ahab.
9. *Of* Jehoshaphat *King of* Jerusalem.

C 10. Ahab *being provoked to War by the* Syrians, *is overcome and slain in battel.*

CHAP. I.

How Solomon *obtaining the Kingdom, expelled his Enemies.*

D WE have declared in the former Book what *David* was, how great his virtue hath been, what profits and benefits those of his Nation received by him, what Wars he undertook, what Victories he obtained, and how happily at last (through extremity of age) he departed out of this life. But after that *Solomon* his son (being at that time very young) had obtained the Kingdom, and was placed in his fathers Throne (according as *David* had determined, and the divine power had decreed) the whole people (according to the common course in the election of new Princes) with many acclamations wished him a long and prosperous Reign. But *Adonias*, who during his fathers life-time, thought to possess and seize himself of the Royal estate, came unto the Kings mother, and with all humility and reverence saluted her. To whom *Bethsabe* said, *That if there were any thing wherein she might serve him, he should let her know it, and that she would willingly apply her self unto it.* Whereupon he began to say, *That it was a thing very well known, that the Kingdom appertained unto him, both in regard of his age, as also in respect of*

E *the favor and good liking of the people: but since that it had been transferred unto* Solomon, *her son, by the Will of God, he was content therewith, and would be his servant, being very glad of the fortunate success of his Affairs. He therefore besought her, that she would sollicite* Solomon *in his behalf, and perswade him to give him* Abisag *to Wife, who had slept with* David, *for that he had not any carnal company with her by reason of his age, and that as yet she was fully possessed of her virginity.*

1 *Kings* 2. *Solomon* King of *Israel* after *Davids* death.

Ver. 17, *ad* 24. *Adonias* requireth *Abisag* to wife.

Bethsabe promised him to further his suit to the uttermost of her power, and willingly to employ her self toward the accomplishment of the Marriage, since she knew the King was willing to gratifie her in whatsoever she should desire, as also for that she would instantly intreat him: so that he departed from her with assured hope of good success in

F his designed Marriage. Hereupon *Bethsabe* presently addressed her self to the King, intending to certifie him both what *Adonias* had requested, and what she had granted. When *Solomon* heard that his Mother came to visit him, he went out to meet her, and embraced her, and afterwards conducting her into his Presence-chamber, he sat him down, and commanded his servants to place a seat on his right hand, for his Mother; who being seated by him, spake unto him after this manner: *My son, vouchsafe me one favor that I shall request at thy hands, and send me not hence discontented, and dissatisfied, through thy refusal.* *Solomon* answered her, *That she should command him, by reason that duty tyed him to the satisfaction and favor of his Mothers suits*; reproving her for that insinuation she had used, by reason that thereby she evidently expressed that she was not

G thoroughly assured to obtain her demand, but that she feared a refusal and repulse: she therefore required him to give the Damsel *Abisag* for Wife to *Adonias* his Brother. The King displeased at this her suit, dismissed his Mother, alledging that *Adonias* had ill de-

signs,

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signs, and that he wondered that in requiring *Abisag* to Wife, he had not requested *Solomon* likewise to give him place in the Kingdom: for *Adonias* was elder than he, and had more mighty friends than he had; namely, the General *Joab*, and the High Priest *Abiathar*. For which cause he forthwith sent *Benaia*, Captain of his Guard, to kill *Adonias* his Brother. Then calling unto him the High Priest *Abiathar*, *The pains* (said he) *that thou hast endured by accompanying my father* David, *and attending and bearing the Ark with him, make thee escape from death; yet notwithstanding, for that thou hast been assistant to* Adonias, *and followed his faction, I banish thee from my presence, charging thee not to see my face any more, but to retire thy self to thine own house, and there to live in thy Countrey, until thou hast ended thy days: since you have made your self unworthy of that charge wherewith you are entrusted.* For this cause was the House of *Ithamar* deprived of the Priestly dignity (according as God had foretold *Eli*, one of the Ancestors of *Abiathar*) and translated to the Race of *Phinees*, and established in *Sadoc*. Those of the Race of *Phinees*, who led a private life all that time that the Priesthood remained in the Family of *Ithamar* (whereof *Eli* was the first) were these: *Boccias*, the son of *Joseph*; *Joathan*, the son of *Boccias*; *Mareoth*, the son of *Joatham*; *Aropha*, the son of *Maræoth*; *Achitob*, the son of *Aropha*; *Sadoc*, the son of *Achitob*, who was the first High Priest under King *David*.

Ver. 25. *Adonias* is slain.

Ver. 26, 27. *Abiathar* is dispossessed of the Priesthood.

Ver. 35. The genealogy of the High Priest *Sadoc*.

Joab having heard of the death of *Adonias*, was very much surprized; for he loved him more than King *Solomon*: and by reason of that friendship which he bare unto him, he, upon good grounds, apprehended his own danger, and in this respect he fled unto the Altar, hoping in that place to be secured, in regard of that reverence which the King bare unto God. But when *Joabs* resolution was made known unto the King, he sent *Benaia* unto him, with Commission to bring him from the Altar, and to conduct him to the Judgment-seat, that he might in that place justifie his actions: but *Joab* said, *That he would never abandon the Temple, but that he had rather dye in that place than in another.* When *Benaia* had certified the King of this his answer, he commanded him to cut off his Head in the same place, as he required, and that in that sort he should be punished, by reason of the two murthers which he had cursedly committed upon the persons of *Abner* and *Amasa*: commanding that his body should be buried in the same place, to the end that his sins should never depart from his Race, and that both *David* and *Solomon* might be held guiltless of the death of those Men that had been murther'd by *Joab*. This command of his *Benaia* executed, and was afterward made General of the Men of War. Moreover, the King established *Sadoc* solely in the place of *Abiathar* whom he had deposed. He commanded *Simei* also to build him an House in *Jerusalem*, to keep himself therein, without passing the Brook of *Cedron*: for if he should break that commandment, the penalty which he should incur, should be no less than death; and to the more serious performance of this his injunction, he tyed him by a solemn oath. *Simei* thanked *Solomon* for the charge he had imposed on him, and swore that he would fulfil the same: so that forsaking his own Countrey, he came and dwelt in *Jerusalem*, where after he had sojourned for the space of three years, it hapned that he had news that two of his slaves had fled, and betaken themselves into *Gath*: whereupon he went to find them out, and no sooner returned he back again with them, but that the King had intelligence that he had neglected his commandment; and which is more, that he had broken that oath which he made unto God: which incensed him very much. Wherefore calling unto him, he spake after this manner: *Hast thou not sworn* (said he) *that thou wilt not go out of this City to another? And dost thou think it a small matter, to add Perjury to that other Villany which thou hast been guilty of, in so scandalously reproaching my father of blessed memory, when the rebellion of* Absalom *compell'd him to forsake the capital City of his Realm? Prepare thy self therefore to suffer the punishment which thou deservest, which shall be such as shall suffice to convince the World, that though the punishments of the wicked are oftentimes late, yet they are abundantly recompenced by their sureness and severity.* Whereupon *Benaia* slew *Simei*, according as he was commanded. From that day forward, *Solomon* had his Royal estate secured; and after that his enemies had received condign punishment, he took to wife the daughter of *Pharaoh* King of *Egypt*, and afterwards builded the walls of *Jerusalem*, far larger and stronger than they were before: and all the rest of his life he governed his Common-weal in peace; so that his youthful years hindered him not from the observation of justice, and the maintenance of laws, neither excluded the remembrance of that which his father had charged him at the hour of his death: but behaving himself in all things exactly, he executed the affairs of his kingdom with that circumspection, that such as excelled him in years, could not surpass him.

Ver 28, *ad* 33. *Joab* is slain. *Benaia* is substituted in his place.

Ver. 35. *Sadoc* obtaineth *Abiathars* place in the Priesthood.

Simei's punishment and death. *Ver.* 38. *ad fin.*

Hedio & Ruffinus, cap. 2. 1 *Kings* 3. 1, *ad* 4. *Solomon* marrieth the King of *Egypts* daughter, and establisheth the kingdom.

CHAP.

CHAP. II.

Of the Wisdom, Prudence, and Riches of Solomon, *and how first of all he builded the Temple in* Jerusalem.

The year of the World, 2931. before Christ's Nativity, 1033.

AS soon as he came to *Hebron*, he determined to pay his vows unto God, on that brazen Altar which was erected by *Moses*, and sacrificed thereon in Burnt-offerings a thousand head of Cattel; which honourable Devotion of his was most acceptable unto God. For the very same night he had appeared unto him in a dream, and commanded him to ask whatsoever blessing he thought fit, as a recompence of this his Piety. But *Solomon* required a most excellent thing, which God doth liberally bestow, and Men very happily receive. For he demanded neither God nor Silver, nor any other kind of Riches, (such as a youthful man would require) for these are only affected by the common sort, when the other are only worthy of the Divine magnificence: *But give me* (said he) *O Lord, a ripe Judgment, and a good Understanding, to the intent that by these means I may administer Justice to this people with truth and equity.* With this demand of his God was well pleased, and promised him to give him all other things whereof he had made no mention, namely, Riches and Glory; and above all these, such an Understanding and Wisdom, as no King or private man hath had before him. Moreover, that he would continue the Kingdom in his Family for many Ages, if he continued in the ways of Justice, and obeyed God in all things, and walked in his Fathers ways, and imitated his Virtues.

Ver. 5. ad 8. God appeareth to *Solomon* by night in a dream, and willeth him to ask that which most of all he desired.

Ver. 9, ad 15. *Solomon* requireth Wisdom at Gods hands, who with it giveth him riches and honours also.

After that *Solomon* had received these blessings from God, and was made happy by these Promises, he forsook his Bed, and worshipping God, returned unto *Jerusalem*, where he offered great Sacrifices before the Tabernacle, and magnificently feasted all those of his Houshold. About the same time a very difficult case was brought him to decide, the Resolution whereof was very hard to be discovered. And I have thought it necessary to declare the occasions whereon at that present the debate was grounded, to the end that the Readers may understand the difficulty of the thing in question, and that if they happen at any time to be concerned in such affairs, they might by his example learn to discover the truth. Two Women of loose Life and Conversation came unto him, one of the which (who seemed to have suffered the injury) began after this manner:

I, O King (said she) *and this Woman, dwell together in one Chamber; but so it fortuned, that both of us on one day, and at the same hour, bare each of us a Son; some three days after we were delivered, this Woman laying by her Infant had in sleep overlaid it, and stifled it, and hath taken my Child from between my knees, and laid it by her, and put the dead Child, whilst I slept, into my bosom. Now on the morrow, when I thought to give my Infant suck, I found not mine own, but perceived that her Child lay dead by me: for I knew it, because I had exactly marked it. This my Child I have demanded at her hands; and because I could not recover it; I have made my address unto your Majesty: for in that we were alone, and she is obstinate, and feareth not to be convicted by any, she persisteth in her denial of the same.*

Two women accuse one another, for exchange of their children. *Act. 16, ad fin.*

After the King had heard her request, he enquired of the other if she had any thing to answer to this accusation. But she denying the act, and averring that the Child which remained alive was hers, and that the dead one appertained to the other; and besides that, since no man appeared that might determine the Controversie, but all that stood by were amazed at the obscurity and difficulty of the Debate; the King at last found out this expedient of discovering the truth: He commanded that both the Children should be brought before him, as well the living as the dead; and calling one of his Guard unto him, he commanded him with his naked Sword, to cut both the Children into two parts, to the intent that both of them might take the half of the living, and the other half of the dead Child. This sentence of his at first seemed so ridiculous, that it was exploded by all that stood by. In the mean time the true Mother began to cry out, and desire that the matter might not pass so far, but rather that they should give the whole Child that was alive, unto the other: for that it sufficed her, so she might see him alive, though he might be supposed to be anothers. The other willingly consented to the division of the Infant; and moreover, required that the true Mother should be punished. But the King conjecturing by the discourse both of the one, and of the other, which was the true Parent, adjudged the Infant unto her that opposed his death (for that in equity she was the true Mother) and condemned the wickedness of the other, who had murthered her own Child, and laboured as much as in her lay, to procure the death of her Companions innocent Infant. All the people took this Judgment for an assured proof and sign of the King's Prudence and Wisdom, and from that time forwards, they respected and honoured him, as one that was endowed with a Divine Spirit. The Chieftains and Governors under him thorough all the Kingdom, were these; *Uri* governed the Countrey of *Ephraim*, wherein was comprised the Rule of *Bethlehem*; *Aminadab* commanded over the quarter of *Dura*,

Ver. 24, 25. *Solomon* commandeth both the children to be divided into two parts.

Ver. 27. *Solomon*, by the speech and gesture of the women, discovereth the true mother.

The year of the World, 2931. before Christ's Nativity, 1033.

and the Sea-coast, and had espoused the Daughter of *Solomon*. The great Plain was subjected to *Benaia* the Son of *Achila*, who governed likewise all the Countrey that extended towards *Jordan*. *Gaber* commanded the *Galaadites* and *Gaulonites*, as far as the Mountain *Libanus*, and had under him sixty great Cities and Forts. *Achinadab* governed all *Galilee* as far as *Sadon*, and had espoused also one of *Solomons* Daughters called *Basima*: *Banacat* presided over the Maritim Countrey near to the City of *Arce*: *Saphat* commanded the Mountains *Itabyr* and *Carmel*, and the Land of *Galilee* as far as *Jordan*: *Sonbeia* governed the whole Land of the *Benjamites*: *Tabar* had all the Government on the other side of *Jordan*, and was elected Governour-general over them all. Thus about this time did the *Hebrews* wonderfully increase in Riches, and particularly the Tribe of *Juda*, by reason that the people addicted themselves wholly to the tilling and manuring of their Lands. For they were assured of their peace, and not distracted by any warlike Tumults, and besides that fruitfully enjoying a most desired liberty, they especially intended this thing only, to encrease their private Estates. The King also had other Governours who ruled the *Syrians*, and commanded other strange Nations, which are extended from *Euphrates* as far as *Egypt*, who gathered the Tribute of those Nations for the King. These *Barbarians* every day furnished the King for his own Table, and the maintenance of his Houshold, with thirty Measures of fine flour, and sixty of the courser: ten fat Oxen, and twenty grass Beeves, with a hundred fat Lambs. All which things, besides Venison and Buffalles taken in chase, Birds and Fish were furnished daily by the *Barbarians* to serve the Kings Houshold. He had likewise a great number of Chariots, so that he had forty thousand Mangers wherein his Horses fed; and besides these, he had twelve thousand Horsemen, half whereof kept always about the King in *Jerusalem*, the rest were billeted in divers Villages belonging to the King, and remained there. And they that had the charge to furnish the Kings Expences, provided likewise necessary Provender for the Horses, conveying it to what place soever the King took his progress. But so great was the Wisdom and Prudence which God had bestowed upon *Solomon*, that he surpassed all his Progenitors, and the *Egyptians* likewise, who are esteemed the wisest of all Men, were far behind him. For he excelled all those that in that time were in the greatest account amongst the *Hebrews*, whose names I will not omit; these were *Ethan*, *Eman*, *Chalt*, and *Dodan*, all four the sons of *Machol*. He composed also 5000 Books of Odes and Songs, and 3000 Books of Parables and Similitudes; beginning from the Hyssop, unto the Cedar. The like did he of all living Creatures that feed on the earth, swim in the waters, or flie in the air; for none of their natures was he ignorant of: neither had he omitted to search after their qualities in particular, and discoursed of them all, and had knowledg of their several and secret Properties. He obtained also the knowledge of the Art of Magick, for the profit and health of Men, and the exorcising and casting out of Devils; for he devised certain Incantations, whereby the diseased are cured, and left the method of Conjuration in Writing, whereby the Devils are enchanted and expelled; so that never more they dare return: And this kind of healing to this day, is very usual amongst those of our Nation. For I saw a certain private man amongst the *Hebrews*, by name *Eleazar*, in the presence of *Vespasian*, his Sons, Tribunes, and other Soldiers, that cured divers that were possessed. And the manner of his Cure was this: He applied to the Nose of the Demoniack a Ring, under the Seal whereof was a root of those things that *Solomon* had declared, which drew the Devil out of the Nostrils of the Sick, as soon as he smelled the Root: and as soon as the Man was fallen, he adjured him never more to return, intermixing some mention of *Solomon*, and rehearsing those Incantations that were invented by him.

Solomons Governors and Captains. 1 *Reg.* 4. 1, *ad* 21.

The happy peace of the *Israelites* in *Solomons* time.

v. 23. *Solomons* daily expences.

v. 26. *Solomons* chariots and horsemen.

Solomons prudence and wisdom.

Solomons method in conjuration, whereby he cast out Devils.

The Author in this place abuseth the gifts of God bestowed on *Solomon* in extending them to those Arts which are forbidden by the expres's word of God.

A Jew casteth out Devils.

After this, the said *Eleazar* being desirous to shew unto them that were present, the efficacy of his Art, he set a Pot or Pitcher of Water not far from the place where the Possessed stood, and commanded the Devil at such time as he forsook the man, to overturn the Pot, and thereby to give a sign unto those that stood by, that he had forsaken the Possessed: which Act of his, manifestly declareth how great the Science and Wisdom of *Solomon* was. For which cause I thought good in this place to make mention thereof, that the worthy endowments of this King might be known unto all men; and how beloved of God he was, and how surpassing in all kinds of Virtue. When *Hiram* King of *Tyre* understood that *Solomon* succeeded his Father in the Kingdom, he was glad thereof (for he was *Davids* friend) for which cause he sent Messengers unto him to salute him, and to congratulate his Succession to the Crown; by whom *Solomon* returned an Answer in these terms:

1 *King.* 5. 1, *ad* 12. *Hiram's* Ambassadors to *Solomon.*

Solomon *to* Hiram *the King*: *Know thou that my Father having a great desire to build a Temple unto God, hath been hindred from performing it, by the continual Wars and Troubles he hath had: for he never took rest, before he either had defeated his enemies, or made them tributaries*

A *butaries unto him. For mine own part, I thank God for the peace which I poſſeſs, and that by the means thereof, I have opportunity (according to mine own deſire) to build a Temple unto God: for he it is that foretold my Father, that his houſe ſhould be builded during my reign. For which cauſe I pray you ſend ſome one of your skilfulleſt men with my ſervants to the mountain* Libanus, *to hew down trees in that place: for the* Sidonians *are more skilful in hewing and preparing timber, than our people are, and I will pay the Workmen according to your direction.* When *Hiram* had read this Letter, he was very glad to peruſe the Contents of the ſame, and wrote back again unto him to this effect:

The year of the World, 2931. *before Chriſt's Nativity*, 1070.

v. 1. Solomon requireth Carpenters and workmen from *Hiram.*

The King Hiram *unto King* Solomon: *Thou haſt cauſe to thank God, that he had delivered thy fathers Kingdom (who was a wiſe and virtuous Prince) into thine hands. For which cauſe,*
B *ſince no news can come unto me more acceptable, I will accompliſh all that thou requeſteſt: for after I have cauſed a great quantity of Cedar and Cyprus wood to be cut down, I will ſend it thee by Sea by my ſervants; whom I will command (and furniſh with convenient Veſſels of burthen) to the end they may deliver the ſame in what place of thy Kingdom it ſhall beſt pleaſe thee, that afterwards thy Subjects may tranſport them to* Jeruſalem. *And I deſire that by way of exchange, you would furniſh us with Corn, whereof we ſtand in need, becauſe we inhabit an Iſland.*

Ver. 7. ad 10. Hiram promiſeth *Solomon* wood, and inſtead thereof requireth corn.

The Copies are yet at this day kept, not only by thoſe of *our Nation*, but alſo by the *Tyrians*: ſo that if any man deſire exactly to know what they be, let him ſearch the publick Records of the *Tyrians*, and he ſhall find in them matters agreeing to that we have
C ſaid. All which I ſay, to the end the Readers might be aſſured, that I go not beyond the truth in any ſort, and that I inſert not in this Hiſtory matters that are meerly apparent and deceitful, and only faſhioned for delight; neither fear I that any man ſhall examine my Writings, nor deſire I likewiſe that every man give credit at the firſt ſight to the ſame, or that I be held blameleſs in ſuffering my ſelf any ways to vary, or improperly dilate ought in this Hiſtory: but contrariwiſe, if I cannot approve the truth by ſufficient Teſtimonies, I deſire not to be allowed. As ſoon as *Solomon* had received theſe Letters from the King of the *Tyrians*, he praiſed his facility and benevolence, and preſently ſent him that which he demanded: every year therefore he ſent him two thouſand meaſures of Wheat, and two thouſand Baths of Oyl, and two thouſand Baths of Wine (each
D Bath containing about 72 Quarts.) From that time forward, the friendſhip betwixt *Hiram* and *Solomon* increaſed more and more, ſo that both of them proteſted that it ſhould continue for ever. The King ordered that thirty thouſand Workmen ſhould be provided, whom he gave in charge to work continually, allotting to each man his part. He ordained that ten thouſand of them ſhould cut Wood in *Libanus* for the ſpace of one Month; and that then they ſhould reſt two Months, returning every man unto his own dwelling place, until ſuch time as the twenty thouſand had in their turn accompliſhed the Task in the time that was prefixed unto them, and then the firſt ten thouſand renewed their work, and followed the ſame in the fourth Month. *Adoram* was conſtituted Superintendent over them. Beſides theſe, there were ſeventy thouſand men ap-
E pointed to carry ſtones and wood, who were Strangers in that Countrey, according to the commandment of *David*. There were fourſcore thouſand Hewers of Stone, over which were 32000 Commiſſaries; theſe had the King commanded to cut the greateſt ſtones, to make the foundation of the Temple: which after they had hewed and prepared in the Mountain, he commanded ſhould be drawn and brought into the City, which was obſerved not only by his Countreymen, but by thoſe Workmen alſo that were ſent him by *Hiram*.

The truth of *Joſephus* Hiſtory.

v. 11. The King ſendeth *Hiram* a great quantity of wheat, oyl, and wine.

v. 14. The order of the Carpenters in *Libanus.*

v 15. ad fin. The order of the Maſons, and other workmen.

Solomon began this building in the fourth year of His Reign, in the ſecond Month, which the *Macedonians* call *Artemiſium*, and the *Hebrews Jar* (which is the Month of
F *April*) Five hundred ninety and two years after the departure of the *Iſraelites* out of *Egypt*, one thouſand four hundred and forty years after the Deluge: and ſince *Adam* the firſt man until *Solomon* (who builded the Temple) all the years that are paſſed, have been Three thouſand one hundred and two. But the beginning of the building of the Temple happened in the eleventh year of the reign of *Hiram*, who governed in *Tyre*: and ſince the firſt time that *Tyre* began to be inhabited, until the ſaid building of the Temple, there paſſed two hundred and forty years. The King therefore laid the foundation of the Temple, and made a deep trench, and fortified it with moſt ſtrong ſtones, which might be able to reſiſt all the injuries of time. Theſe ſtones were cloſely joyned the one unto the other, that by the ſtrength of the foundation, they might make the baſe and ground
G to ſuſtain that which ſhould be builded thereupon, which foundation was as much to be admired, as that Fabrick which it was deſigned to ſupport: neither could the foundations be of leſs ſtrength and hugeneſs, which were to ſuſtain a ſumptuous pile of that

Hedio & Ruffinus, cap. 9. 1 *King.* 6. 1. *&c.*

v. 2. When the building of the Temple began. The depth of the foundations of the Temple.

The year of the World, 2933. before Christ's Nativity, 1033.

height, greatneſs, magnificence and ornament. The walls were made of white ſtone, and continued of the ſame matter even until the roof. The height of the Temple was ſixty cubits, and the length as much, and the breadth twenty. Over that was another edifice, having the like dimenſions, ſo that the whole height of the Temple was ſix ſcore cubits, and the entry thereof was Eaſtward. The porch thereof had twenty cubits in length (which was the breadth of the Temple) and in breadth ten cubits: and the height thereof was ſix ſcore cubits. About the Temple was built thirty Cells, which invironed the ſame on the out-ſide, and ſerved to ſuſtain all the Edifice; for that they were of that number, and they paſſed out of the one into the other. The entries were made after the ſame manner, from whence a man might eaſily paſs from the one to the other. Every one of theſe Cells had 25 Cubits in breadth, and as many in length, and 20 in height: and above them there were others built: and others likewiſe above theſe of like Number and Dimenſion: ſo that they were almoſt as high as the other buildings; they were all covered with Cedar: every Cell had his cover apart, and had no dependence on the other Roofs. The reſt of the building of the Temple was covered with long beams, mortized the one within the other, which ſuſtained the whole: ſo that the Walls being in this manner faſtned the one unto the other, were the ſtronger. To theſe beams was faſtned Wainſcot of the ſame ſtuff, which was curiouſly poliſhed, carved and gilded. The Walls on the inſide were covered with Cedar plants, intermixed with Gold: ſo that all the Temple ſhined, and the burniſht Gold dazled their eyes that entred into it. All the whole building of the Temple was moſt artificially made of ſtones moſt exactly carved, and moſt cloſely and cunningly joyned together: ſo that they that curiouſly pryed into the ſame, could not any ways obſerve the ſtroke of any Hammer, nor other Workmans Tool, but all the whole Maſs ſeemed to be a natural and no artificial

v. 2, 3, 4, 5. The height, length and breadth of the Temple. The Porch before the Temple. The Cells which were built in the circuit of the Temple.

v. 22. *&c.* The beams and walls beautified with Gold.

H cial frame; and rather growing in that place of it self, than garnished by the hands of cunning workmen. Touching the ascent into the highest part of the Temple, the King so contrived it, that in the thickness of the wall he included a pair of winding stairs to that purpose. This part had not a great Gate towards the East as the lower had, but in the sides there were little doors made: All the whole Temple both within and without was covered with Cedar-planks fastned together with strong chains to strengthen the same. The Temple within was divided into two parts, the one whereof contained the *Sanctum Sanctorum*, of twenty Cubits (which was unaccessible) the rest of the space of forty Cubits was consecrated to the use of the Priests. And in the midst of the wall made he two gates of Cedar, inriched with store of Gold, and divers curious carved I works, and hung them with Tapistry: wherein were imbroidred divers Flowers of Hyacinth, Purple, and Scarlet intermingled with pure white and delicate Linen. He placed also upon the Holy of Holies (which was twenty Cubits broad, and as many long) two Cherubins of massie Gold, each one five Cubits high, and each of them had two wings that were spread five Cubits broad, by which means they were not far distant the one from the other, but that the one of their wings touched the Southern wall of the sacred place, and the other the Northern wall: the other wings that touched one another served for a cover for the Ark, which was placed between them both. But what the figure of the Cherubins was, it is impossible to express: he made the Pavement of the Temple also, of Plates of beaten Gold. To the Gate of the Temple he also fastned con- K venient doors twenty Cubits high, answerable in height to the wall, and covered with plates of Gold. In a word, he left not one place either within or without the Temple, that was not garnished with Gold: he likewise adorned the outside of the gates as he had done the inside. But the Gate of the Porch had no such ornament. After this, *Solomon* sent unto *Hiram* King of *Tyre*, for one who was a cunning Workman, called *Uram*, the Son of a woman of the line of *Nephtali*, and of *Urias* the *Israelite*; this man had great knowledg in all kind of works, but his especial excellency was in working Gold, Silver and Brass, who made all that which covered the Temple according as the King commanded. He made two Pillars of Brass four fingers thick and eighteen Cubits high, and twelve in the circumference; on the chapters of each of them, he placed Corniches in the form of Lillies, of five Cubits in height, L which he invironed with certain Grates made of Brass after the manner of enterlaced nets, which covered the Lillies on each side, on which there hung down two hundred pomegranats in two ranks. These Pillars placed he in the entrance of the Porch, the one on the right hand called *Jachin*, the other on the left called *Boz*. He founded also the Brazen Sea, made after the manner of a Hemisphere, and this vessel was called the Sea by reason of the hugeness thereof. For it was a laver that by measured line was ten Cubits broad, the thickness of a hands breadth, the midst thereof was sustained with a Pillar ten times twisted, whose bigness was a Cubit. This laver was sustained by 12 Heifers, which by three and three were placed directly opposite against the quarters of the four Winds: and the hindermost part of these Heifers were set somewhat stooping, to the end that this M round and ample Vessel might be the more surely supported by them. This Sea contained two thousand Baths, which is a measure made use of for liquids. He made also ten brazen bases four square, for the lavers, each one in length five Cubits, in breadth four, in height three; thus were the parts of this work severally fashioned. There were four little Pillars square and erected at every corner one, in which the sides of the Bases were adjoyned, and divided into three sorts, according to the place distinguished between the joynts; with Images, here a Lyon, there a Bull, and in another place an Eagle. The Pillars likewise were adorned with the same ingraving: and all this whole work hung upon four wheels, which were made of cast work, which had certain naves or spokes a Cubit and a half in the Diameter: and it was a wonderful thing to see the N circumferences of them, how cunningly they were wrought, and properly setled to the sides of the Bases by their naves, or strakes. They were thus made; the corners or Angles on the upper part were sustained by certain shoulders made after the manner of extended hands, on which there was placed a Spire, to which the laver was fastned, being upheld by the paws of a Lyon, and an Eagle, which were fashioned and so properly united, that they that beheld them, would have supposed them rather to be natural creatures, than otherwise: and betwixt them also there were certain Palm-trees figured: Such was the composition of the ten lavers. Moreover, he made ten other Brazen lavers after the manner of a round Cockleshell, each of which contained forty Choes: for they were in height four cubits, and from brim to brim, there were likewise four cubits: O which lavers he placed upon ten bases or feet called *Meconoth*, five of which stood on the left side of the Temple, that extended Northward, the other five on the right hand toward the South. Here likewise placed he the Sea full of Water, to the intent that the Priests entring into the Temple, might wash their hands and feet before they went up

The year of the World, 2933. before Christ's Nativity, 1031.

Winding stairs.

The Temple divided into two parts. *v.* 22. *ad* 24. Two Cherubins.

The pavement, gates, and all other things in the Temple beautified with Gold.

Solomon sendeth to *Hiram* for *Uram* a cunning-workman.

2 *Chron.* 4. 2. A vessel called the brazen Sea.

1 *King.* 7. 27. Ten brazen bases of the laver.

v. 27, 38. Ten round lavers.

The year of the World, 2933. *before Christ's Nativity*, 1031.

unto the Altar. The other lavers served to wash the inwards and feet of those Beasts that were sacrificed. He builded likewise a brazen Altar of twenty Cubits long, and as many in breadth, and ten in height, to offer burnt-offerings thereon. He made likewise all the Vessels that belonged thereunto of Brass: as Kettles, Water-pots, Hooks, and Forks, and such like, that in brightness equalled the pure Gold. The King also dedicated many Tables, and amongst these, one great one of Gold (on which the Sacred Bread was laid) the rest not far inferiour, yet made after divers manners, held Ewers and Platters of Gold, to the number of twenty thousand, and of Silver forty thousand. He made likewise ten thousand Candlesticks (according as *Moses* had commanded) whereof one he dedicated to the Temple, that according to the Law it might give light there in the day time. He made a Table also, on which the Loaves of Bread were laid on the North-side of the Temple, hard by the Candlesticks, which were placed towards the South. The Altar of Gold was placed betwixt them both. All which things were inclosed in that part of the Temple that contained forty Cubits, before the Tapistry of the Holy of Holies, where the Ark was to be placed. The King also caused fourscore thousand Pots, and an hundred thousand Ewers of Gold, and twice as many of Silver, to be made, and fourscore thousand plates of Gold, and twice so many of Silver to offer the kneaded flower in them upon the Altar; and threescore thousand Cups of Gold, and twice so many of Silver, to lay the Flour mingled with Oyl thereon; and two thousand measures of Gold, and twenty thousand of Silver, resembling a Hin or an Epha of *Moses*. Twenty thousand Censers also of Gold, wherein the perfume was burnt, to hallow the Temple; and other Censers likewise in which they carried fire from the great Altar, and laid it on the lesser, which was within the Temple, to the number of fifty thousand; he prepared also a thousand Vestments for the use of the Priests, with their surcots, heads, and pectorals, notwithstanding there was but one Crown, wherein *Moses* had written the Name of God, which had continued even until this day. He made also ten thousand Stoles for the Priests of fine Linen, with scarlet Girdles for every one of them; two hundred thousand trumpets according to the ordinance of *Moses*, and forty thousand Instruments of Musick, to record and praise God with (as the Psaltery and Harp of a mixt matter the fifth part of Gold, and the fourth part Silver.) All which *Solomon* most magnificently prepared for the Service of God, sparing no cost, but imploying himself to the utmost of his power, toward the ornament of the Temple: which he beautified and endowed with all these Treasures. He invironed the Temple likewise with a wall three Cubits high, which in our Tongue we call *Gison*, to exclude the prophane multitude, and admit none but the Priests only. Without this wall there stood a Temple four-square with great and broad Isles, which opened with very great Gates; every one according to the quarter of the wind; and the doors thereof were covered with Gold. Into this place all the people that were purified might enter, and they likewise that kept the ordinances of *Moses*. It can scarcely be believed how admirable that exterior Temple was: for he filled huge Trenches, which by reason of their unmeasurable depth, could not be lookt down into without vehement apprehension of fear (for they were four hundred Cubits deep) yet notwithstanding he filled them and raised them to the height of the Hill, whereon the Temple was built; and by this means it came to pass, that the walk without the Temple was equalled with the Foundation of the same. This did he begirt with double Porches, sustained by Pillars of rich stone; the Roofs whereof were of polisht Cedar, and the Gates were of Massive Silver.

The ule of the Sea, and the other ten lavers.

The Altar and Vessels appertaining to the same.

The Table of sacred Bread.

The Candlestick.

The Cups and Vials.

The Bowles, the Censers.

Priests Garments.

Instruments of Musick.

The inclosure before the Temple.

The Pane.

The huge trenches wherein the foundation of the Temple was laid, filled.

Hecdio & Rufinus, cap. 4. 1 *Reg.* 8. 5.

After that King *Solomon* had in seven years finished these so fair and magnificent buildings, and all the other necessaries which he had bestowed upon the Temple, and declared thereby his great Riches, and shewed his Power, that that which at the first sight might require a mans whole Life to finish, he accomplished in few years: He wrote unto the Governours and Elders of the *Hebrews*, commanding them to assemble all the people in *Jerusalem* to behold the Temple, and to bring in the Ark of God: and although this Assembly was publickly proclaimed, yet scarcely did the people make their appearance in *Jerusalem* before the seventh month which we call *Thuri*, and the *Macedonians Hyperberete*. About this time fell the feast of Tabernacles, which the *Hebrews* most religiously observe and honour with great Festivals. They therefore took the Ark and the Tabernacle that *Moses* had made, with all those necessaries which appertained to the Divine Service, and bare them into the Temple. The King and all the people, with the *Levites* marched before, having their Cattel ready to sacrifice, and filling the way with offerings, and the blood of divers slaughtered beasts, burning an infinite quantity of perfumes, wherewith the Air was filled round about, the sent whereof dispersed it self far and near, to make it known that God would be present in that new builded and consecrated place (if we may so speak of divine things after a humane manner.) These ceased not to sing and dance until they came unto the Temple; and after this sort con-

v. 1. *ad* 4. The Ark is carried into the Temple.

Solomons Temple was consecrated in the month of *October*.

H conducted they the Ark. But when it was to be carried into the Holy of Holies, the reſt of the multitude departed, and the Prieſt only placed it under the two Cherubins, who imbraced it with their wings, as if it had been covered with a Pavilion or ſome Canopy: for they had been faſhioned after that manner by the Workmen. The Ark contained nought elſe but the two Tables of Stone, in which were kept in Writing the Ten Commandments pronounced by God on Mount *Sinai*. For as touching the Candleſtick, and the Table and Altar of Gold, he placed them in the Temple before the moſt Holy of Holies, in places correſpondent to thoſe where they ſtood, when they were in the Tabernacle. Then offered they the ordinary ſacrifices, and placed the brazen Altar before the Temple near unto the Gate: ſo that when it was opened, the other ſtood in ſight, and
I a man might ſee the ſervice and magnificence that was uſed in the ſacrifices. And as touching the other utenſils, he gathered them all together, and placed them in the Temple. But after the Prieſts (having given order for all things about the Ark) were departed from thence, ſuddenly there fell amidſt the Sanctuary a thick Cloud, not pitchy, nor ſuch as reſembleth Winter Clouds loaden with rain; but diffuſed and tenuous, which darkned the ſight of the Prieſts ſo that they ſaw not one another. But thereby every mans mind was eaſily induced to believe, and his opinion confirmed, that God was deſcended into the Temple which was dedicated to his Name, to teſtifie how acceptable it was to his divine Majeſty: In effect all men had no other opinion: But King *Solomon* ariſing from his Throne whereon he was ſeated, addreſſed his Prayers unto God, in ſuch words
K as he thought to be agreeable to the divine Nature, and convenient for him to uſe: *O Lord (ſaid he) thou haſt an eternal houſe, neither are we ignorant that thou haſt framed this whole maſs of the Univerſe for thy ſelf, which conſiſteth of Heaven, Earth, Air and Seas: which thou altogether filleſt, yet art thou not contained by them. But therefore have we adorned and erected this Temple to thy Name, to the end that we might offer up our Prayers in the ſame, and ſend them up to heaven (as a ſweet ſacrifice) to obtain thy favour, aſſuring our ſelves that thou art here preſent alſo, and wilt never be abſent from this place. For whereas thou ſeeſt all things, heareſt all things, yet forſakeſt thou not us at all, neither doſt thou abandon the place where thou doſt inhabit: but rather thou art always near unto all men, but in eſpecial preſent with thoſe that do humbly deſire to approach unto thee day and night.* Theſe words ſpake he, *look-*
L *ing upwards towards God, and afterwards addreſſing himſelf unto the people, he ſpake unto them touching his power and providence, how he had foretold his father* David *of all that which ſhould happen: the greater part whereof was already accompliſhed, and the reſt was ſhortly to ſucceed. Furthermore he declared how God himſelf had given him his name before he was born, and that it was known how he ſhould be called: and how at ſuch time as he ſhould be King after the deceaſe of his father, he ſhould build him a Temple; which things they ſaw brought to paſs according as they were foretold; for which they ought to give God thanks, and not to loſe any hope of any of thoſe things that had been promiſed them for their future happineſs, having ſufficient incouragement to believe by the accompliſhment of thoſe things which were already come to paſs.*

When the King had ſpoken after this manner unto the people, he turned again, and be-
M held the Temple, and lifting up his hands towards the people, he began thus: *It is impoſſible (ſaid he) for men to return thanks unto God according to the greatneſs of thoſe benefits which they have received, for he is by his infinite greatneſs placed ſo far above us that our Oblations are altogether unprofitable unto him. But (O Lord) it behoveth us, that ſince of thy grace thou haſt made us more excellent than other living creatures, we ſhould bleſs and give thanks unto thy Majeſty, and in eſpecial it concerneth us to honour thee for the benefits thou haſt beſtowed on our Family, and all the* Hebrew *Nation. But by what other means can we appeaſe thee when thou art diſpleaſed, than by that voice which we draw from the Air, and which returneth into the air again I ought therefore firſt of all to give thee thanks in reſpect of my Father, whom from a low degree thou haſt raiſed to the higheſt honour: next that thou*
N *haſt fulfilled all thoſe things which thou haſt foretold of me until this preſent day; I beſeech thee for the time to come to furniſh me with thoſe things, that thou beſtoweſt on ſuch as are dear unto thee, that thou increaſe our houſe every way, according as thou haſt promiſed my Father* David, *eſtabliſh the Crown on my head, and continue it I beſeech thee, to my ſucceſſors, for many Generations. Beſtow thou this benefit upon us, and bequeath unto all mine, that virtue wherein thou takeſt delight. Moreover I beſeech thee that a portion of thy Spirit may come and dwell in the Temple, to the intent that we may underſtand that thou dwelleſt upon earth; for not only this Temple, but the whole heavens are too little for thy habitation. I beſeech thee therefore, that it may pleaſe thee to take care of it as thine own, to the end it may never be deſtroyed by the enemy, but that thou mayeſt always ſecure it, as thine own peculiar inheritance.*
O *And if thy people ſhall at any time forget thy name, and offend againſt thy Majeſty, let it ſuffice, I beſeech thee, to chaſtiſe them with famine or peſtilence, or ſuch other calamities as thou art wont to inflict on the diſobedient; but when they ſhall be touched with repentance for their former ſins, and have recourſe unto this Temple, and beſeech thy mercy; hear them I beſeech thee,*

as

The year of the World, 2941. before Chriſt's Nativity, 1023.

v. 4. The Prieſts place the Ark of God in the Sanctuary, and in it the Tables of Stone, wherein the ten Commandments were written. The Candleſtick, Table, and Altar of Gold. The brazen Altar. A cloud in the Tabernacle. *v. 22, ad 54.*

Solomons Prayer unto God immeaſurable. The cauſes why the Temple was builded. God is true in his promiſes.

v. 55, 56, &c. Solomons Prayer wherein he thanks God for his benefits, and beſeecheth his future protection.

Solomon humbly beſeecheth God, that he will protect this Temple as his own houſe.

The year of the World, 2941. *before Christ's Nativity*, 1023.

as being present in this place & have compassion on them, & deliver them from their adversities. A *Neither do I only intreat thee for the* Hebrews *when they shall have offended thee: but if it happen that if any stranger of what Countrey soever he be, shall from hence implore thine assistance, hear thou him, I pray thee, and grant his request: For by this means all men shall know, that it is thy will that thy house should be built in this place, and that we are not so inhumane as to envy this happiness unto others, but that we have desired that thy help, and the communication of thy blessings should be bestowed, not only on those of our Nation, but also on all the World.* This said, he cast himself on his face, and continued in Prayer a long time, and afterwards rising again, he offered sacrifices upon the Altar; and having filled the Temple with offerings, he knew most evidently that God did graciously accept of his oblations; for a fire passing through the Air, and lighting upon the Altar in the sight B of all men, consumed and devoured the sacrifice. When this Vision had hapned, the people manifestly conjectured that Gods abode should be in that Temple, and with great joy humbled themselves on their faces, and lay prostrate on the Pavement. *But the King began to praise God, and incited the people to do the like, considering they had already received the testimonies of his mercy, exhorting them to pray that he would be always merciful unto them, and that he would keep them for ever in cleanness and uncorrupt minds, and that they might justly and religiously lead their lives in observing those commandments which he had given them by* Moses. *For in so doing, the people of the* Hebrews *should prosper and grow more happy, than all the Nations of the World. Moreover he exhorted them to keep in their remembrance those means, by which the benefits they possessed had been gotten; assuring them that by the same* C *they should be continued, increased and multiplied. For they ought to think that they received them not, but for their piety and justice; and that those blessings were not to be preserved, but by the same means by which they were first required.* When the King had spoken after this manner to the people, he dismissed the Assembly (having first of all accomplished the sacrifices both for himself and the people, by offering up twelve thousand Oxen, and sixscore thousand sheep.) For then first of all was the Temple embrewed with the blood of the slaughtered sacrifices, and all the *Hebrews* with their Wives and Children were entertained therein. The King also feasting with the whole people, celebrated the Solemnity of the Tabernacles for the space of fourteen days in great Pomp and Magnificence. And when all things were performed, and nothing was deficient that concerned D the Service of God, every one (dismissed by the King) departed to his own dwelling-place, giving him hearty thanks for the care he had taken of them, and for the Works he had done for them; praying God that it might please him to grant their King a long life. And thus they returned home with joy, praising and singing Hymnes unto God, so that they arrived at their own habitations, without being sensible of the toil of their Journey.

v. 41. He prayeth that strangers may be heard also in this place.

2 *Chron.* 7. 1. A fire from Heaven consumeth *Solomons* sacrifice.

Solomon exhorteth the people to praise God, and to give him thanks, and to pray unto him.

1 *King.* 8. 62, 63. *Solomons* sacrifices in the dedication of the Temple. The Feast of Tabernacles. *v.* 66. The King dismisseth the people.

After they had conducted the Ark into the Temple, and beheld the greatness and beauty of the same, and had celebrated most excellent sacrifices, and made great solemnities, they returned every one unto his City. But a Vision that night appeared unto the King during his sleep, which gave him assurance that God had heard his Prayer, and that he would guard his Temple and dwell in the same for ever (if his Posterity and all the E people should observe his Commandments) promising him, that if he continued in the observation of those commands which were given him by his Father, he would secure his blessing unto him, that none but his Posterity should sway the Scepter, and rule over the Tribe of *Judah* for ever; provided that they kept his Statutes and observed his Laws: but if he forgot the Lord and followed strange gods, he would pluck him up by the roots, without leaving any Remainder to reign after him; neither should the people of *Israel* remain unpunished, but should be exterminate by infinite Wars and Adversities, and be cast out of the Countrey which he had given unto their Ancestors, and become banisht men, and Runnagates in a foreign Land. And concerning the Temple which is built at this present, I will (said he) deliver it to the Enemies to ransack and burn it, and the F City shall be destroyed by the hands of the Enemies: and their miseries shall be so notorious through the World, and to such extremity shall they be driven, as it shall hardly be believed: so as their Neighbours round about them, hearing of their Calamities, shall be astonished, and shall seek out the cause why the *Hebrews* are thus hated by God, who beforetime have been so advanced by him in Riches and Honours; and they shall be informed by those that survive, that those calamities are brought upon them by their sins; and the transgressions which they have committed against the ordinances of their Forefathers. These things that were declared unto him in a dream, are registred in the sacred Letters.

1 *King.* 9. 1, 2. God appeareth again to *Solomon*, and promiseth him all blessings, if he swerved not from his Fathers precepts. *v.* 6, 7, 8, 9. A grievous Commination against the *Israelites*, if they fall from the way of Righteousness.

1 *King.* 7. 1. *Hedio & Rufinus*, chap. 5. *Solomons* Palace finished in thirteen years.

Seven years after the Temple had been thus built (as it hath been heretofore declared) he began the building of his Palace, which he scarcely finished in thirteen years G space; for he was not so intent and earnest in building thereof, as he was in the structure of the Temple. For although the Temple was very great, and of incredible and marvellous magnificence, yet so it is that God (for whom it was made) assisting the workmen, it was thoroughly

A thoroughly finiſhed within the term of the years aforeſaid. But the Royal Palaces, being far leſs than the Temple, were built more ſlowly, becauſe the ſtuff had not been prepared ſo long time before, nor with ſo great diligence; and the rather, becauſe the Palaces that were, were not for God, but for Kings: notwithſtanding, this Houſe was built very magnificently, according as the Wealth of the Countrey, and the power of the *Hebrew* King required. But it will not be amiſs if I declare all the order and diſpoſition of the ſame Houſe, that by the deſcription thereof, the Reader may be informed of its capaciouſneſs. It was a great and goodly Fabrick, ſuſtained by divers Pillars, prepared to receive and contain much people at the time of their Aſſemblies, wherein they treated of Affairs, and held Pleas. It was an hundred Cubits in length, and in breadth
B fifty; and in height thirty, ſupported by ſixteen ſquare Pillars covered with *Corinthian* work, with ſtairs and carved gates, which contributed no leſs to its beauty, than its ſecurity.

The year of the World, 2941. before Chriſt's Nativity, 1023.

Ver. 8. The Hall. The Tribunal.

In the midſt of this ſpace, and hard by the Temple, there was another Pavilion thirty cubits ſquare, ſuſtained with ſtrong Pillars, within which there was another magnificent Tribunal, on which the King ſate to give Judgment, unto which there was adjoyned another Palace prepared for the Queen. All the Chambers, as well thoſe that were ordinarily in uſe, as thoſe for Recreation, after he had retired himſelf from publick Affairs, were adorned with planks of carved Cedar, and were built partly of ſtone ten Cubits ſquare, partly of curious Marble, and very rarely and cunningly wrought by the moſt
C curious and exact Maſons. And that which made it more beautiful, were three panes of Tapiſtry, and the fourth admirable for the artificial Engravings: for the Workmen had made therein Trees and Plants of divers ſorts, ſhadowed with their Branches and Leaſs, hanging in ſuch ſort, that to behold them, a man would have thought that they ſhook, the Workmanſhip was ſo exquiſite and curious that covered the ſtone. The reſt, as far as the Roof, was enchaſed, and flouriſhed with divers Antiques and Pictures. Furthermore, he built other places of Pleaſure, with very long Porches to beautifie the Palace; amongſt which, there was one moſt magnificent to make Banquets and Feaſts in, which was throughout adorned with Gold: and all the neceſſaries for entertainment were of
D Gold. It would be difficult to give an exact account of the Variety, the Capaciouſneſs and Magnificence of theſe ſtructures, whereof ſome were of a greater, and ſome of a leſſer bulk; ſome under ground, and others raiſed to a great height: the pleaſant Arbors likewiſe, and the Gardens, which were ſo faſhioned, that they afforded a pleaſant proſpect to the eye, as well as refreſhment from the heat. All the building was made of white Marble, of Cedar, of Gold, and of Silver: the floors and walls were figured with diverſity of Flowers, and of precious Stones, inchaſed in Gold, after the manner of the Temple of God, which ſhined with ſuch like Ornaments. There was likewiſe erected a very large Throne, made in form of a Tribunal; with ſix ſteps of pure Ivory: on each ſide of which there ſtood two Lyons, and the like number were placed above. About the place where the King ſate, there were ſeveral Arms ſtretched out, which ſeemed to
E ſuccor or protect him; and he ſate upon an Ox looking backwards: this Throne was all covered with Gold.

Ver. 10. 1 *King.* 10.

Ver. 8. The Queens houſe, and other Palaces of pleaſure.

Ver. 9, &c. The ornaments of *Solomons* Palace.

Chambers of pleaſure, with houſhold-ſtuff of Gold.

Solomons Throne made of Ivory. 2 *Reg.* 5.

Solomon built all this that hath been ſpoken of, in the ſpace of twenty years, being furniſhed by *Hiram*, King of the *Tyrians*, for theſe his buildings, with great ſums of Gold, and far greater of Silver, beſides a quantity of Cedar and Pine-trees. *Solomon* alſo remunerated him, and gave him great Preſents, and ſent him every year abundance of Corn, Wine and Oyl (as we have heretofore declared) whereof he ſtood in great need, by reaſon that his Countrey was an Iſland. And beſides that, he gave him twenty Cities in *Galilee*, not far diſtant from *Tyre*. *Hiram* having viſited them, and not well-pleaſed with them, ſent unto *Solomon* to certifie him thereof, that he had no uſe for his Cities: and
F from that time forward they were called the Countrey of *Chabel*, which is as much as to ſay in the *Phœnician* tongue, unpleaſant. *Hiram* likewiſe ſent unto *Solomon* certain Myſteries and difficult Queſtions, requiring him to explicate them, and ſolve thoſe Doubts and Difficulties that occurred in his Demands. *Solomon* being a man of ripe Judgment and Underſtanding, explained them all with a great deal of perſpicuity. Of theſe two Kings, *Menander* (who tranſlated the Antiquities of the *Tyrians* out of the *Phœnician* Tongue into *Greek*) maketh mention, after this manner: *After the deceaſe of* Abibale, Hiram *his ſon ſucceeded him in the Kingdom, who lived fifty and three years, and reigned thirty and four. He annexed the Field, which is called* the great Field, *unto the Iſland, and conſecrated a golden pillar in* Jupiters *Temple. He alſo cauſed a great quantity of Wood to be hewed*
G *down in the mountain* Libanus, *to make covers and roofs for Temples. For having pulled down ſome ancient Temples, he builded that of* Hercules, *and that of* Aſtarte, *and made his firſt building of* Hercules *in the month of* Peritien (*which is* February) *and made War againſt the*

Ver. 11, 12. *Solomons* gratuity to *Hiram* for the benefits he received.

1 *King.* 9.

1 *King.* 5. *Solomon* interpreteth certain hidden queſtions ſent unto him by *Hiram*. *Menander* the Hiſtoriographer, maketh mention of *Hiram* and *Solomon*.

the Eyceens, *who refuſed to pay their Tributes: and after he had brought them under his ſub-* H
The year of the World, 2941. before Chriſt's Nativity, 1023.
jection, he returned to his own Palace. In his time lived a young man called Abdemon, *who always reſolved thoſe queſtions which* Solomon *King of* Jeruſalem *propoſed.*

Dion maketh mention of *Hiram.*
Dion alſo maketh mention of him in theſe terms: *After the deceaſe of* Abibale, *his ſon* Hiram *reigned: he it was that fortified the quarter of the City to the Eaſtward, and enlarged the ſame, and joyned the Temple of Olympian* Jupiter *to the City, which before that time was in another place, and filled all the place between them with earth, and adorned it with pendants of Gold; and afterwards going up to* Libanus, *he hewed down timber to build Temples withal. He ſaid alſo, that* Solomon *reigning at that time in* Jeruſalem, *ſent unto* Hiram *certain ſubtile queſtions demanding the expoſition thereof under this Condition, that if he explained them not, by way of penalty he ſhould pay a great Sum of money; and afterwards that a certain* I
Dion of Solomon.
Tyrian *called* Abdemon, *expounded that which had been propoſed, and in lieu thereof propoſed certain others, which* Solomon *could not expound, and for that occaſion he paid a great Sum of Money unto* Hiram. This is that which *Dion* writeth.

Solomon repaireth the walls of Jeruſalem, and erecteth towers.
Hedio & Ruffinus, cap. 6.
Solomon buildeth certain Cities, Acor, Magedon, Gazan, Betachor, Baleth.
The King ſeeing that the City of *Jeruſalem* wanted both Bulwarks and Towers to ſecure the ſame, and that the ſtrength of it was no way anſwerable to the dignity thereof, he repaired the Walls, and erected great Towers on the ſame. Moreover, he built certain Cities, which deſerve to be commemorated amongſt the moſt Renowned, namely, *Aſchor* and *Magedon*, and the City of *Gaza* in the Countrey of the *Philiſtines*: againſt which *Pharaoh* King of *Egypt* led out his Army, and took it by force; and after he had put all the Inhabitants thereof to the Sword, he deſtroyed the ſame, and he gave it in K
dower unto his Daughter which was married unto *Solomon*. For which cauſe the King fortified it; ſeeing it to be already ſufficiently fenced by nature, and that it ſtood very commodiouſly for the War, and to hinder the incurſions of the enemy. Not far from thence, he fortified two other Cities, whereof one was called *Betachor*, and the other *Baleth*. Beſides theſe, he built others, which were Cities of Recreation and Pleaſure, by reaſon of the good temperature of the Air, and the pleaſantneſs of the Fruits, and in eſpecially the ſweet Rivers wherewith they were watered. Afterwards entring into the Deſart that is above *Syria*, and conquering the ſame, he built another great City two days Journey diſtant from the higher *Syria*, a days Journey from *Euphrates*, and ſix from the great *Babylon*. The cauſe why this City was inhabited far from peopled quarters of *Syria*, was, L
Thadamor or *Palmira.*
becauſe in no place of the lower Countrey there was water to be found, and in this City only there were Fountains and Springs. He therefore built this City, and begirt it with ſtrong Walls, and called it *Thadamor* (which is the name which the *Syrians* term it by, even at this day, and amongſt the *Greeks* it is called *Palmyra.*) And theſe were *Solomons* Works in that time. But ſince divers are inquiſitive to know the reaſon why the

Why the *Egyptian* Kings were called *Pharaohs.*
Kings of *Egypt* that have been ſince *Mineus* the Founder of *Memphis* (who reigned divers years before our great Anceſtor *Abraham*) till *Solomons* time, for the ſpace of more than Thirteen hundred years, have been called *Pharaohs*, deriving that name from one that reigned in the mid-time between both: I have thought fit to give ſome account of it. The name of *Pharaoh* amongſt the *Egyptians*, ſignifieth as much as *King*. But I ſuppoſe M
The *Egyptian* Kings called *Pharaohs. Ptolomei. Cæſars.*
that from their Childhood they had other diſtinct names, and that afterward when they are created Kings, they take upon them that name, which in their Mother-Tongue ſignifieth no leſs than *Authority*. (For the Kings of *Alexandria* having been heretofore called by other names, at ſuch time as they take upon them the Kingdom, they are called *Ptolomies*, by the name of their firſt King.) The *Roman* Emperors likewiſe, notwithſtanding they have other names at the time of their Birth, yet are they called *Cæſars*; becauſe the *Sovereignty* and *Honour* whereunto they are raiſed, impoſeth that title on them: and the name that was given by their Fathers, is no more retained. For this cauſe

Herodotus writeth not the names of the *Egyptian* Kings.
it is, that although *Herodotus* of *Halicarnaſſeus*, ſaith, that ſince *Mineus* the Founder of *Memphis*, there have been Three hundred and thirty Kings of *Egypt*; yet declareth he N
Nicaule Queen of *Egypt* and *Ethiope* cometh to *Solomon.*
not their names, becauſe they were called *Pharaohs*. For when after theſe a Woman had obtained the Kingdom, he called her by her own proper name, *Nicaule*: whence it appeareth, that the men who have been Kings, were uſually called by this name, and that it had not been communicated unto this Woman: for which cauſe it was neceſſary to declare her own firſt name. For mine own part, I have found in the Books of our Nation, that ſince *Pharaoh*, who was Father-in-law to *Solomon*, none of the Kings of *Egypt* have been called by that name; and that ſome little while after, the forementioned Woman came unto *Solomon*, who reigned in *Egypt* and *Ethiopia*: of whom we ſhall ſpeak hereafter. But at this preſent I have made mention of it, that it might appear that our Records, and the Chronicles of the *Egyptians*, agree in many things. O

But King *Solomon* conquered the *Canaanites* (which till that time were not under his ſubjection) and thoſe that inhabited the mountain *Libanus*, as far as the City of *Amath*, and

A and made them Tributaries, and chose out from amongst them every year such, as he might employ in servile Works, and domestick Affairs, and tillage of the Land. For no *Hebrew* was a slave: neither was it convenient, that since God had subjected divers Nations under him (whom they might make slaves of) that they should tye those of their own Nation to that Bondage, who were all of them employed in Arms, and rather took delight to ride in Chariots, and on Horses, than to submit to any mean or servile Employment. Over the *Canaanites* (whom he employed in his service) he appointed Five hundred and fifty Commissaries, who had their Charge and Authority from the King, and imposed on them those works wherein they were employed. He built a Navy also in the Gulf of *Egypt*, in a certain place of the Red-Sea called *Asiongaber*, which is named B *Berenice*, not far from the City of *Elana* (which Countrey in times past appertained to the *Jews*.) And toward the building of his Navy, he obtained of *Hiram* King of *Tyre*, a very considerable assistance: for he sent him Models of Ships, and men that were skilful in Navigation, whom he appointed to sail with his Factors to the Countrey at that time called *Ophir*, and at this present *the Land of Gold*, in the Countrey of *India*, to bring Gold from thence: who returned back again unto the King, after they had gathered about Four hundred Talents.

The year of the World, 2953. before Christ's Nativity, 1011.

1 *King.* 9. 16, *ad* 21. *Solomon* compelleth the remainder of the *Canaanites* to pay Tribute.

The thraldom of the *Canaanites*.

1 *King.* 9. 16, *ad* 21.

About this time the Queen of *Egypt* and *Ethiopia* (a Woman adorned with Wisdom, and admirable in all other things) having heard of the renowned Virtue and Prudence of *Solomon*, desired to see with her own eyes whether those things which were reportC ed of him were true; nor was she deterr'd either by the length or difficulty of the journey from undertaking it, that she might thereby receive that satisfaction which she had promised her self. She therefore came unto *Jerusalem* with great pomp, glory, and riches; for she brought with her several Camels laden with Gold, Odors, and precious Stones of great value. After that the King had graciously entertained her, and honoured her in all things, he easily apprehended those doubts which she proposed, and gave her a more speedy solution of the same, than might be expected: so that she was ravished with the incredible Wisdom of *Solomon*, knowing by the effect, that it exceeded the report which she had heard of him. But in special she wondred at his Palace, considering the greatness and beauty thereof; and above all, at the rich Furniture and curious Architecture D of the same; wherein she perceived the great Wisdom of the King: but nothing more surprized her, than the beauty of one single Room, called *the Forest of Libanus*: but the magnificence of his ordinary Table, and the Furniture and service of the same, made her astonished. The attire of his Servants likewise, and the goodly order which they observed in their service. Moreover, the Sacrifices that were every day offered up unto God, and the care and diligence of the Priests in discharging their Offices, pleased her more than all the rest, when she observed them daily: and being not able to contain her self, she expressed how wonderfully she was affected; and her admiration still encreasing, she could not but express it to the King, after this manner:

1 *King.* 10. 1, *ad* 18. The Queen of *Egypt* and *Ethiope* resorteth to *Solomon*.

v. 6, 7. The Queen of *Ethiope* wondreth at *Solomons* wisdom.

We may very well doubt of things extraordinary, when we have no opportunity of being acquainted with them but by report: but the fame of your riches, both those which you have in E *your self* (*I mean your Wisdom and Prudence*) *as those also which your Kingdom hath brought you, is neither false nor feigned; but yet I must confess, that the happiness which I have seen, is much more excellent than that which was represented to me: for report dependeth only on hear-say, neither giveth it so certain a notice of things as the sight discovereth, when one is near unto the same. For mine own part, I gave no credit to what I heard, but I have seen far more than I could expect, and repute the people of the* Hebrews *to be most happy; and your servants and friends most blessed, who are continual Witnesses and Hearers of your Wisdom. And each one of you ought to give God thanks, that he hath so much loved this region, and the Inhabitants thereof, that he hath established you in the Royal Seat.* I shall relate also, how she expressed her affection she bare unto the King, by divers Presents which she offer'd unto him. For F she gave him twenty Talents of Gold, and an innumerable quantity of sweet Odors and precious Stones. It is said likewise, that we have that Plant that distilleth Balm, and which our Countrey bringeth forth at this day, by the gift of this Princess. *Solomon* for his part requited her bountiful Presents with the like, which she made choice of according to her own liking, for there was nothing which she could require, which he granted not unto her: shewing himself most ready to give her satisfaction with a liberal and Royal Heart. When the Queen of *Egypt* and *Ethiopia* had received these favours at the Kings hands (according as it hath been spoken) and he likewise had magnificently requited her, she returned back again into her own Countrey.

v. 4, 5, 6, 7, 8. The Queen of *Ethiopia* praiseth *Solomons* wisdom.

v. 10, 11, 12. The Queen giveth *Solomon* many sumptuous Presents.

v. 13. *Solomon* remunerateth the Queens bounty. *Hedio & Rufinus*, cap. 7.

v. 14, *adfin.* The precious timber that was brought to *Solomon*.

About the same time there was brought unto the King from the Countrey called *the* G *Region of Gold*, a quantity of precious Stones, and of Pine-trees. This Wood was employed to make supporters in the Temple, and in the Kings house, and to make Instruments

The year of the World, 2953. before Christ's Nativity, 1011.

ments of musick likewise, as Harps and Cymbals, on which the *Levites* might praise God. Amongst all the gifts that were ever presented unto *Solomon*, that which was given him at that time, was most excellent in greatness and beauty. But let no man think, that the Pine-wood (which we speak of) had any resemblance with that which we call by that name at this day, or which the Merchants, to delude their Chapmen, sell for the same. For they are like unto fig-trees, but that they are more white and clearer: which I thought good to take notice of in this place, lest any man should be deceived through ignorance, in not discerning the one from the other, because the affairs of *Solomon* have drawn us to make mention of this matter. The weight of Gold which this Navy brought unto the King, was six hundred sixty and six Talents: besides that which the Merchants bought themselves, or that which the Kings and Princes of *Arabia* had sent unto him by way of Present. This Gold caused he to be molten down, and made thereof Two hundred Targets, each one weighing Six hundred Shekels; and Three hundred Bucklers, each one of them weighing Three hundred mines of Gold, and placed and hung them in the Hall, called *the Forest of Libanus*. He caused also divers vessels of Gold and precious stones to be made for the use of his Table, all curiously wrought; the rest of his necessaries also were of Gold: for nothing was either bought or sold for Silver. For the King had many ships upon the Sea of *Tharsis*, which upon his command carried divers Merchandize into remote Countreys, by vent whereof they brought him home much Gold and Silver, and much Ivory and Ethiopian Moors and Apes; and this Navigation in sailing to and fro, was finished in three years. The renown and fame also of *Solomons* Virtues and Wisdom, spread far and near throughout all Nations: so that Kings of the remotest Countreys had a desire to see him, because they believed not the Report, and desired to manifest their affection to him by magnificent Presents. They therefore sent him vessels of Gold and of Silver, scarlet Robes, and all sorts of Aromatique Drugs, Horses and Chariots, Mules and Sumpter-Horses, wherein (as it was reported unto them) the King took pleasure, by reason of their strength and beauty: so that to the number of Horses and Chariots which he had before, there were annexed Four hundred more, which had been sent him as Presents. For before that, he had a Thousand Chariots, and Twenty thousand goodly Horses, excellent for shape and swiftness: so that the like were not to be found, that were comparable to them for beauty and pace. And that which gave them the greater grace was, that they were backed by young men of goodly personage to behold, and surpassing all other in height, having long locks, which they daily intermixed with wires of Gold, that when the Sun should shine upon their Heads, they might appear more glorious and bright. The King mounted on his Chariot, and apparelled in a white Rayment, was accustomed to ride abroad about the Sun-rise, guarded with these young armed men, having Bows and Quivers.

H I K L

Solomons ships spent 3 years in their Journey. Many Kings present *Solomon* with sundry Presents. The horses and other gifts presented to *Solomon*.

Ittan.

There was a certain place called *Ittan*, some eight leagues distant from *Jerusalem*, delightful and enriched with Gardens and pleasant Fountains of water, whither he usually retired himself for his pleasure. He forgot not likewise to make Causeys, but caused the Highways that led to *Jerusalem* (where he made his abode) to be paved with black stone, to make them more accessible for those that travelled to and fro, and to shew his Magnificence and Riches. He then divided his Chariots, and placed them in such sort, that in every City there was a certain number, and some few he kept about himself, and those Cities he called the Cities of Chariots: he stored *Jerusalem* also with abundance of silver, so that it was as plentiful as stones; and with Cedar-wood (whereof before that time there was no quantity) he stored the Countrey, that it was as plentiful to be had as wild Fig-trees. He commanded the Merchants of *Egypt* also to buy him certain Chariots drawn by two Horses, for the price of Six hundred Drachms of Silver, which he sent unto the Kings of *Syria*, and to those on the other side of *Euphrates*.

M

The ways about *Jerusalem* paved with flint.

The Cities of Chariots. *v.* 27, 28.

The abundance of silver in *Solomons* time. 29.

Egyptian horses.

Now although he were the most magnificent and entirely beloved of God, surpassing both in prudence and riches all those that before him had the government of the *Hebrews*; yet continued he not in this state until the end. For, forsaking the observation of the Ordinances of his Fathers, his latter years were not correspondent to his former: for he grew altogether dissolute, and immoderately given over to Women; and was not content only with those of his own Countrey, but took also strange Women for his Wives, as *Sidonians*, *Tyrians*, *Ammonites*, and *Idumæans*, whereby he transgressed the Laws of marriage instituted by *Moses*, who inhibited to marry with those of foreign Nations. Afterwards he began to honour their gods also, that he might the more affectionately express the love which he bare unto them: which thing the Lawmaker foreseeing, he had forbidden the *Israelites* to marry with those that were not of their own Nation, for fear lest conforming themselves unto foreign Fashions, they should transgress the Ordinances of their Forefathers: and by doing honour to those gods, should forget the honour due unto

N O

1 *King.* 11. 1, ad 13. *Solomon* marrying strange Women, is seduced by them.

H unto the true God. But *Solomon* transported with these brutish pleasures, made no account of these things, but took him Wives of the Daughters of Princes and Nobles, to the number of 700, and 300 Concubins, besides the Daughter of *Pharaoh* King of *Egypt*; by which means he was excessively overcome by them, insomuch as he follow'd their examples, and was forced to give a Testimony of the good will and extreme affection that he bare them, in ordering his life according to the fashion of their Countreys. As therefore he increased in years, and his Judgment grew weak, he was in such sort misled, that he could not retain in memory the Customs of his Countrey, but more and more neglected the God of his Father, and promoted the Worship of those gods which were introduced by his VVives. Before all this, he chanced to sin, and transgress against the observation of
I the law, at such time as he made the similitudes of Beasts of Brass to underprop the vessel called the great Sea, and those of Lyons which he caused to be set unto his Throne: for that Action of his ill-beseemed him, Who had a most excellent Example of Virtue in the person of his Father, besides the Glory that he had left him, by being a faithful Servant of God; whence it came to pass, that by neglecting to follow his steps (notwithstanding that God had exhorted him thereunto by appearing unto him at two several times) he dyed most ignominiously. There came therefore unto him a Prophet sent from God, telling him, *That his sins were manifest, and notorious in Gods sight, threatning him that ere long he should repent the wickedness he had committed. Yet notwithstanding the Realm should not be taken from him during his life, because God had promised* David, *that he should be his*
K *successor; but after his decease, he would chastise his Son, for the iniquity of the Father: not so as all the people should revolt, but that he would give ten Tribes unto his Servant, and leave two unto the Grandchild of* David, *because he had loved God, and by reason of the City of* Jerusalem, *where it pleased him to make his habitation.*

The year of the World, 3964. before Christ's Nativity, 1000.

v. 14, &c. 23. The punishment inflicted upon *Solomon*, for honouring strange gods.

VVhen *Solomon* heard these things, he was sore troubled, because all his Felicity began to decline. Nor was it long after this Denunciation of the Prophet, but that there rose up an Enemy against him, who was called *Ader*, by Nation an *Idumæan*, and of the Princely stock, who upon this occasion, grounded his Rebellion and Insurrection. For at such time as *Joab*, General of *Davids* Army, had conquer'd *Idumæa*, and in the space of six
L Months defeated all the youth, and those that were capable to bear Arms, he fled unto *Pharaoh* King of *Egypt*, who entertain'd him very courteously, and gave him an house and lands for his maintenance, and loved him dearly when he came to mans estate; so that he married him to *Taphines* his VVives Sister, on whom he begat a Son, who was brought up with the Kings Children: who having intelligence in *Egypt* of *David* and *Joabs* death, address'd himself unto *Pharaoh*, and besought him to give him leave to repair into his own Countrey.

v. 14. ad 22. *Ader*, enemy to *Solomon*. *Ader* fled into *Egypt*. *Ader* beseecheth *Pharaoh* to dismiss him, that he might return into his Countrey.

The King ask'd him what he wanted, or what the cause was that mov'd him to be so forward to forsake him? Notwithstanding therefore that he importuned and requested him divers times, yet prevailed he not with him. But when *Solomons* Fortunes began to decline (by reason of his iniquities above-mentioned, and the VVrath of God provoked
M against him) *Ader*, by Gods permission, came into *Idumæa*, after he had obtained leave of *Pharaoh* to depart. But being unable to move the People to revolt from *Solomon*, by reason of the strong Garisons he held; and knowing, that without hazard of his own person, he could move no Alterations or Innovation in that place, he departed from thence, and went into *Syria*: where confederating himself with a certain man called *Raas* (who was fled from his Master *Adarezer*, King of *Sophone*, and lived like an Outlaw in that Region) he contracted Friendship with him, and a great sort of Out-laws and Thieves that were his Followers, and went into *Syria*, and seizing on that Countrey, proclaimed himself King thereof. From whence, making Excursions into the Lands of the *Israelites*, he spoiled and pillaged the same, during *Solomons* life time. Thus were
N the *Hebrews* enforced to sustain those Outrages at *Aders* hands.

Ader returneth into *Idumæa*, and from thence departeth into *Syria*. *Raas* and *Adar* enemies to *Solomon*.

Moreover a certain man called *Jeroboam*, the Son of *Nebat*, by Nation a Jew, rebelled against *Solomon*, and raised his hopes above his Estate, perswaded thereunto by a Prophesie that concerned him, and incited him unto the Action. For being left very young by his Father, and carefully instructed by his Mother, as soon as *Solomon* perceived him to be of a noble and couragious Spirit, he made him Commissary over the building of the VValls at such time as he immured and fortified *Jerusalem*. In this Office he behaved himself so well, that the King thought very well thereof, and by way of Recompence, made him General over the Tribe of *Joseph*. Towards which, whil'st he travelled from *Jeru-*
O *salem*, a certain Prophet met him upon the way (who was of the City of *Silo*, called *Achias*) who approaching near unto him, and saluting him, drew him out of the way into a place, where none but themselves were present, and there renting the Garment which he wore upon his back in twelve pieces, he commanded *Jeroboam* to take ten, telling him,

v. 26, ad 35. *Jeroboam* rebelleth against *Solomon*.

30. *Achias* the Prophet foretelleth that he should be King over the ten Tribes.

The year of the World, 2971. *before Christ's Nativity*, 993.

That God had so decreed, and how he would rent the Government from Solomon, *and reserve only one Tribe unto his Son, with that other which was annexed unto it, by reason of the promise made to* David; *and to thee* (saith he) *he giveth the other Ten, because* Solomon *hath offended God, and addicted himself to the love of strange Women, and the service of foreign gods.* A

Now since thou knowest the cause wherefore God hath alienated the Kingdom from Solomon, *be thou just, and observe the Laws; for if thou behavest thy self in such sort as thou knowest* David *did, a great reward of thy Piety, and recompence of thy observance attendeth thee, so that thou shalt become as mighty as* David *hath been before thee.* Jeroboam confirmed in great hopes by these words of the Prophet, being by nature haughty, in years young, and besides that, desirous of Authority, he took no rest; but being possessed of the place of B

v. 40. *Jeroboam* flieth into *Egypt* and remaineth there until *Solomons* death.

General, and remembring himself of that which had been told him by *Achias*, he presently began to perswade the people to revolt from *Solomon*, and to chuse him for their King. *Solomon* hearing News of this his Design, sought means to lay hands on him, and to put him to death: but *Jeroboam* preventing him, fled unto *Susac* King of *Egypt*, with whom he remained until the death of *Solomon*. And thus for that time escaped he punishment: and thus was he reserved to the fortune of a Kingdom.

CHAP. III.

After the death of Solomon, *the people revolt from* Rehoboam *his Son, and proclaim* Jeroboam *King of the Ten Tribes.* C

The death of *Solomon*. *Hedio & Rufinus*, cap. 8. al. 4. 1 *Reg.* 12. 1, *ad* 11.

BUT when *Solomon* was very old, he dyed, after he had reigned fourscore years, and lived ninety four, and was buried in *Jerusalem*; of all Kings the most happy, rich, and prudent, (except that sin whereunto he was drawn by Women in his old Age) of whom, and those Calamities that presently after befel the *Hebrews*, we have sufficiently spoken. After the death of *Solomon*, as soon as his Son *Rehoboam* (whom he begat upon an *Ammonitish* Woman, called *Noma*) succeeded him in the Kingdom, the Governours of the people sent certain Messengers into *Egypt*, to recall *Jeroboam*: who arriving in the City of *Sichem*, *Rehoboam* came thither also, resolving in that Assembly of the *Israelites*,

The people require *Rehoboam* to mitigate their burthen.

to take the Kingdom upon himself by the peoples consent. To him therefore the Princes of the people resorted with *Jeroboam*, beseeching him, *That he would remit somewhat of their servitude, and shew himself more merciful than his Father had been: for that under his Government they had been sorely oppressed, assuring him, that by that means his Kingdom should be the more secured, if so be he had rather be beloved, than feared.* He three days after promised them to return an answer to their demands, and by that means drew them into suspition, that upon the motion he misliked of the offers they had proposed: for they thought it became his years to be affable, and ready to deserve well; yet remained there some hope in them, that they had not presently suffered a repulse. Mean while, he calling about him his Fathers Friends, consulted what Answer he should give the people: they that wished his welfare, and knew the nature of the people very well, perswaded him to speak familiarly unto the people, and remitting a little of his Kingly Austerity, to apply himself to the Favour and good liking of the multitude: for that by this his affability, he might the more easily draw their hearts unto him, because that by a natural Inclination, Subjects take delight in those Kings that are courteous, who with a certain decent familiarity, entertain themselves amongst them. But *Rehoboam* rejected this Counsel of theirs (which was both good and profitable in all occasions, but especially upon the first entrance into a Kingdom) and that not without Gods Providence, since contrary to all reason he neglected the right course, and followed the perverse: so that calling unto him certain young men of his own Humor and Disposition, he told them what the Elders had counselled him, and willed them to discover their Opinion in that matter: but neither their Age, nor Gods Permission suffered them to know that which was expedient. For which cause they counselled him to answer the people, *That his little finger was more great than the loins of his Father; and that if they had experimented and endured grievances under him, that he would be far more rigorous; and that if his Father had chastised them with the stroke of the Rod, that they should expect to be punished by him with a severe chastisement.* The King delighted herewith, supposed the answer to be agreeable to the dignity of his Empire. When therefore the people were assembled on the third day to hear his resolution, and all of them were in suspence, expecting and desirous to hear him speak, from whom they hoped nought else but sweetness: *Rehoboam* contemning the Counsel of his Friends, proposed unto himself that of the young men. All which happened by the Will of God, to the end that that which *Achias* had propheſied might be fulfilled. D

v. 6, 7, 8. The wholesom advice of the Elders. E

v. 8. *ad* 11. *Rehoboam* rejecteth the advice of the Elders, and followeth the counsel of the younger. F G

They

H They touched by theſe his anſwers, no leſs than if they had been wounded with a ſword, were much diſpleaſed, and no leſs moved, than if they had already felt the miſchief that was threatned: ſo that they began all of them to cry with a loud Voice, that from that time forward they had nothing to do with *Davids* alliance, neither with his ſucceſſion, telling him, that they would only leave the Temple his Father had built, unto his charge, and threatning him to abandon him. Furthermore, they were ſo heinouſly incenſed (that *Rehoboam* having ſent unto them *Adoram*, the Superintendent of the Tribes, to pacifie their Wrath, and to perſwade them to pardon his youth, if he had ſpoken any thing lightly, and unreſpectively unto them) they could not endure to hear him ſpeak, but ſlew and well-nigh overwhelmed him with ſtones. Which when *Rehoboam* perceived (ſuppoſing that it was himſelf, who in the perſon of his Officer was put to death, and ſtoned by the people) he feared leſt in effect his life, and the fortune of his Kingdom ſhould fall into the like diſaſter. Whereupon he took his Chariot, and fled to *Jeruſalem*, where the Tribe of *Juda*, and that of *Benjamin* (by their common ſuffrages) made him King. But as touching the reſt of the people, from that day forward they revolted from the Succeſſors of *David*, and proclaimed *Jeroboam* King of their Eſtates. *Rehoboam* the Son of *Solomon* being ſore diſpleaſed herewith, aſſembled the two Tribes, with an intent to muſter one hundred and fourſcore thouſand choſen men, to make War on *Jeroboam* and his people, and to inforce them by War to acknowledge him for their Soveraign. But God reſtrained him by the means of a Prophet, who forbad him to make K War, ſaying, *That it became not thoſe of the ſame Nation, to contend one againſt another:* and the rather, for that this their revolt had hapned by the Will of God, by which means and perſuaſion he diſmiſſed his Army. But firſt of all I will rehearſe that which *Jeroboam* King of *Iſrael* did, and afterwards declare the acts of *Rehoboam* King of the two Tribes, and thus ſhall the courſe of the Hiſtory continue in order.

The year of the World, 2971. before Chriſt's Nativity, 993.

Ver. 18, &c. The *Iſraelites* moved with their repulſe, revolt from *Rehoboam.*

I

Ver. 21, 22. *Rehoboam* intending to make War on thoſe Tribes that revolted, is inhibited.

After that *Jeroboam* had ſetled his Court in the City of *Sichem*, he made his ordinary abode in that place, except that ſometimes he ſojourned in the City of *Phanuel*. Not long after this, the feaſt of Tabernacles being at hand, *Jeroboam* (ſuppoſing that if he permitted the people to go up and worſhip God in *Jeruſalem*, and ſolemnize the feaſt in that place, they might either repent themſelves of the revolt, or that by the magnificence of L the Ceremonies uſed in the worſhip of God in the Temple, and ſervice that was celebrated therein, they might be perſuaded to forſake him, and ſubmit themſelves to their firſt King, and by that means he might be drawn into danger of his life) to prevent the danger of ſuch a miſchief, took this courſe: He cauſed two golden Calves to be caſt, and built two ſeveral Temples, the one in *Bethel*, and the other in *Dan*, (which is ſcituate near to the ſource of little *Jordan*) in which he placed theſe Calves; and afterwards aſſembling the ten Tribes that were under his ſubjection, he ſpake unto them in manner following:

The Court and Palace of *Jeroboam.*

Ver. 26, 27, 28. Why *Jeroboams* Calves were made.

My Friends and Countreymen, I know that you are not ignorant how God is in all places, and that there cannot be any place wherein he aſſiſteth not, nor time wherein he heareth and beholdeth M *them not, that ſerve him with true affection: For which cauſe I think it not convenient, that you go up unto* Jeruſalem, *which is a City at enmity with us, neither that you make ſo long a journey to perform your devotion: for it was a man that built that Temple, even as I have conſecrated two golden Calves, the one in* Bethel, *and the other in* Dan, *to the end that every one of you that inhabit near unto thoſe Cities, may go thither and worſhip God. Neither ſhall you want Prieſts and Levites: for I will elect ſome ſuch among you, to the intent that you may have no more need of the Tribe of* Levi, *or the Sons of* Aaron. *Whoſoever therefore amongſt you would be a Prieſt, let him offer Calves and Muttons unto God, after the ſame manner that* Aaron *did when he was firſt appointed to be a Prieſt.*

Jeroboam perſuadeth the people to Idolatry.

By ſuch like Speeches ſeduced he the people, and cauſed them to fall from their Fore-
N fathers Religion, and tranſgreſs the Ordinances of their Countrey, and this was the beginning of all thoſe miſchiefs that afterwards fell upon the *Hebrews:* by which means being overcome in War, they fell into captivity, and were made ſubject to ſtrangers, (whereof we will treat further hereafter.) Now when the feaſt of Tabernacles (which hapned in the ſeventh month) was at hand, he himſelf intended to celebrate in *Bethel* after the ſame manner, as the two other Tribes had feaſted in *Jeruſalem*, and erected an Altar before the Calf, and was himſelf the High Prieſt, aſcending up to the Altar, being aſſiſted by the Prieſts.

The neglect of Gods ſervice is the cauſe of all evil.

Now at ſuch time as he was about to ſacrifice, and to offer up burnt-offerings in the
O ſight of the people, there came a Prophet and ſtood by him, called *Jadon*, (ſent from *Jeruſalem* by the commandment of God) who ſtanding up in the midſt of the people, and in the hearing of the King, turned himſelf towards the Altar, and ſpake after this manner: *Thou Altar, thou Altar, thus ſaith the Lord, there ſhall a man riſe of the Tribe of* David,

The year of the World, 2971. *before Christ's Nativity*, 993

vid, *called* Josias, *he shall kill upon thee the false Prophets of his time, and shall burn the bones* A *of the deceivers and seducers upon thee: And to the intent that each man may believe that this Prophecy is true, it shall be confirmed by a Prodigy. This Altar shall suddenly break, and the fat of the Sacrifices that are laid thereon, shall be poured on the ground.* Jeroboam displeased with these words of the Prophet, stretched out his hand, commanding them to lay hold on him. But the hand that he stretched out, became instantly wither'd, so that he could no more draw it back again to himself, but held it hanging down, astonished and mortified. On the other side the Altar cleft in twain, and all that was thereon fell down (according as the Prophet had foretold.) The King perceiving that the man had a true and divine spirit of Prophecy, besought him to pray unto God, that his hand might be restored to him again in its full strength and vigor; and he prayed, and his B hand was restored; wherewith *Jeroboam* being well-pleased, invited the Prophet to dine with him. But *Jadon* answer'd him, and said, *That he neither might enter into his house, nor taste any bread or water within the City, because God had prohibited him*: furthermore he told him, *That it was not lawful for him to return the same way that he came.* But the King admiring at the continency of the man, began the more seriously to suspect his estate, and (conjecturing by those things which he had both seen and heard) he divined the assured disaster of his estate and fortunes. There dwelt in that City a certain false Prophet, whom *Jeroboam* held in great honour, (in that he soothed him up in what soever was best pleasing to his ears.) This man lay at that time sick upon his Bed, being feeble through age; and when he was informed by his son that there was a Prophet come from C *Jerusalem*, and what wonders he had wrought, and how *Jeroboam* by his prayers recovered again his withered hand; he fearing lest the King should make more account of this stranger, than of himself, commanded his sons presently to saddle his Ass, and to have him in a readiness against his departure. Which when they had performed, he mounted thereon, and went after the Prophet, whom he overtook, where he rested himself under a thick shadowy Oak; and upon the first encounter, saluted him, and afterwards expostulated, why he had not visited him, neither accepted of that hospitality which he willingly would have afforded him. *Jadon* answer'd him, *That God had forbidden him, and charged him not to taste any kind of sustenance in any mans house that dwelt within the City. Truly*, said the other, *with me thou mightest eat, for I also am a Prophet, and honour the same* D *God that thou doest: and now also come I unto thee by his commandment, to conduct thee back again unto my house, and to entertain thee with a friendly dinner.* These words of the false Prophet made *Jadon* credulous, so that he turned back again with him. But as they sate at their Banquet, and were making merry together, God appeared unto *Jadon*, and said unto him, *That since he had broken his commandment, he should suffer punishment for the same*: and withal expressed unto him the manner, which was, *That in his return homewards, he should be torn in pieces by a Lyon; and that he should not be buried in the monument of his fathers.* This thing hapned in my opinion by the Will of God, to the intent that *Jeroboam* should not respect *Jadons* words, who had been found a lyar. As therefore *Jadon* returned back to *Jerusalem*, a Lyon met him on the way, and tore him in pieces from his Ass, E and slew him, yet offered he no violence to the Ass that bare him, which he preserved with the body of the Prophet, standing fast by the same, until such time as certain passengers beholding the spectacle, brought news thereof into the Town unto the false Prophet, who sent his sons to bring back the body: which by their assistance he honourably buried, charging them, that after his death, they should bury his body by him, assuring them, that all that which he had propheſied against that City, against the Altar, the Priests, and false Prophets, was very true. And as touching himself, he commanded that after his decease, they should bury him by him, because that being buried with him, there might no difference be made betwixt their bones, and his Tomb might be honoured. When therefore he had interred the Prophet, and given his son these things in charge (being other F ways a most wicked and impious man) he addressed himself to *Jeroboam*, and said unto him: *Why art thou troubled at the words of this mad man? The King told him all that which had hapned about the Altar, and his hand, and assured him, that he accounted him a true and divine Prophet, and one sent by God. But the false Prophet began most maliciously to weaken his belief, and disguise the truth of that which hapned by his persuasive words. For he told him that what had hapned to his hand, was only occasioned through weariness, and the pains he had taken in bearing the Sacrifices; and after that he had a little rested, that it came into his own natural state again: and that the Altar being newly built, and divers great Sacrifices laid thereupon, it cleft in twain, and fell down through the weight of what was laid on it. Consequently he declared unto him the death of him that had foretold these signs that were to come, and how* G *he had been slain by a Lyon: for which cause he persuaded him to think that he in no sort was a Prophet, nor had the spirit of Propheſie.*

1 *Reg.* 13. 1, 2, 3. The Prophecy against the Altar in *Bethel*. The Prophecy is confirmed by a miracle.

Ver. 4. *Jeroboams* withered hand restored.

Hedio & Ruffinus cap. 9.

Ver. 7, *ad* 10. The Prophet is brought back, by the subtilty and fraud of the false Prophet.

Ver. 19, *ad* 23. The disobedience of the Prophet; his punishment and burial.

Jadons Prophecy is declared to *Jeroboam* by the false Prophet.

By

A By such like allegations he made the King believe that which he said; and having wholly withdrawn his thoughts from God and good works, and the observation of Gods laws, he drew him to all wickedness and impiety: by which act of his he displeased God, and offended his laws, and sought daily after no other thing, than to invent some new and cursed wickedness that was far more heinous than all that which before time he had attempted. This is all that at this time we have to write concerning *Jeroboam*. *The year of the World, 2971. before Christ's Nativity, 993.*

Touching *Rehoboam*, *Solomons* son, (who was King of the two Tribes, as we have before declared) he built these great and strong Cities, *Bethleem*, *Itama*, *Thecos*, *Bethsor*, *Socoth*, *Odolam*, *Epan*, *Maresa*, *Zipha*, *Adoraim*, *Lachis*, *Saraim*, *Elon*, and *Hebron*, within the Confines of *Juda*. He built also other great Cities in the Countrey of the *Benjamites*, B which he walled, and placed Garisons and Governors in every one of them, and great store of Corn, Wine and Oyl: and generally in every City he made a great store-house with all sorts of provision, and victuals, with a great number of targets and launces. To him the Priests and Levites joined themselves, who were dispersed thorow *Israel*, who came and dwelt in *Jerusalem*. For they could not endure to be obliged to adore those Calves that *Jeroboam* had erected; and during the term of three years, they increased the Kingdom of *Rehoboam*: who being married to one of his own Line, had three children, and was afterwards married also to *Maacha* the daughter of *Thamar* daughter to *Absalon*, who was of his Parentage likewise, of whom he begat his son called *Abiah*. He had also divers other children by other women; but above all the rest, he loved *Maa-* C *cha* most intirely. He had eighteen wives married unto him according to the Law, and thirty concubines; he had eight and twenty sons, and threescore daughters, and declared for his successor in the Kingdom, *Abiah* the son of *Maacha*, and committed all his Treasures and strong Forts unto his hands. But Men most usually are corrupted by the flatteries of fortune, as appeareth by this King. For *Rehoboam* seeing his Kingdom thus increased, bent himself to all unjust and impious actions, and contemned the service of God: the people also conformed themselves to his impieties. For the life of the Subject is oftentimes perverted, by reason of the corrupt and dissolute life of their Princes; and those that are inferiors, beholding the riot of their superiors, will easily be withdrawn D from all modesty, and follow those vices they profess, as if they had been their professed virtues: for should they do the contrary, they would seem to mislike the actions of their Princes: And thus it hapned under the Government of *Rehoboam*, where the Subjects addicted themselves to all manner of impiety: for they would not make profession of honesty, for fear of offending their Prince, in appearing to be more virtuous than he.

Hedio & Rivius, cap. 10. *Rehoboams* defenced Cities. 2 *Chron.* 11. 5.

2 *Chron.* 11. 13. The godly *Israelites* return to *Rehoboam*. *Ver.* 18, 19, 20. *Rehoboams* Wives and Children.

Regis ad exemplum totus componitur orbis.

CHAP IV.

Susac *King of* Egypt, *after the spoil of* Jerusalem, *carrieth away the riches of that City into* Egypt.

E BUT God sent *Susac* King of *Egypt* to take vengeance for that wickedness, which was committed against his Majesty by *Rehoboam*, (whose actions *Herodotus* wrongfully ascribeth to *Sesostris*.) For this *Susac* in the fifth year of *Rehoboam's* Reign. assembled a huge Army of many thousands, and brought them out against *Rehoboam*: wherein it is reported, that he had twelve hundred Chariots, threescore thousand horsemen, and four hundred thousand footmen. The greater part of these were *Lybians* and *Ethiopians*: breaking therefore into the *Hebrews* Countrey with this power, without stroke, he seized the strongest places of the Kingdom of *Rehoboam*, and fortified them, and at last came and encamped before *Jerusalem*. But *Rehoboam* and his Associates, seeing themF selves begirt on every side by *Susac's* Army, at last had recourse unto prayer: yet could he not move God to favor him with victory. For the Prophet *Samæas* threatned and told him, *That God would abandon both him and his, in like manner as they had forsaken him and his service.* Which when they heard, they suddenly lost their courage, and seeing no means to escape, they all of them began to confess, that God had justly forsaken them, because they had offended against him, and perverted all his Laws. But God seeing them thus disposed, and making confession of their sins, said unto the Prophet, *That he would not utterly destroy them: yet notwithstanding that he would deliver them into the hands of the* Egyptians, *to the end that they might learn whether it were more difficult to serve God, or men.* When therefore King *Susac* had without bloodshed or resistance taken the City, and was received into the same by *Rehoboam*, he kept not those Covenants that were made beG twixt them, but spoiled the Temple, and took away with him those Treasures that were dedicated unto God, and the service of the King, taking from thence innumerable thousands of gold and silver, not leaving any thing behind him. He carried away also those

1 *Chron.* 12. 2. Alias *cap.* 5. *Susac* invadeth *Judæa* with great Forces.

Ver. 2. *ad* 8. *Jerusalem* besieged. *Samæas* the Prophet reprehendeth the *Jews* of their impiety. *Samæas* comforteth the people.

Ver. 9, 10. *&c.* *Jerusalem* and the Temple are spoiled.

The year of the World, 2975. *before Christ's Nativity*, 989.

Targets and Bucklers of gold, which were made by King *Solomon*: neither left he behind him the quiver of gold, which was offered by *David*, and received by him of the King of *Sophena*: which done, he retired back again unto his own Countrey. Of this expedition, *Herodotus* of *Halicarnassus* maketh mention, (who differeth only in the name of the King) and saith that he assailed divers Nations, and subdued *Palestina* and *Syria*, and took many men prisoners without any resistance; whereby it is manifest that he meaneth no less than that our Nation hath been overcome by the *Egyptians*. For he saith, that in their gates, who yielded themselves up unto him without making opposition, as an eternal Reproach of their Cowardize and Luxury, he erected Pillars which were figured with the secret parts of a woman. For King *Rehoboam* was the only Prince that ever yielded up the City without opposition. It is said that the *Ethiopians* have learnt of the *Egyptians* the use of circumcision of the Prepuce. For the *Phœnicians* and *Syrians* that are in *Palestine*, confess that they have learnt it of the *Egyptians*. But it is very manifest, that no other are circumcised in *Palestina* or *Syria*, but our selves. But let each one speak of these things, according as he pleaseth. A B

What *Herodotus* wrote of this expedition.

Ver. 9, 10. *Rehoboam* for the golden shields and bucklers, maketh new of brass.

After the Retreat of *Susac*, King *Rehoboam* made shields and bucklers of brass, instead of those of gold, and gave the like number unto his guard: and instead of living in a brave Army, in a Royal and Princely state, he reigned after a servile manner, being all his life-time an enemy to *Jeroboam*. He dyed after he had lived fifty seven years, whereof he Reigned seventeen. He was a haughty and undiscreet man, and lost his estate, because he would not give credit to his Fathers friends. He was buried in *Jerusalem* in the Sepulchre of the Kings, and his son *Abias* succeeded him in the Kingdom, at such time as *Jeroboam* had already Reigned eighteen years over the Ten Tribes. C

Ver. 13, 14. *Rehoboam* dyeth, and *Abias* reigneth after him.

After having related the end of *Rehoboam*, we must give an account likewise of that of *Jeroboam*. He observing no mean or end of his impiety, employed himself continually in making of Altars and high places, and presumed to ordain Priests of the meanest of the people. But God with-held not long to heap the punishment of those his impieties, on the head of him, and of all his posterity. Whereas therefore his son *Obimes* was sick, about that time, he commanded his Wife to lay aside her Royal garment, and to apparel her self like a common Woman, and afterwards to go to *Achias* the Prophet, assuring her that he was admirable for his knowledge in foretelling things to come, and had foretold him that he should be King: wherefore he advised her to go to him after the manner of a stranger, and enquire of him if her son should escape that sickness. Whereupon she disguised herself according as her husband had commanded her, and came unto the City of *Silo* where *Achias* dwelt; and as she was upon entring his house, (notwithstanding he had lost his sight through age) God appeared unto him, and told him that *Jeroboams* Wife came unto him, and all that he should answer to her demands. At such time therefore as she entered into his house, after the guise of a common and strange Woman, *Achias* cryed with a loud voice; D

Hedio & Rufinus, cap. 11. 1 *Reg.* 14. 2, *ad* 18.

Jeroboams impiety.

Jeroboams son falleth sick, his mother is sent to *Achias* the Prophet.

Enter, thou Wife of Jeroboam, *wherefore hidest thou thy self? Thou canst not hide thy self from God, who had certified me of thy coming, and hath informed me what answer I shall give unto thee. He therefore said unto her, that she should return unto her husband, and certifie him of Gods answer to this effect: Of little and nothing that thou wert, I have made thee great; and having dismembred the Kingdom from* Davids *posterity, I have given it unto thee: But thou hast forgotten me; and having forsaken my service, hast molten down new gods, whom thou honourest: wherefore will I exterminate thee, and abolish all thy posterity, and cast them off for a prey unto the Dogs, and the Fowls of the Air. For I will constitute a King over my people, that shall leave no one of* Jeroboams *Race alive. The people also shall have part of this punishment, and shall be deprived of this their fruitful Countrey, and be scattered amongst the Regions on the other side of* Euphrates, *because they have followed the impieties of their King, and adoring those gods that were forged by him, have omitted to offer sacrifice unto me. And as concerning thy self (O Woman) haste thee, and certifie thy husband of these things; for thou shalt find thy son dead: for no sooner shalt thou enter into the City, but he shall finish his dayes. He shall be buried with the lamentation of the whole people in general. For he only was good of all the Race of* Jeroboam. E F

Ver. 10. *&c.* The punishment of *Jeroboam*, and the misery of the people foreprophesied.

When *Achias* had finished his Propheſie, the Woman started back, sore troubled and dismayed, through the danger of her son, and went lamenting onward on her way, to find out the King, not considering that the more haste she made, the more she hastened the death of her son, who was not to expire till she arrived, and (according to the prediction of the Prophet) she was not to expect to see him any more alive. When as therefore she was arrived, she found her son dead, as the Prophet had foretold her, and recited the rest unto *Jeroboam*. G

Ver. 17.

CHAP.

H

CHAP. V.

The year of the World, 2988. before Christ's Nativity, 976.

Jeroboams *Expedition againſt the ſon of* Rehoboam, *the overthrow of his Army*, Baſanes *rooteth out the whole poſterity of* Jeroboam, *and maketh himſelf King.*

BUT *Jeroboam* nothing moved therewith, levied a great Army, with an intent to make War againſt *Abias*, the ſon of *Rehoboam*, who had obtained his Fathers Kingdom over the two Tribes. For he deſpiſed him, becauſe he was young. Notwithſtanding the young King, who was no whit diſmay'd, although he was inform'd of *Jeroboams* coming, with greater wiſdom than was common to his years, and beyond all expectation of his forward Adverſary, levied an Army out of the two Tribes, with which he encountred *Jeroboam* at the Mountain of *Samaria*; where incamping his Hoſt near unto him, he provided all things in a readineſs that were requiſite for the Battel, and had with him four hundred thouſand fighting Men, but *Jeroboam* had twice as many. Now when the Armies were ranged, and expected orders to charge, *Abias* ſtood up in a certain high place from whence he might be ſeen and heard, and making a ſign with his hand, he required that *Jeroboam* and the people would firſt of all hear him peaceably; which granted, and each one attending in ſilence, he brake out into theſe words: *There is none of you but knoweth, that God hath promiſed the Kingdom to* David, *and his poſterity for ever; I therefore greatly admire how you have revolted from my Father, to ſubmit your ſelves to* Roboam *his ſervant, whom at this preſent you accompany, to war againſt thoſe whom God had ordained to Reign, and to take the Kingdom from them; the greater part whereof* Jeroboam *uſurpeth unjuſtly even at this day, and which, as I ſuppoſe, he ſhall not enjoy long. For God ſhall certainly puniſh him for thoſe Crimes which he hath committed, and which he continues daily to commit, and to the imitation of which he endeavoreth to ſeduce you that follow him. You have received no injury at my Fathers hands; but by reaſon that he was miſled by the ſiniſter counſels of certain wicked perſons, and ſpake unto you certain words which ſeemed harſh in your ears, you have forſaken him in your diſpleaſure: but, in effect, you have ſeparated your ſelves from God and his Commandments. Truly you ſhould have pardoned a young man untrained and untaught in Oratory, not onely for the rude words which he uſed, but although his youth and ignorance ſhould have moved him to commit ſome churliſh and indiſcreet action and error, yet ſhould you have endured the ſame. For the obligations which you had received from my Grandfather* Solomon, *ought to have prevail'd with you, to paſs by the defects of his ſon my father. But you have had no regard of all this, neither then nor at this preſent, but led forth a great Army againſt us. But whereupon ground you the hope of your victory? Is it on your Calves of gold? Is it on your Altars on the mountains, which are witneſſes of your impiety and irreligion? Is it your great number that ſurpaſſeth ours by far, that maketh you confident? Truly, the force of many thouſands is of no value, where the Army fighteth in an unjuſt quarrel. For in juſtice only and piety towards God, conſiſteth the moſt aſſured hope of obtaining victory over a mans enemies; which muſt needs be on our ſide, who obſerve at all times the ordinances of our God, whom mens hands have not faſhioned of corruptible matter, nor the ſubtlety of a cunning King could forge to deceive a Commonalty, but ſuch an one, whoſe work is the beginning and ending of all things. I therefore adviſe you, that preſently you repent your ſelves, and that taking a better way, you deſiſt from your War, and acknowledge the Laws of your Forefathers, and thoſe Ordinances which have advanced you to ſo great felicity.*

Alias chap. 6. The expedition of *Jeroboam* againſt *Abias* King of *Juda.*

Ver. 1, ad 9. *Abias* levied an Army againſt *Jeroboam.* *2 Chron.* 13. 1, *ad* 4.

Ver. 5, ad 12. *Abias* oration to the *Hebrews* wherein he upbraideth them of their ſuperſtition, and forſaking of their Religion.

Thus ſpake *Abias* to the people. But whil'ſt he yet continued his diſcourſe, *Jeroboam* ſent certain of his Soldiers by by-wayes to incloſe *Abias* within two ſtraits, before his followers could diſcover them. Now when *Abias* was thus incloſed in the midſt of his enemies, his Army began to be diſcomforted, and to loſe their courage: but he encouraged them, and exhorted them to put their truſt in God, who could not be incloſed by his enemies: ſo that altogether having called upon God to aſſiſt them, and after that the Prieſts had ſounded the Trumpet, they thruſt in amongſt their enemies with a great ſhout, and God ſo blinded the underſtanding, and abated the force of *Jeroboams* Soldiers, that they fled, and thoſe on *Abias* ſide obtained the victory. Never was there War recorded by the *Hiſtorians* either amongſt the *Greeks* or *Barbarians*, that was purſued with ſo great a ſlaughter as the Army of *Jeroboam*: whereby it appeared, that this wonderful and admirable victory came from God. For they diſcomfited five hundred thouſand of their enemies, and took their moſt defenced places by force, and ſpoiled them. *Bethel* and *Ithan* alſo, with their lands and ſignories belonging unto them: ſo that as long as *Abias* lived, *Jeroboam* was never after able to raiſe any power ſince the loſs he received. *Abias* ſurvived after this his victory, onely for the ſpace of three years; and was buried in *Jeruſalem*, in the Sepulchre of his Anceſtors, leaving twenty two ſons, and ſixteen daughters behind him, all which he begat on ſixteen Women. His ſon *Aſa* ſucceeded him in the

Ver. 13.

The death of *Abias.* 1 *Reg.* 15. 9. *Aſa* King of *Juda.*

The year of the World, 2991. *before Christ's Nativity*, 973.

the Kingdom, whose Mother was called *Maacha*: under his Government the Countrey of *Israel* enjoyed a firm peace for the space of ten years. This is that which we have observed of *Abias*, son of *Rehoboam*, the son of *Solomon*: *Jeroboam* the King of the ten Tribes dyed likewise, after he had reigned twenty two years, and *Nadab* his son succeeded him, at such time as *Asa* had already reigned two years. The son of *Jeroboam* governed two years, resembling his father in impiety and wickedness. During these two years, he made War against *Gaban*, a City of the *Philistines*, and encamped thereabout to surprize it by force: but being betrayed by the treachery of a certain friend of his called *Baasa*, the son of *Machil*, he dyed. This *Baasa* taking possession of the Kingdom, exterminated all the posterity of *Jeroboam*: and it came to pass, that they of *Jeroboams* Race that dyed in the City, were torn in pieces, and devoured by Dogs; and they that were in the fields, were made a prey unto Birds, according as God had foretold by his Prophet. By this means the house of *Jeroboam* suffered a deserved punishment for their impiety and wickedness.

Hesius & Rufinus cap. 12. *ad.* 8.

Asa's piety. 1 *Kings* 15. 9, *ad* 24. 2 *Chron.* 14. 1, *ad finem.*

CHAP. VI.

The Ethiopians *besiege* Jerusalem *during the Reign of* Asa, *and are repulsed.*

BUT *Asa* King of *Jerusalem*, was a man of an upright and honest life, and one that feared God; neither proposed he to himself any other rule of his Actions, than the Divine Law. He corrected whatsoever was vicious and irregular in his Kingdom, purging it from all impiety. He had an Army of three hundred thousand men of the Tribe of *Juda*, armed with Bucklers and Javelins, and two hundred and fifty thousand of the Tribe of *Benjamin*, bearing Bucklers and Bowes. After he had reigned ten years, *Zaræus* King of *Ethiopia* came out against him, with a great Army of nine hundred thousand footmen, and one hundred thousand horsemen, with three hundred chariots, and destroyed all the Land as far as *Maresa*, a City of *Juda*: in which place *Asa* met him, and set his Army in aray against him, in the valley of *Saphath*, not far from the City. Where seeing the great number of the *Ethiopians*, he besought God that he would give him the victory over his enemies: because he had not come forth against so formidable a power but in confidence of his assistance, who had the power to make a few men superior unto many and the feeble to overcome the mighty.

The *Ethiopians* war against *Asa*.

2 *Chron.* 14. 9, *ad* 14.

Whil'st *Asa* prayed thus unto God, a certain sign of victory was given him; so being confirmed in that God had given him a token that he would assist him, he assailed his enemies, and slew a great number of the *Ethiopians*: as for the rest that were put to flight, he pursued them as far as the Countrey of *Gerar*; and after they had conquered their Enemies, they sacked the City of *Gerar*, and brought from thence a great mass of gold, and much spoil, with Camels, Dromedaries, and Herds of divers kinds of Cattel.

Asa's victory. *Ver.* 12.

When *Asa* had obtained at Gods hands such a victory, and so great riches, he returned back again to *Jerusalem*: and when he drew near unto the City, the Prophet *Azarias* came out to meet them, who stayed him, and spake after this manner: *That sith they had obtained from God so notable a victory, they ought to behave themselves like virtuous men, and such as feared God, conforming themselves unto his will in all things; assuring them that if they persisted in the same, God would give them victory over their enemies, and all the happiness of this life: but if they forsook the service of God, they should fall into so great extremity, that neither true Prophet or Priest should be found among st them, that should instruct them in righteousness; that their Cities should be overthrown, and their Nation should be scattered over the face of the whole earth, that they should live like Wanderers and Vagabonds. In the mean while therefore, while they had time, he counselled them to live uprightly, wishing them that they would not deprive themselves of that favor which God bare unto them.* When the King and all the people heard these words, they were very joyful, and every one was careful to serve God. The King also sent out certain Deputies over the Countrey, who were commanded to see the laws duly executed. In this state were the affairs of *Asa* King of the two Tribes.

The exhortation of *Azarias* the Prophet.

2 *Chron.* 15. *ver.* 3, 4.

Now will I return to *Basa* King of *Israel*, who (having slain *Nadab* the son of *Jeroboam*) usurped the Kingdom. He made his abode in the City of *Therza*, and reigned four and twenty years, shewing himself more wicked, than either *Jeroboam* or his son had been. He miserably oppressed his Subjects, and by his blasphemies dishonoured the Name of God, who sent the Prophet *Gimon* unto him, to foretell him, that his whole race should perish, and that his house should be persecuted with as many miseries as himself had inflicted on *Jeroboams* posterity: because that having received the government from God, he shewed himself ungrateful unto him for his goodness, and governed his people impiously and unjustly: whereas justice and piety are both profitable unto those that practise them, and well-pleasing unto God. Moreover, in that he had conformed him-

Religion renewed in *Israel*.

Basa's impiety. 1 *Reg.* 16. 1, *ad* 5.

A Prophecy against *Basa*.

H himself in his life, to the dissolute course that *Jeroboam* used, and had given himself over to follow the same vices, he might deservedly expect to suffer the same punishment. Although *Baasa* heard all those evils (that should shortly fall on him and his posterity, by reason of his wickedness) yet he redeemed not the time, nor endeavoured to obtain pardon of God, by repenting himself of his sins: but he continued still to engage himself further than before in all sorts of wickedness, and became worse and worse, to the utter ruine and confusion both of him and his houshold. In the end he assembled an Army, and assailed *Ramoth* once more, which was a great City, some four Leagues distant from *Jerusalem*; which he took, placed a Garison therein, and fortifi'd it, with a resolution, from thence to make his inroads into *Asa*'s Kingdom. But *Asa* fearing the invasion
I of his Enemy, and considering that the Soldiers who were left in *Ramath*, did grievously pillage the adjacent Countries, sent Ambassadors to the King of *Damascus* with gold and silver, to induce him to become an Associate in the War, and to renew that amity between them,, which was begun betwixt their Fathers. The King graciously received those treasures that were sent him, and made a league with him, and brake the truce which he had made with *Baasa*: so that he sent the Governors of his Dominions against those Cities that were under *Baasa*'s subjection, with a commandment that they should destroy them.

The year of the World, 3006. *before Christ's Nativity*, 958.

1 *Kings* 15. 17, 21. *Baasa* surprized *Ramath*, and fortifi'd it.

Asa inciteth those of *Damascus* to invade *Baasa*.

Of these they burnt some, and ransackt others, amongst which were *Gelam*, *Dan*, and *Abelma*. Which when the King of *Israel* understood, he gave over the fortifying of *Ra-*
K *math*, and with all expedition turn'd to yield those of his subjects his assistance, who were assaulted by the Enemy. But *Asa* in the mean while built two strong Towns, *Gabath* and *Maspha*, of the materials which *Baasa* had prepar'd to build withal. *Baasa* afterwards (prevented by death) had no more opportunity to make War against *Asa*. He was buried in the City of *Arsane*, and his son *Ela* succeeded him in his Kingdom: who, after he had reigned two years, was traiterously slain by *Zamri*, a Captain of half his Horsemen. For whil'st *Ela* banquetted with *Osa*, who was the steward of his house, *Zamri* wrought so effectually, that he persuaded some of his horsemen to assault *Ela*, who at that time was alone, and destitute of his Guards, because all his Soldiers were at the siege of *Gabathan*, a City of the *Philistines*.

Alias, chap. 9. The death of *Baasa*.

L

CHAP VII.

Baasa's *Off-spring being extinct*, Zamri *reigned in Israel; and after him* Amri, *and his son* Achab.

After that *Ela* was slain, *Zamri* took the kingdom upon him, and wholly rooted out *Baasa*'s posterity (according as the Prophet *Gimon* had foretold.) For after the same manner was his Family utterly overthrown for their impiety; as *Jeroboams* progeny was extinguish'd for their iniquity (as we have before declar'd.) For the Army which besieged *Gabathan*, hearing news of the Kings death, and that *Zamri* had murther'd him,
M and seized the kingdom, they made *Amri* General of the Army, and anointed him for their King: who raising the siege before *Gabathan*, came before the Royal City of *Thersa*, which he besieged, and took by force. *Zamri* seeing the City destitute of defence, had retired himself into the most secret place of the Palace; where setting it on fire, he burnt both himself and it, after he had reigned seven days. Suddenly after this, the *Israelites* fell at variance amongst themselves, because some of them thought to prefer *Thaman* to the kingdom, and others were wholly addicted to *Amri*; but they of *Amri*'s side had the better: and being of the better sort, slew *Thaman*, and made *Amri* Sovereign over the people. The thirteenth year of *Asa*, *Amri* began his Reign, and was King for twelve years space; six years govern'd he in *Thersa*, and six in *Mareon*, (which the *Greeks*
N call *Samaria*) himself imposed this name of *Samaria*, from the name of him whom he purchased the Mountain, on which he built this City. He differ'd in nothing from the other Kings his predecessors, but in that he was worser than any of them; for there was nothing which he left unattempted, that by daily impieties he might alienate the people from God. For which cause God being displeas'd, exterminated him and his posterity from the face of the Earth. This *Amri* dyed in *Samaria*, and *Achab* his Son was his Successor.

Baasa's stock destroyed. *Ver.* 11, 12.

Divers factions of the people.

Ver. 16. *Amri* King of *Israel*.

Ver. 28. *Amri* dyeth, and *Achab* his son succeeded him.

Hereby a Man may easily perceive, what care the Divine Majesty hath of humane affairs, and how he loveth the virtuous, and utterly rooteth out the vicious. For the Kings of *Israel*, through their impiety, in a short and successive course, the one after the other,
O were cut off, and confounded with all their Families. But *Asa* (King of *Jerusalem*, and the two Tribes) living happily in the favor of God, for his piety and justice, attained to a reverend and old age: and after he had reigned one and forty years, he dyed a good death;

The year of the World, 3028. *before Christ's Nativity*, 936.

death: and after his death, *Jehoshaphat* his son (whom he begat on his wife *Abida*) succeeded him; who, in all things that concern'd piety or fortitude, seem'd to emulate and equal his Grandfather *David*, according as it shall be declar'd hereafter. But *Achab*, King of *Israel*, made his abode in *Samaria*, and govern'd the Kingdom for the space of 22 years, without any alteration of those ordinances which his progenitors, Kings of *Israel*, had establish'd; but that he exceeded them daily in wickedness. For he imitated all their impieties, (but especially the Apostasie of *Jeroboam*) for he adored those Calves that were erected by him; and besides that, he added far worse impieties than the former. He took to wife *Jezabel* the daughter of *Ithobal* King of the *Tyrians* and *Sidonians*, of whom he learnt to adore the gods of her Nation: for she was a busie and audacious woman, and so insolent, that she feared not to build a Temple in honour of *Bell*, the god of the *Tyrians*, and to plant a Grove furnish'd with all kind of Trees, and to ordain Priests and false Prophets also, in honour of that god. The King also took delight to have these Men oftentimes about him, exceeding all other Kings before him in madness and malice. To him came a certain Prophet named *Elias*, sent by Almighty God, that was born in *Thesbon* in *Galaad*, telling him that he fore-propheſied, That neither dew nor rain should fall on the Earth a long time, until that himself, who was prepar'd to depart from him, should appear again unto him: and binding the same with an oath, (for the better confirmation thereof) he retir'd himself to the Southward, where he liv'd by a certain River, from whence he fetcht his drink: for his meat was daily brought him by Ravens.

alias, chap. 10. *Aja* dicth *Jehoshaphat* succeedeth him. 2 *Chron.* 17, 1, 2. 1 *Kings* 16. 30, 31.

Jezabel. 1 *Reg.* 17. 1, *ad* 4. The dearth of victuals propheſied ro the *Israelites*.

Now when the River, through want of rain, was grown dry, God commanded him repair unto *Sareptha*, (a City not far from *Sidon* and *Tyre*, and scituate in the midst between them both) where he should find a Widow-woman, who would furnish him with food. As soon therefore as he drew near unto the gate, he saw a woman that lived by her labour, gathering of sticks, and God gave him to understand that it was she to whom he was sent. Whereupon he came unto her and saluted her, praying her that she would bring him some water to cool his thirst; and as she was ready to depart, he called her back again, and willed her to bring him some bread also. Whereupon she sware unto him, that she had nothing in her house but an handful of flowre, and a little oyl, and that she was come forth to gather sticks, to the end she might bake the same, and make bread for her self and her son; and when they had eaten the same, they must needs perish through famine, because they had not any thing more left. *Go*, said the Prophet, *and be of good courage, and conceive better hopes; and when thou hast prepared meat for me, bring it; for I tell thee, that thy flowre shall not fail, nor thy pot of oyl be empty, until God send rain upon the earth.* When the Prophet had spoken thus, she approach'd unto him, and performed that which he commanded, and she herself had sufficient to feed upon, and she gave the rest unto her son, and to the Prophet: so that they wanted nothing, so long as the drought continued.

Ver. 4. 5. Crows feed *Elias*.

Ver. 9, *ad* 16. The Widow of *Sareptha* entertaining *Elias*, neither flowre nor oyl fail.

Menander maketh mention of this great drought, in the acts of *Ithobal* King of the *Tyrians*, speaking after this manner: In this time there was a season without rain, from the Month of *October*, until *October* in the next year after; whereupon the Prince caused prayers and supplications to be made, which were follow'd with great store of Thunder. He built the City of *Botris* in *Phœnicia*, and *Auzate* in *Lybia*. Doubtless he expressed hereby the drought that hapned in *Achab*'s time: for about that time, *Ithobal* reigned over the *Tyrians*, as *Menander* testifieth in his History. The woman (of whom we have spoken heretofore, that entertained the Prophet) seeing her son fallen sick, and lying senseless, as if he had been already dead, or yielding up the ghost, wept, and brake out into so great a passion, that she forbore not to say, that the cause of her misfortune was, in that the Prophet was come into her house, and had discover'd her sins; and that he had been the cause, that God for her punishment, had taken away her onely son. But he comforted her, and willed her to be of good courage, and commanded her to bring the child unto him, assuring her that he would restore him to life,

Menander of the famine during the time of *Elias*.

Now when she had brought him, he took the child, and carried him into his lodging, and laid him on his bed, and cryed unto God, saying, *That since the loss of her onely son seem'd to be but an unequal recompence unto her that had so charitably received him, he therefore besought him, that he would command the soul to return into the body, and restore life unto the Infant.* Whereupon, God having compassion on the mother, and being willing to gratifie the Prophet, and to the intent that no man might suppose that he came unto her to prejudice her, he restored the child to life, beyond all expectation. For which, the mother gave thanks unto the Prophet, saying, *That by this means, she was thorowly persuaded, that God had spoken unto him.* Not long after, he sought out *Achab*, according as God had commanded him, to let him know that he should have rain. At that time the famine reigned

1 *Kings* 17. 17. *ad finem. Elias* restoreth the Widows son to life.

H reigned over the whole Countrey, and there was great want of neceſſary Victuals; ſo that men did not only faint for want of Bread, but the Earth alſo for want of Rain, could not bring forth that which was requiſite for the ſuſtenance of Horſes and other Cattel. The King therefore calling *Obadiah* unto him (who was the Maſter of his Herds) he commanded him that he ſhould each way ſeek out for Fountains and Brooks, willing him, that if he found out any Graſs, he ſhould mow the ſame, and give it to his Cattel for their ſuſtenance. And whereas by his command the Prophet *Elias* was ſought in divers places, and could not be found, he appointed *Obadiah* alſo to follow him. So taking both of them ſeveral ways, the King followed one, and the Maſter of the Cattel another.

The year of the World, 3030. *before Chriſt's Nativity*, 924.

1 *King.* 18. 1, 2.

Elias is ſent by God to propheſie raim to *Achab*.

Achab ſeeketh for *Elias*.

I This *Obadiah* was a godly and virtuous man, who, when the Prophets were put to death, hid one hundred of them in Caves, and ſuſtain'd them with Bread and Water. After this man departed from the King, *Elias* met him, and he ask'd *Elias* what he was? which when he had told him, he humbled himſelf on his face before him. *Elias* commanded him to go unto the King, and to let him know, that he was nigh at hand. *Obadiah* ask'd him, *Wherein he had offended him, that he ſhould deſire to put him upon an Action that might occaſion the loſs of his Life? For there was not any ſtreight, whither he ſent not ſome of his men to find out* Elias, *with charge, that if they found him, they ſhould put him to death. Now it may be* (ſaid he) *that whil'ſt I repair unto the King, the Spirit of God ſhall carry thee away; the King not finding thee here, and fruſtrate of his deſire, will revenge himſelf on me.*

Obadiah concealeth and ſuſtaineth an 100 Prophets.

K *Nevertheleſs you may, if you pleaſe, ſave my life; and I conjure thee by the Kindneſs which I have ſhewn to an hundred Prophets, ſuch as thou art, whom I have delivered from the fury of* Jezabel, *and taken care to preſerve in Caves until this day.* Notwithſtanding all theſe words, *Elias* commanded him to go unto the King, and to caſt off all fear, ſwearing unto him by an oath, how that that day he would make himſelf known unto *Achab*.

v. 17. *Achab* accuſeth *Elias* of impiety.

When *Obadiah* had told the King that *Elias* was at hand, *Achab* went out to meet him, and being full of Indignation, ſaid unto him, *Is it thou that heapeſt ſo much Miſchief on the* Hebrews *heads? Art thou the man that art the cauſe of this ſterility?* To whom *Elias* repli-ed, *That it was he and his race that were the occaſions of theſe Miſchiefs, becauſe they had brought ſtrange Gods into their Countrey, whom they adored, and had forſaken the true God,*

L *who was, and is only to be worſhipped. He therefore willed him preſently to aſſemble all the people on mount* Carmel, *and bring with him his wife and her Prophets, whoſe number he reckoned up: the Prophets likewiſe of the Woods, who were in number four hundred.* When therefore all of them being ſummoned by the King, were gathered together in that place, *Elias* ſtood up in the midſt of them, and ſaid, *How long will ye continue in this uncertainty, whom ye ought to follow? For if you think that the* Hebrews *God is the true and only God, why follow you him not, and why keep you not his Commandments? But if you think that the honour belongeth not to him, but to foreign Gods, follow them.* When *Elias* perceiv'd that the peo-ple replied nothing hereunto, he proceeded: *For an undeniable proof whereby ye may be ſatisfied which is the moſt powerful, either that God which I worſhip, or thoſe falſe ones which*

v. 21. *Elias* repro-veth the ſuper-ſtition of the people.

M *ye are perſwaded to follow; and which is the true Religion, that which I profeſs, or that which is profeſſed by theſe* 400 *Prophets, I will take an Ox and kill it, and lay it upon the wood, without putting any fire thereto to conſume the Sacrifice; and they alſo ſhall do the like, and call upon their gods, and beſeech them to ſend down fire to conſume their ſacrifice: which if they ſhall do, and confirm the ſame by a miracle, then ſhall we know that they are true gods.*

This Propoſal of his was generally approved. Whereupon, *Elias* commanded the falſe Prophets firſt of all to chuſe an Ox, and to kill it, and afterwards to call upon their gods; and when it manifeſtly appear'd, that their Prayer was of no force, *Elias* began to mock them, ſaying, *Why call you not out upon your Gods with a loud voice? for it may be they are on ſome voyage, or elſe haply they ſleep.* Whilſt thus they had invocated from

v. 34, *ad* 38. *Elias* Doctrine and Office con-firmed by mi-racle.

N the morning till mid-day (cutting themſelves with Knives and Lances, according to the cuſtom of their Countrey) *Elias* that was to make his Sacrifice, commanded the falſe Prophets to ſtand aſide, and the people to draw near unto him, and obſerve, for fear leſt ſecretly he ſhould convey fire under the Wood. When the people approached, he took twelve ſtones, according to the number of the twelve Tribes of *Iſrael*, and made an Al-tar, and digged a deep trench round about it; and afterwards heaping Wood upon the Altar, and laying his Sacrifice thereon, he commanded them to fill four Tuns with fountain water, and to pour it upon the Altar, that the trench might receive and drink up the Wa-ter. Which done, he began to Pray, and call upon God, beſeeching him, *That it might*

v. 38. Fire from Hea-ven devoureth the Sacrifice.

pleaſe him to manifeſt his power unto his people, who had ſo long run aſtray: no ſooner O had he finiſhed his Prayer, but fire fell from Heaven upon the Altar, in the ſight of all the people, and conſumed all the Sacrifice; ſo that the Water was dried up. Which when the *Iſraelites* beheld, they fell down on their Faces upon the Earth, adoring one only God;

The year of the World, 3040. *before Christ's Nativity,* 924.

God: confeſſing him to be the moſt mighty and only true God, and that all other were but vain and imaginary Names of Idols, which were without Holineſs or Power; and laying hands themſelves upon their falſe Prophets, they ſlew them by the Commandment of *Elias*. He willed the King alſo to depart, and take his refection, and to take care for nothing, becauſe he ſhould very ſhortly ſee that God would ſend him Rain; and thus departed *Achab* from him. But *Elias* went up to the top of Mount *Carmel* and ſate him down on the ground, leaning his head upon his knees: whil'ſt he thus ſate, he commanded his Servant to get up upon a certain Rock, and look toward the Sea, and to tell him if he ſaw any Clouds to ariſe in any part (for till that time the Air had been always clear.) His Servant having often gone up to the top of the Rock, and told that he ſaw nothing, at length going up the ſeventh time, in deſcending, he brought him this news, that he ſaw ſome black appearance in the Air, not much unlike to a mans foot-ſtep. When *Elias* underſtood this, he ſent unto *Achab*, wiſhing him to retire himſelf within the City before the Rain fell; who had no ſooner recover'd the City *Jezrael*, but that the Air was preſently cover'd with thick Clouds, and a vehement wind intermixt with Rain, fell upon the Earth, and the Prophet ſeized by the Spirit of God, ran with the Kings Chariot as far as *Jezrael* a City of *Aſſer*. When *Jezabel Achab's* Wife, had notice what Miracles *Elias* had perform'd, and how he had ſlain her Prophets, ſhe was diſpleaſed, and ſent Meſſengers unto him, threatning him in like ſort to revenge her ſelf on him, as he had ſlain her Prophets. Which *Elias* fearing, fled into the City of *Berſabe*, which is upon the borders of the Tribe of *Judah*, bounding upon *Idumæa*: in which place he left his Servant, and retired himſelf into the Deſart: where whil'ſt he prayed God that he would take him out of the World, he fell aſleep under a certain Tree, and after he was awaked, he aroſe, and found Bread and Water ready prepared by him. When he had eaten, and was refreſhed, he went unto Mount *Sinai* (where it is ſaid that *Moſes* received the Law from God) where finding out an hollow Cave, he entred into it, and remained therein. And being demanded by a certain voice which ſpake unto him, he knew not from whence, *Wherefore he remained in that place and forſook the City?* He anſwer'd, *Becauſe he had ſlain the Prophets of the falſe gods, and becauſe he had perſwaded the people, that there was but one only God, who ought to be honoured by all men; and that for this cauſe he was ſought for by the Kings Wife, that he might be put to death.* The Voice replied again, and commanded him to ſhew himſelf openly, aſſuring him, that he ſhould underſtand that which it behoved him to perform.

Ver. 40. *Baals* Prieſts ſlain.

Ver. 43. *ad fin. Elias* foreprophecieth rain.

1 *Reg.* 19. 1, *ad* 4. *Elias* fleeth from *Jezabel.*

Gods care for his Servants.

V. 5, 6. God ſpeaketh to *Elias* in the deſart.

Hereupon as ſoon as it was day, he forſook the Cave, and perceiv'd the earth to tremble under his feet: and after all things were appeaſed, the voice which proceeded he knew not from whence, willed him, *That he ſhould in no ways be diſcomforted with that which he ſaw: for that no one of his enemies ſhould have power to hurt him, charging him to return unto his houſe, to the intent to proclaim* Jehu *the ſon of* Nimſi *King of the people, and* Azael *of* Damaſcus *King of the* Syrians, *aſſuring him, that in his place,* Elizeus *of the City of* Abela *ſhould be Prophet; and that the wicked people ſhould be deſtroyed, the one by* Azael, *and the other by* Jehu. When *Elias* heard thoſe things, he return'd into the Countrey of the *Hebrews*, and met *Elizeus* the Son of *Saphat* at the Cart, and with him divers others, driving before them twelve couple of Oxen: he came near him, and caſt upon him his Garment, and he inſtantly began thereupon to Prophetize, ſo that forſaking his Oxen, he followed *Elias*. Yet required he, that before his departure, he might take leave of his Parents; which when he had perform'd, he committed them unto God, and follow'd *Elias*, attending on him, during all his life, like his Diſciple and Servant. This iſſue had the affairs of this ſo excellent a Prophet. But a certain Citizen, called *Naboth*, of the City of *Azar*, had a Vineyard near unto the lands of *Achab*, who required him to ſell him the ſame, at what price he thought convenient, to the intent he might annex it to his own lands, and make them one Poſſeſſion; wiſhing him, that if he would not ſell it him for Silver, to chooſe in exchange thereof, any one field of his which he liked beſt. *Naboth* anſwer'd him, *That he would not do it, but that he intended to gather the fruit of his own land himſelf, which he had received as an Inheritance from his Father.* The King no leſs troubled with the repulſe, than if he had loſt his own Inheritance, would neither waſh, nor receive any ſuſtenance. Whereupon *Jezabel* his wife inquir'd after the cauſe of his Diſcontent, and how it came to paſs, that he neither waſht, nor eat: he told her of *Naboths* rude behaviour, and how having offer'd all juſt and reaſonable Compoſition, he could not obtain what he requeſted. Hereupon *Jezabel* willed him to be of good cheer, adviſed him to continue his ordinary Entertainment, becauſe ſhe her ſelf would take upon her to revenge him on *Naboth*. VVhereupon ſhe preſently ſent Letters in *Achabs* name to the Governours of the Countrey, whereby ſhe enjoyned them to celebrate a Faſt, and to aſſemble the people, charging them, that in that place *Naboth* ſhould have a ſeat prepared for him,

V. 16. *Jehu* King of *Iſrael.*

V. 19. *Elizeus* calling.

Hedio & Ruffinus, cap. 14. *ad* 11.

1 *King.* 21. 1, *ad* 16. The ſtory of *Naboth,* who was ſtoned to death for denying *Achab* his Vineyard.

H him, by reason of his birth and quality; willing them afterwards, that suborning three false Witnesses to depose against him, that he had blaspheмed God and the King, they should by this means cause him to be stoned and put to death by the people. All which was performed according as the Queen had written, and *Naboth* (accused by false witness for scandalizing God and the King) was stoned by the people, and put to death. When *Jezabel* had tydings hereof, she repaired to the Kings presence, and told him, *That he should enjoy* Naboths *Vineyard, and disburse nothing for it.*

The year of the World, 3040. before Christ's Nativity, 924.

But God displeased with this her wickedness, sent the Prophet *Elias* purposely to meet with *Achab* in *Naboths* ground, and to tell him, *That he unjustly possessed the lawful inheritance of another, whom he had put to death.* As soon as the King perceived that he came I unto him, supposing it to be unseemly for a King to be reproved, he first of all confessed his fault, and offer'd him to make restitution according as he should think fit. Then did the Prophet foretell, *That in the same place where* Naboths *Carcass was consumed by Dogs, that both his and his Queens blood should be shed, and that all his Race should be destroyed; for that they durst commit such an impiety, and so wickedly murder (against all Law) so good and innocent a man.* These words made so great an impression upon *Achab*, that he repented him of the offence he had committed: so that apparelling himself in sackcloth, and walking barefoot, he tasted not any meat, but confessed his sins, with hopes to appease K Gods wrath. Whereupon God certified him by the Prophet, *That during his life-time, the punishment of his Race should be deferred, because he had repented him of his misdeeds: but that the threats and menaces should take effect in his sons time.*

Ver. 17, ad 26. Elias propheseth what revenge God will take of *Achab* and *Jezabel.*

Ver. 27, 28. Achab's repentance.

CHAP VIII.

Adad *King of* Damascus *and* Syria, *fighteth two several Battels with* Achab, *and is overthrown by him.*

WHilest *Achabs* affairs were after this manner disposed, the son of *Adad* (that reigned over the *Syrians*, and those of *Damascus*) assembled the Forces of his whole Countrey, and associated with him two and thirty other Kings, with whom he came and made War against *Achab*. Who being far inferior to him in power, came not into the L open field to bid him battel, but closing up his Soldiers in his strongest Cities, he himself retired into *Samaria*, (which was begirt with a very strong wall, and very hard to be taken.) For which cause the *Syrian* (taking his Army with him) came to *Samaria*, and encamping before it, intended to batter the City. But first of all he sent a Herald to *Achab*, to require him to give audience to his Ambassadors which he would send unto him, by whom he should be certified what his resolution was. As soon as the King of *Israel* had granted them free access, the Ambassadors came, and (according to the Kings directions) required that *Achabs* goods, his children and wife should be at *Adads* command: which if he would yield to, and suffer him to take so many as he pleased, he would raise the siege, and batter the City no more. *Achab* gave the Ambassadors order M to certifie the King of *Syria*, that both himself, and all whatsoever was his, was at his command. Upon which answer, the King sent a second message unto *Achab*, enjoining him the next day to admit such of his servants as he should send unto him, to search his Royal Palace, and the houses of his friends and kinsmen, and take from thence that which they liked best.

1 Kings 20. 1, *ad* 13. *Adad's* War against *Achab.*

The Syrians Embassage to *Achab.*

Achab amazed at this second Embassage of the King of *Syria*, assembled his People, and let them know, that he was ready to deliver up into the Enemies hands his wives and children, for their safety and repose, and to abandon all that likewise which was in his possession; (for the *Syrian* had demanded no less at his hands in his first Embassage:) But that now he required that his Servants might be admitted to ransack all their hous- N ses, to the end they may leave nothing therein that was of any value, making it hereby appear to the World, that he had no intent to make Peace, since that after the *Syrian* was sensible that *Achabs* tenderness for his Subjects security, had prevail'd so far with him, as to grant him whatsoever belonged peculiarly to himself, he sought nevertheless an occasion of a breach, by demanding liberty to seize upon their Proprieties; notwithstanding that he would do whatsoever they should think good of. To this the People answer'd, *That they could not endure that any of his demands should be listened unto, or respected; but that the King should prepare for War.* Whereupon he called for the Ambassadors, and dismissed them with this answer, *That they should report unto their Master, that* Achab *agreed unto those things which were required, (because he desired the happiness of his Subjects:) but* O *touching his second demand, that he would no wayes condescend thereunto:* and thus sent he them away. When *Adad* heard this answer, he was moved, and sent unto *Achab* the third time, threatning him, *That his Soldiers should make a bulwark higher than the walls (he*

Ver. 10, 11. His answer to the Legates.

The year of the World, 3400. before Christ's Nativity, 924.

so much trusted in) *yea, though only each of them should bring but an handful of earth with them*; (which boast he used to terrifie him, and to express thereby how great a multitude of Men he had to oppose against him.) But *Achab* answered, *That he ought not to glory in his Army, but in those actions that should determine the War.* When the Ambassadors were returned back, they found the King at Dinner with two and thirty Kings his Allies, to whom they made report of *Achabs* answer. Hereupon *Adad* gave commandment to begirt the City with Palisadoes, and to raise bulwarks of earth, and to streighten the siege. Whil'st these things were in hand, *Achab* was grievously troubled, and all the People with him: but at length he grew confident, and cast off all his fear, through the arrival of a certain Prophet, who said unto him, *That God promised to deliver all those thousands of Soldiers, and his Enemies, which he beheld, into his hands.* The same Prophet being afterwards asked, *By whose means this victory might be gained?* He said, *That it should be by the Sons of the Governors, whom the King himself should lead forth. Achab* therefore calling unto him the Governors Sons, found that their number amounted to 232; and having notice that the *Syrians* intended nought else but pleasure and banquetting, he opened the City-gates, and sent these young Men out against them. Now when the Centinels of the adverse part had discovered them, they certified *Adad* thereof, who sent out certain Soldiers against them, commanding them, *That if they were come out in warlike sort to bid the Battel, they should bring them unto him fast bound; and if they came in peace, they should do the like.* Now *Achab* had within the City ranged another Army, and kept them in a readiness. When therefore the young men had charged the *Syrian* guard, and slain a great number of them, and had pursued the rest even unto their own Camp, *Achab* spying his present victory and advantage, caused his whole Army to sally forth; who giving an unexpected charge upon the enemies, discomfited the *Syrians*, (who little expected such a stratagem from the *Hebrews*) and assailed them disarmed and drunken: so that they left both armor and weapons behind them, and fled from their Camp; and their King likewise was so hotly pursued, that he scarcely had opportunity to save himself by the swiftness of his Horse. *Achab* made a long chase in following the *Syrians*, and slaughtering them that fled; he spoiled their Camp likewise, and carried thence great riches, and an huge quantity of gold and silver. He took *Adads* Chariots and Horses also, and with them returned back into the City.

Ver. 12. *Adads* confidence in his Soldiers.

V. 13, 14, *&c.* The *Israelites* God promiseth victory against the *Syrians.*

Ver. 20, 21. *Achab's* victory against the *Syrians.*

But whereas by the advice of the said Prophet, he was perswaded to prepare and keep an Army in readiness against the next year, (for that the *Syrians* were resolved to assault him again) the King omitted no preparation that concerned the War. For *Adad* (being escaped from the fight with those few Forces that remained after the battel) consulted with his friends, how he might war against the *Israelites.* Who advised him from thenceforth, never more to fight with them in mountainous places, for that their God was powerful upon the Mountains, and for that cause they had been overcome by them: but if he fought with them in the Plain, both he and his should be assured to have the upper hand. Moreover they counselled him, that he should dismiss those Kings that he had confederated with him, to the end that each of them might return into his own Countrey, and that in their stead he should retain their Forces, over which he should ordain Chieftains; besides, (to supply their places that were lost) they advised him to levy Horsemen and Chariots thorow all his Countrey. *Adad* supposing that they had discreetly counselled him in this matter, ordered his Army according as they had advised. And as soon as the Spring was come, he assembled his Army, and led them forth against the *Israelites*; and coming near unto the City of *Aphec*, he encamped in a plain field. But *Achab* with his Forces marching out to meet him, pitched his Tents near unto him, although he were far inferiour both in force and number. To him the Prophet appeared again, telling him, *That God would once more give him the victory, to make it known, that his power was not only in the Mountains* (*as the* Syrians *perswaded themselves*) *but in the Plains also.* Thus continued both the Armies, and encamped the one against the other, for the space of six dayes. On the seventh, when the Enemy forsook their Trenches early in the morning, and placed themselves in battel-array, *Achab* drew out his Army and faced them and presently charged them: where after a long and dangerous fight between them, the Enemies were put to flight, and many of them slain in the chase. For some of them were intangled with their own Chariots, others slew those of their own party, and some few of them found the means to flie unto their City of *Aphec*, who perished likewise to the number of seven and twenty thousand (being slain by the walls that fell upon them) besides One hundred thousand men that perished in the fight. But *Adad*, attended by some of his principal Officers, went and hid himself in a Cave under the ground; and they representing unto him, that the Kings of *Israel* were merciful, and that there was hope of pardon to be had (if after the manner of Suppliants they sent unto him) *Adad* permitted them. Whereupon they incontinently presented themselves to *Achab* cloathed in Sack-

Ver. 23, *ad* 27. *Adad's* second expedition against the *Israelites.*

H Sackcloth, with Ropes about their Necks, (according to the manner of Supplicants amongst the *Syrians*) telling him, *That* Adad *besought his Majesty to grant him his life; promising on his behalf, that from thenceforth he would always continue his servant, and acknowledge his favor. Achab* answer'd them, *That he was very glad that their King was as yet alive, and had escaped from the fury of the fight, offering him by them that kindness which one brother ought to shew unto another. And sware unto them, that he should offer him no wrong, if he discover'd himself unto him.* Whereupon they brought him from the place where he was hidden, and presented him unto *Achab*, who was mounted upon a Chariot. *Adad* prostrated himself before him: but *Achab* stretching out his hand, made him come up unto him into his Chariot, and kissed him, willing him to be of good courage, assuring
I him, *That he should be no otherwise treated by him than as became the dignity of a King.* Hereupon *Adad* gave him thanks protesting, *That during his life-time, he would never be forgetful of his favours*: promising him moreover, *to restore unto him those Cities which his Predecessors, Kings of* Syria, *had taken from the* Israelites; *and that he should have as free access to* Damascus, *as to* Samaria. After this Treaty confirmed by oath, *Achab* gave him many worthy Presents, and sent him back into his Kingdom. Thus ended the War betwixt *Adad* and the King of the *Israelites*. After this, a certain Prophet called *Micheas*, came unto another *Israelite*, commanding him to wound him upon the head, assuring him, *That God was so pleased, and had so commanded him.* When this *Israelite* would in no sort condescend hereunto, he prophesied unto him, *That since he had disobeyed Gods commandment,*
K *he should meet with a Lyon, which should rent him in pieces.* Which coming to pass, according as it was foretold, the Prophet addressed himself again unto another, commanding him to do the like: and when he had wounded him in the head, he bound up the wound, and came unto the King, telling him, *That he had been in the Wars, and had received a Prisoner in charge from his Captains hands, and that (his Prisoner being fled from him) he feared lest he that had committed him to his charge, should for that cause take his life from him; the rather, for that he threatned no less. Achab* answer'd him, *That he was justly condemned.* Whereupon *Micheas* discover'd his head, and made it known who he was. And to this intent used the Prophet this artifice, that his words might be of greater force and value. For he told the King, *That God would chastise him because he had permitted the blasphemer*
L Adad *to depart unpunished*; assuring him, *That God would cause him to be slain by* Adad, *and suffer the people of* Israel *to be slaughtered by the* Syrian *Army.* The King displeased with the liberty and free speech of the Prophet, commanded him to be cast into Prison; and being vehemently affrighted with this his Prediction, he departed home unto his house.

The year of the World, 3040. *before Christ's Nativity*, 923.

Ver. 31, *ad* 34. *Adad* is received into favor by *Achab*, and dismissed upon condition.

Ver. 35, *ad fin.*

Achab was reproved for dismissing *Adad*.

The reward of learned Preachers.

CHAP. IX.

The exemplary Piety of Jehoshaphat *King of* Juda, *his Prosperity, his Military power. He marrieth* Joram *his Son, to a Daughter of* Ahab *King of* Israel, *and assisteth him with his Forces against* Adad *King of* Syria.

M

HItherto have we spoken of *Achab*, but now I must return unto *Jehoshaphat* King of *Jerusalem*; who having enlarged his kingdom, and planted Garisons in those Cities that were subject unto him, (and in those likewise which his Grandfather *Abiah* had possessed in the Tribe of *Ephraim*, at such time as *Jeroboam* reigned over the ten Tribes) the King had perpetual assistance and favour at Gods hands, in that he was a just and virtuous Prince, studying day and night for nothing more, than how he might please and honour God. The Kings his Neighbors round about him, honour'd him with Presents: so that his riches and reputation were very great.

Jehoshaphats piety. 2 *Chron.* 17. 1.

N In the third year of his Reign, he assembled the Governors and Priests of his Countrey, enjoining them to ride their Circuit about the Provinces, and to teach the Inhabitants of every City the Law of *Moses*, training them up in the observance thereof, and in the study of piety. Which all the Citizens embraced and entertained so willingly, that they seemed to emulate and strive one with the other, which of them should exceed the rest in the service of God. The Nations likewise that dwelt round about him, loved *Jehoshaphat*, and were at peace with him. The *Philistines* also payed those Tributes which were imposed on them. And the *Arabians* furnish'd him every year with six hundred and threescore Lambs, and the like number of Horses. He fortified also other great Cities of importance, and made preparation of Munition of War and Arms against the
O Enemy. He mustered in the Tribe of *Juda* Three hundred thousand Men, over whom he placed *Edraus* General, and Two hundred thousand under the conduct of *Johanan*, who besides these had Two hundred thousand Archers on foot of the Tribe of *Benjamin*.

The peace in *Jehoshaphats* time.

Jehoshaphats Army. *Ver.* 13.

The year of the World, 3047. *before Christ's Nativity*, 917.

Another Chieftain called *Ochobat*, levied and led for the King One hundred and four- A
fcore thousand Men armed at all points, (besides those which he sent into fenced Cities.)
He married his Son *Joram*, to *Athalia* the Daughter of *Achab* King of the ten Tribes.
And not long after (resorting to *Samaria*) *Achab* received him very courteously, and
magnificently entertained his Army with bread, wine and flesh in abundance; desiring
him to yield him his assistance against the King of *Syria*, to the intent he might recover
the City of *Ramath* in the Countrey of *Galaad*, which *Adads* father had won, and con-
quered from his father. *Jehoshaphat* promised to assist him; and being no wayes inferior
unto him in force, he sent his Army from *Jerusalem* to *Samaria*. When these two Kings
were departed out of the City, and each of them were seated upon their Thrones, they
distributed their Pay to every one of their Soldiers. At that time *Jehoshaphat* comman- B
ded, *That if at that present there were as yet any Prophets amongst them, they might be sent for to give notice what the issue should be of this their War against the* Syrians: *and whether they thought it good to make War against them, by reason that at time there was amity and peace betwixt* Achab *and the* Syrians, *confirmed for the space of three years, since the time that he took* Adad *Prisoner, and delivered him.*

Jehoshaphats expedition with *Achab* against the *Syrians.*
1 *Kings* 22. 2, *ad* 8.
2 *Chron.* 18. 1, *ad* 8.

CHAP X.

Achab *fighteth against the* Syrians, *and is overcome and slain in the battel.*

C

1 *Kings* 22. 6. 2 *Chron.* 18. 5. The false Prophets prophesie plausibly.

HEreupon *Achab* called for the Prophets, (who were in number four hundred) and commanded them to enquire of God, *Whether he would give him the victory in that War which he undertook against* Adad? *And whether he should recover the City which he intended to besiege?* Who answered and counselled him to hazard the Battel: *For he should overcome the* Syrian, *and should take him Prisoner as he had done before. Jehoshaphat* understanding by their words that they were false Prophets, asked *Achab, If he had not any other Prophet of God, who might more exactly certifie him of that which should follow? Achab* answered, *That he had one as yet remaining, but that he hated him, because he prophesied nought else but mishap and misery unto him, and had foretold him, That if he should fight against the* Syrians, *he should be overcome and slain; and for that cause he held him at that time in* D
Prison, signifying unto him, that his name was Micheas *the son of* Imlah. *Jehoshaphat* desired that he might be brought into his presence, which was accordingly performed by one of his Eunuchs; who by the way certified *Micheas, That all the other Prophets had prophesied to the King victory*, But *Micheas* told him, *That it was not lawful for him to lye against God, but that it concerned him to speak that which God should inform him of, concerning the King.* As soon as he came before *Achab*, and was adjured to speak the truth, he said, *That God had shewed him the* Israelites *put to flight, and dispersed by the* Syrians, *that pursued them no otherwise than sheep without their shepherd. All which signifieth no less*, (said he) *but that the rest of the people returning home in safety*, Achab *only should be slain in the battel.* When *Micheas* had spoken after this manner, *Achab* turning himself towards *Jehoshaphat*, E
said unto him, *I told you before, how this fellow was affected towards me.* But *Micheas* constantly avowed, *That he prophesied nothing but that which God had commanded him to speak, assuring* Achab *that he was sollicited by the false Prophets unto War, under hope of victory, whereas he should assuredly perish in the Battel.* These words of his made *Achab* much discomforted. But *Sedechias*, one of the false Prophets, stepped forth, and exhorted him *to set light by* Micheas's *words, because he spake untruly. And for confirmation of this, he appealed to* Elias, (*who was a far more skilful Prophet in foretelling things to come, than* Micheas *was*) *yet that the same* Elias *had foretold, that the Dogs should lick* Achabs *blood in the City of* Jezrael *in the field of* Naboth, *because* Naboth *had been stoned to death at the instance of* Achab. *Whereby it appeared manifestly, that since he contradicted a Prophet so* F
excellent as he was, he lyed, in saying that the King should dye within three dayes. Moreover, (said he) *it shall appear whether he be truly sent from God or no, if as soon as he shall receive a buffet from me, he cause my hand to wither, according as* Jadon *made* Jeroboams *hand shrink, at such time as he thought to apprehend him. For I think* (said he) *O King, that thou art assuredly informed hereof*: which said, he struck him; and because no inconveniency fell upon him, by reason of that his audacious attempt, *Achab* assured himself, and recovered his courage, and set forth against the *Assyrian* Army. For as it is to be supposed, the Will of God was such, that it caused the false Prophets to triumph over the true: which was the cause that the false Prophets were trusted more than the true, to the intent that Gods preordained Will might be fulfilled. G
But *Sedechias* made him iron horns, and said unto *Achab*, that God by them signified unto him, that he should lay waste all *Syria*; but *Micheas* prophesied to the contrary, that within

1 *Kings* 22. 14, *ad* 28. 2 *Chro.* 18. 13. *ad fin. Micheas* the true Prophet.

H within very few days *Sedechias* ſhould walk from Cave to Cave to hide himſelf, and avoid the puniſhment of his falſhood. *Achab* diſpleaſed hereat, commanded that he ſhould be led thence, and kept Priſoner with *Achmon* the Governor of the City, allowing him nothing but bread and water for his ſuſtenance. Thus marched theſe two Kings with their Armies againſt *Ramath* which is in *Galaad*: which when the King of *Syria* underſtood, he drew his Army into the field, and came out to meet them, and encamped near unto *Ramath*. Now it was concluded betwixt theſe two confederate Kings, that *Achab* ſhould enter the battel in a private habit, and *Jehoſhaphat* ſhould be inveſted with the Royal ornaments, and ſupply *Achabs* place, to the intent that *Micheas* prediction might be made fruſtrate. But notwithſtanding this diſguiſe, Gods juſtice prevented him: for *Adad* King
I of *Syria* commanded his Army, that they ſhould put no one of the Enemy to the ſword, but only the King of *Iſrael*.

The year of the World, 3047. before Chriſt's Nativity, 917.

Hedio & Ruffinus, cap. 15.

1 *Kings* 22. 28, *ad* 38. 2 *Chron.* 18. 28, *ad fin.*

Achab and *Jehoſhaphat* War againſt the *Syrians*.

As ſoon as the battel was begun, the *Syrians* perceiving *Jehoſhaphat* in the front of the Army, and conjecturing that it was *Achab*, they made head all together againſt him, and having invironed and preſſed him very nearly, they perceived that it was not he: for which cauſe they retired back again. But although they had fought from the morning until the evening, and had the upper hand; yet ſlew they no man (becauſe they fought after no other but *Achab* to put him to the ſword) whom notwithſtanding they could by no means meet withall. At length, one of *Adads* ſervants called *Aman*, ſhot at random amongſt the Enemies, and hurt *Achab* in the breaſt, and ſhot him thorow the lungs.
K This hurt of his concealed he from his Soldiers, for fear leſt they ſhould be diſcomforted. For which cauſe, he commanded his ſervant to drive his Chariot out of the battel, for that he felt himſelf mortally wounded: and although he were in much pain, yet ſate he in his Chariot until Sun-ſet, at which time he gave up the ghoſt. When night came, the *Syrian* Army withdrew themſelves into their Camp, and receiving tydings by an Herald, that *Achab* was dead, every one retired home unto his houſe: but *Achabs* body was conveyed to *Samaria*, and interred in that place. As for his Chariot, it was waſhed in the fountain of *Jezrael*, becauſe it was bloody, by reaſon of the Kings hurt, whereby the truth of *Elias* Prediction was ratified and confirmed, for the Dogs lickt his blood, and from that time forward, the common Women continually waſhed themſelves in that
L fountain: he dyed alſo in *Ramath* (according as *Micheas* had propheſied.) Whereas therefore all things fell unto *Achab*, according as two Prophets had foretold him, it appeareth that we ought to honour and magnifie the Majeſty of God, and to reverence his Propheſies, and to aſcribe always more credit unto them, than to the vain and plauſible ſpeech of flatterers; and no leſs to reſpect them, than things of infinite profit, ſince by them we are divinely admoniſhed what we ought to take heed of. It behoveth us alſo to conſider what force the Decree of God is of, by examining thoſe things which befell *Achab*. For it is impoſſible to avoid what God has fore-ordain'd, notwithſtanding that Men flatter themſelves with vain hopes, which inveigle them ſo far, that finally they are overtaken in the ſnares thereof. For this careleſs inconſideration was fatal to King *Achab*,
M in that he believed not his death which was foretold him; but being deceived by the flattering perſuaſions of falſe Prophets, ran headlong upon his own danger and ruine. After him ſucceeded his ſon *Ochozias*.

Ver. 34. *Achab*, wounded by an arrow in the battel, dyeth.

Ver. 38. The dogs lick *Achabs* blood, according to *Elias* prediction. 1 *King.* 22. 28. 2 *Chron.* 18. 27.

The oracles of the Prophets are to be reverenced.

The matchleſs neceſſity of fate.

N

O

The year of the World, 3048. *before Christ's Nativity*, 916.

The Ninth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS*.

The Contents of the Chapters of the Ninth Book.

1. Joram, Achabs *Son*, *overcometh the* Moabites *in battel.*
2. Joram *King of* Jeruſalem *obtaining the Crown*, *killeth his brothers and his fathers friends.*
3. Jorams *Army is overthrown by his Enemies*, *and his ſons are ſlain*, *only one excepted*, *at length he himſelf dieth a miſerable death.*
4. *The King of* Damaſcus *warreth againſt the King of* Iſrael.
5. Joram *with all his poſterity is ſlain by* Jehu. Ochozias *King of* Jeruſalem *is ſlain alſo.*
6. Jehu *reigneth amongſt the* Iſraelites *in* Samaria, *and his poſterity after him till the fourth generation.*
7. Athalia *reigneth five years in* Jeruſalem; *and is ſlain by the High Prieſt* Joas. Ochozias *Son*, *is Proclaimed King.*
8. Azael *King of* Damaſcus *gathereth an Army*, *firſt againſt the* Iſraelites, *and afterwards againſt* Jeruſalem.
9. Amaſias *King of* Jeruſalem, *maketh War againſt the* Idumæans, *and* Amalechites, and obtaineth *the victory.*
10. Amaſias *making war againſt* Joas, *King of the* Iſraelites, *is overcome.*
11. Ozias *overcometh the Nations round about him.*
12. Raſin, *or* Rabe, *King of* Damaſcus *vexeth the inhabitants of* Jeruſalem *with War*, Achar *their King is compelled to call the King of* Aſſyria *to aſſiſt him.*
13. *The King of* Aſſyria *taketh* Damaſcus *by force*, *and ſlayeth the King*, *and tranſlateth the people into* Media, *and planteth other Colonies in their City.*
14. Salmanazar *taking the King of* Iſrael *captive*, *tranſlateth ten of the twelve Tribes into* Media, *and cauſeth the* Cuthæans *to inhabit their Countrey.*

CHAP. I.

Joram, Achabs *Son*, *overcometh the* Moabites *in battel.*

2 *Chron.* 19. 2, *v.* 2. *Jehu* the Prophet reprehended *Jehoſaphat* for helping *Achab.*

AS ſoon as King *Jehoſaphat* was returned back again to *Jeruſalem* (from the War wherein he had aſſiſted *Achab* againſt *Adad* the King of *Syria*, as we have before related) the Prophet *Jehu* (in his return) came forth and met him, and reproved him, becauſe he had given *Achab* (who had been an impious man) his aſſiſtance, aſſuring him that God was diſpleaſed with that his confederacy; yet notwithſtanding that he of his goodneſs had delivered him from his Enemies, although he had provoked him to anger. After this admonition, *Jehoſaphat* began to offer ſacrifices, and thankſgivings, and peace offerings unto God: Which done, he rode in progreſs about thoſe Countries that were under his dominion, giving order that the people ſhould be inſtructed in thoſe ordinances which were delivered from God by the hands of *Moſes*, and exhorted his Subjects to the practice of piety. He placed Judges likewiſe in every City, commanding them to execute juſtice without reſpect of perſons. He charged them likewiſe, that they ſhould not be corrupted with rewards, or ſeduced by dignity, riches, or, Nobility; but that they ſhould do juſtice indifferently to all men, knowing that God ſeeth all things, how ſecretly ſoever they be carried or contrived. Having in this ſort ordered every thing in each City of the two Tribes, he returned again to *Jeruſalem*, where he likewiſe choſe Judges from amongſt the Prieſts and Levites, and the Elders among the people; exhorting them in all things to give upright and juſt judgment. And if they of other Cities had any cauſes of greater conſequence (which ſhould be referred to their final determination) he charged them induſtriouſly to decide them: for that it was very convenient that the moſt uncorrupt ſentences ſhould be delivered in that City, where God had this Temple, and the King made his ordinary abode. Over all theſe he placed his two friends, *Amaſias* the Prieſt, and *Zabadias*, of the Tribe of *Juda*. After this manner did the King order his affairs.

Jehoſaphat renewerth the true ſervice of God.

v. 5. *Jehoſaphat* placed Judges and Magiſtrates in every City.

2 *Chron.* 20. 1, 2. The *Moabites* and *Ammonites* War againſt *Jehoſaphat.*

About this time the *Moabites* and *Ammonites* (with their confederates, a great number of *Arabians*) aſſaulted and aſſembled themſelves againſt him, and incamped themſelves near unto *Engaddi* (a City ſituate near unto the Lake *Aſphaltites*, and diſtant from *Jeruſalem* three hundred furlongs) in which place flouriſhed thoſe goodly and wholeſome

H some Palm-trees, whence distilleth the pure and perfect Balm. When *Jehoshaphat* had intelligence that the Enemies had past the Lake, and were already far entred into his Countrey, he was afraid and assembled the people of *Jerusalem* in the Temple, and standing up, and turning his face toward the Propitiatory, he besought and requested God that he would give him power to overcome his Enemies. For such had been the form of their supplication, who in times past built the Temple: namely, that it might please him to fight for that City, and oppose himself against those that durst attempt or assault that place, to dispossess them of that Countrey which he himself had given them in possession; and in pronouncing this prayer he wept; and all the people likewise, both men, women, and children, made their request unto God. Presently upon this, a certain Prophet called *Jaziel* arose up in the midst of the Congregation, and cryed out, and assured the people and the King, that God had heard their prayers, and promised them to fight for them against their enemies, enjoyning them the next day to sally out in Arms, and to make head against their adversaries, whom they should encounter in the mountain situate betwixt *Jerusalem* and *Engaddi*, in a place called the hillock of *Sis* (which place in *Hebrew*, signifieth *Eminency*) willing them not to fight against them, but only to stay in that place, and see how God would fight for them. When the Prophet had spoken these words, the King and all the people prostrated themselves upon their faces giving thanks unto God; in the mean while the Levites sung Hymns, with instruments and voyces: About the beginning of the day, the King departed into the desart that is under the City K of *Thecoa*, advising the people to believe all that which the Prophet had said unto them, and not to range themselves in battel-array: he commanded the Priests to march before them with their Trumpets, and the Levites that they should sing Hymns of thanksgiving unto God, as if their Countrey were already delivered from their enemies.

This advice of the Kings pleased them all; so that they performed whatsoever he counselled them. But God sent a great terror and disorder among the *Barbarians*: so that supposing themselves to be enemies one against the other, they slew one another in such sort, that of so great an host, there was not one that escaped. But *Jehoshaphat* looking down into the valley (wherein the enemies had pitcht their tents) and seeing it full of dead men, rejoyced greatly at the unexpected succours that God had sent him, who L had given them the victory, not by the dint of their own swords, but by his providence and power only. He therefore permitted his Army to pillage the enemies Camp, and to spoil the dead; and so great was the multitude of them that were slain, that they could scarcely take the spoils of them in three dyes space. On the fourth day, the people assembled together in a valley, where they blessed God for the succours he had sent them, by reason whereof the place was called *the valley of Benediction*. From thence the King led back his Army into *Jerusalem*, and for divers dayes he spent the time in offering sacrifices and making feasts. After this discomfiture of his enemies was published amongst foreign Nations they were all of them afraid, supposing that God did manifestly express his power, and extend his favour towards him. And from that time forward, M *Jehoshaphat* lived in great glory; He likewise was a friend to the King of *Israel* that reigned at that time, who was *Achabs* Son, with whom he adventured in a voyage by Sea, intending to traffique with certain Merchants of *Tarsis*, but he received great loss: for his ships were cast away because they were so large, that they could not easily be governed; and for this cause he had never more mind to exercise Navigation. Hitherto have we spoken of *Jehoshaphat* King of *Jerusalem*.

But as touching *Ochozias*, *Achab's* Son, who reigned over *Israel*, and resided at *Samaria*, he was a wicked men, and resembled his father and mother every way in his impieties, and was nothing inferiour to *Jeroboam* in wickedness, who first fell from God, and made the *Israelites* revolt from him. The tenth year of his Reign, the King of the N *Moabites* rebelled against him, and denied to pay him those tributes which he was wont to pay unto *Achab* his Father. But it came to pass that as *Ochozias* ascended the stairs of his Palace, he fell down from the top thereof, and being indisposed by the fall, he sent to *Accaron* unto the god called *Myiodes, or the Flie*, to enquire whether he should recover of that sickness or no. But the God of the *Hebrews* appeared to *Elias* the Prophet, and commanded him to go and meet those Messengers that were sent by *Ochozias*, and to ask them if the people of the *Israelites* had not a God, that the King sent to forreign gods to enquire of his health? and to charge them to return and declare unto their King, *That he should not escape that sickness*. *Elias* did that which God had commanded; and the Messengers of the King having understood that which was declared unto them, returned O back again with all expedition.

Ochozias marvelling much at their sudden return, asked them the cause, whereupon they answered him, *that a certain man came unto them, and forbad them to pass any further*

but

The year of the World, 3048. before Christ's Nativity, 916.

v. 5. ad 13. Jehoshaphat's prayer in the Temple of *Jerusalem* for victory.

v. 14, 15, &c. Jaziel the Prophet assureth them of victory.

v. 16, 17. The manner and weapons whereby *Jehoshaphat* overcame his Enemies.

v. 22, ad 24. The *Ammonites* and their confederates, kill one another.

The spoils of the *Ammonites*.

v. 25. 26. The fame and praise of *Jehoshaphat* in every place. *Hecto & Russinus*, chap. 2. *Ochozias Achabs* Son King of *Israel*. *2 King* 1. 1, 2, 3, &c.

v. 2, 3, &c. Ochozias having a grievous fall, seeketh to be informed of a false Oracle, and is reproved by *Elias*.

The year of the World, 3048. *before Christ's Nativity*, 915.

but to return, and let their Master know from God, that his sickness should wax worse and worse. A Hereupon the King commanded them to describe what manner of Man he was that spake these words unto them: who answer'd, *That he was an hairy Man, girded with a leathern girdle.* And understanding hereby that it was *Elias*, he sent a Captain with 50 Soldiers unto him, commanding him to bring the Prophet prisoner unto him. This Captain that was sent, perceiving *Elias* sitting on the top of a Mountain, commanded him to come down and repair unto the King, who had sent for him; which if he performed not presently, he threatned him to make him do it by force. *Elias* answer'd him, *To the end thou mayest know by thine own experience that I am a true Prophet, I will pray that fire may fall from Heaven, and consume both thee and thy Soldiers.* And incontinently after *Elias* had prayed, lightning fell down from heaven, and consumed both the Captain and his Soldiers. B

Ver. 8. *Elias* form and habit.

Ver 9. 10. *Ochozias's* Soldiers sent to fetch *Elias*, are consumed with lightning.

When the King had tydings of this loss, he was sore displeased, and sent another Captain to *Elias*, with the like number of Soldiers, who threatned the Prophet, that if he would not willingly come down, he would violently pull him thence: but *Elias* prayed that fire might fall from Heaven, and incontinently both he and his were consumed in like manner as the first. When the King had understood likewise how his second messenger had sped, he sent a third; but he being a discreet man, when he came to the place where *Elias* was, he saluted him very courteously, and said unto him, *That contrary to his own will, and to no other purpose but to fulfill the Kings pleasure, he was come unto him; and that they that were sent with him, came not thither voluntarily, but by the same command: He therefore required him to have compassion both of him and his Soldiers, and to vouchsafe to come down, and to come after them to the King.* *Elias* being moved by his discreet and courteous demeanor, came down and followed him. As soon as he came into the Kings presence, he propheſied, and told him that God said, *That since he had despised him, and so lightly accounted of him, as if he had been no God, or else such an one as had no power to foretell him any truth touching his sickness; but that he had sent to the gods of* Accaron, *to enquire after the success of his sickness: know* (said he) *that thou shalt dye.* And not long after (according to the Prophecy) he dyed, as *Elias* had foretold him, and his brother *Joram* succeeded him in the Kingdom, because he departed without issue. C

Ver. 17. *Ochozias* dying without issue, *Joram* his brother reigned in his stead.

2 *Kings* 2. 11. *Elias*, according as *Enoch*, was taken from the sight of men. *Hedio & Rufinus*, cap. 3. 1 *Kings* 3. *Elizeus.*

This *Joram* was a wicked man also, and as impious as his father: for abandoning the service of the true God, he set up strange gods. In all things else he was a man fit for government. In his time *Elias* was no more seen amongst men, and until this day no man knoweth what his end was. But he left a Disciple behind him called *Elizeus* (as we have heretofore declared.) It is written in Holy Writ touching *Elias*, and *Enoch* who was before the Deluge, that they disappeared: for no man hath known the manner of their deaths. After that *Joram* had taken possession of the kingdom, he resolved to make war upon *Misa* the King of the *Moabites*, (who paid *Achab* his father before him the tribute of two hundred thousand sheep bearing wooll.) When he had assembled his Forces, he sent unto *Jehoshaphat*, requiring him, *That since he had been his fathers friend, he would likewise second him, and send him aid in his War intended against the* Moabites, *who had then newly revolted from his government.* *Jehoshaphat* not only promised him to afford him succors, but moreover he assured him, *That he would draw the King of* Idumæa (*who depended on him*) *into their association.* When *Joram* understood these things by those whom he had sent unto *Jehoshaphat*, he took his Army with him, and repaired to *Jerusalem*, where he was magnificently received and entertained by the King of that City: where, after they had concluded to march thorow the Desart of *Idumæa*, and that way to charge the Enemy, (in that they expected nothing less than to be endangered on that side) these three Kings departed together from *Jerusalem*, namely the King of *Jerusalem*, the King of *Samaria*, and the King of *Idumæa*. When they had marched seven dayes journey, they found a great scarcity of water amongst them, both to water their Horses, and to refresh their whole Army, by reason that their Guides had led them astray out of the High-way: so that they were in great want, and especially *Joram*, who, by reason of the necessity wherewith he was pressed, cryed unto God, expostulating with him for what offence of his he would deliver up three such Kings into the hands of the King of *Moab*. But *Jehoshaphat*, who was a virtuous man, encouraged him, and sent into the Army, to know *whether there were any Prophet of God that had followed them to the battel, to the intent* (said he) *that we may understand from God what we ought to do:* and whereas one of the servants of *Joram* said, that he had seen *Elizeus* the Son of *Saphat*, the Disciple of *Elias*, all the three Kings (by the persuasion of *Jehoshaphat*) resorted unto him. When they drew near unto the Prophets Tent (which he had pitched apart from the rest of the company) they asked him, *what should become of the Army, and* Joram *especially?* To whom *Elizeus* answered, *That he had no reason to sollicite him in this sort, but to repair unto his fathers and mothers Prophets, who would certifie him the truth.* Notwithstanding, D E F G

Ver. 17. Want of water in the *Hebrews* Army.

Ver. 13. The Kings seek for counsel at *Elizeus's* hand.

Joram

H *Joram* intreated him, *that he would propheſie, and preſerve the Army, and his life:* but *Eli-*
zeus ſware by the living God, *That he would anſwer him nothing, except for* Jehoſhaphats
ſake, who was an upright man, and one that feared God. Afterwards calling unto them a
certain Man that could cunningly play upon Inſtruments (for ſo had the Prophet com-
manded) whil'ſt he ſung, *Elizeus* was fill'd with the Spirit of God, and enjoined the
Kings to make certain Trenches in the Channel of the River: *For* (ſaid he) *you ſhall*
ſee the River full of water, without either wind, cloud, or rain; ſo that both the whole Army
and all their Cattel ſhall be ſaved, and ſufficiently ſuſtained: and God will not only beſtow
theſe benefits on you, but will give you the upper hand of your Enemies alſo; and you ſhall ſur-
prize the faireſt and ſtrongeſt Cities of the Moabites; *and you ſhall cut down their Trees, rui-*
I *nate their Countrey, and fill up their Fountains and Rivers.* When the Prophet had ſpoken
thus, the next day before Sun-riſe, the River flowed abundantly with water: for three
days journey off, God had ſuffered a very violent rain to fall in *Idumæa*, ſo that both the
Soldiers and their Horſes were ſufficiently refreſhed and watered. When the *Moabites*
were informed that the three Kings came out againſt them, and took their way thorow
the Deſart, their King aſſembled his Army, and commanded them to keep the paſſages of
the Mountains, to the end they might hinder the Enemy from entering their Countrey
unawares. But beholding about the Sun-riſe, that the water of the River was blood-
red, (for at that time it aroſe in the Countrey of *Moab*, and at this hour the water is
red) they conceived a falſe opinion, that the three Kings being preſſed by thirſt, had
K ſlain one another, and that the River flowed with their blood. Being in this ſort ſedu-
ced with this imagination, they beſought the King to give them leave to gather their Ene-
mies ſpoils: which when they had obtained, they altogether inconſiderately marched
forth, as if to a Prey already prepar'd for them, and came unto the Kings Camps, with
hope to find no Man to reſiſt them. But their hope deceived them; for their Enemies
environed them round about, and ſome of them were cut in pieces, the reſt turned their
backs, and fled towards their own Countrey; and the three Kings entering into the
Territories of the *Moabites*, deſtroyed their Cities, pillaged the Countrey, broke down
their Incloſures, filling them with ſtones and mud taken out of the River; cut down their
faireſt Trees, ſtopped up the ſources of their Waters, and levelled their Walls with the
L ground. The King of the *Moabites* himſelf, ſeeing himſelf purſued and beſieged, and
that his City was in danger to be taken by force, ſallied out very valiantly with 700 Men,
hoping by the ſwiftneſs of his Horſe, to break thorow the *Iſraelites* Camp on that ſide
where he thought it was leaſt guarded. Which when he had attempted, and could not
execute, becauſe he charged on that ſide which was beſt defended, he returned back
again into the City, and committed a deſperate action: for he took his eldeſt ſon, who
ought in right to ſucceed him in the kingdom, and ſet him on the wall of the City, and
in the ſight of all his Enemies, offered him for a burnt-ſacrifice unto God. The Kings
beholding this woful ſpectacle, were moved with compaſſion, and overcome with huma-
nity, left the ſiege, and returned back again to their Countries. After that *Jehoſhaphat*
M was returned into *Jeruſalem*, he enjoyed a peaceable Government, but lived not long af-
ter, but dyed when he was 60 years old, in the *25th* year of his Reign, and was magnifi-
cently buried in *Jeruſalem*, according as the Succeſſor to *Davids* virtues and his kingdom
ought to be interred.

The year of the World, 3049. *before Chriſt's Nativity*, 915.

Ver. 17. *Elizeus* fore-propheſieth ſtore of water, and their victory.

Ver. 22, 23. A wonderful blindneſs of the Enemy, grounded on the redneſs of the water that flowed.

Ver. 24. The victory of the *Hebrews* againſt the *Monbites*.

Ver. 27. The King of the *Moabites* ſacrificeth his own ſon.

Jehoſhaphats death.

CHAP. II.

Joram *obtaining the Kingdom of* Jeruſalem, *ſlayeth his brothers and his fathers friends.*

JEhoſhaphat, King of *Juda*, left behind him divers children, the eldeſt of whom he ap-
pointed his Succeſſor in the kingdom, who was called *Joram* (as his Uncle was, who
N was his Mothers Brother, and *Achabs* Son, lately King of *Iſrael*.) The King of the ten
Tribes turning back unto *Samaria*, kept with him the Prophet *Elizeus*, whoſe actions I
will here recite, becauſe they are notable, and deſerve to be regiſtred in writing, accor-
ding as we have gathered them out of the Holy Scripture. The Widow of *Obadiah*,
(who was ſometime ſteward of *Achabs* houſe) came unto him, and told him, *That he*
was not ignorant that in that perſecution wherein Jezabel *ſought to murther the Prophets, her*
Husband ſaved one hundred of them, for whoſe private maintenance he had horrowed much mo-
ney of other men; and that now being dead, his Creditors ſtrove to draw both her and her chil-
dren into bondage: For which cauſe ſhe beſought him, in conſideration of this act, to have com-
paſſion on her, and to yield her ſome ſuccor. Hereupon *Elizeus* ask'd her, *If ſhe had any thing*
O *in her houſe?* ſhe anſwer'd him, *That ſhe had nothing but a very little oyl left her in an earthen*
Pot. Whereupon the Prophet commanded her to depart, and to borrow divers empty
veſſels of her Neighbors: that done, he willed her to lock up her doors, and to pour
oyl

Joram, Jehoſhaphats ſon, King of *Jeruſalem*.

2 *Kings* 4. 1, *ad* 7. *Elizeus* commandeth the Widow to fill her empty veſſels with oyl.

The year of the World, 3050. *before Christ's Nativity*, 914.

oyl into the vessels, because it was Gods pleasure to fill them all. The Woman did according as he had commanded her, and all the vessels were found full, so as none of them were empty: whereof when she had certified the Prophet, he advised her to go and sell her oyl, and pay her Debts; and when all was paid, he assured her, that there would be some remainder, that might serve to sustain both her and her children. A

2 *King.* 6. 9, *ad* 12. *Elizeus* adviseth *Joram* to avoid *Adads* ambush, who lay in wait to kill him.

By this means *Elizeus* discharged the Widow of her Debts, and that trouble which her Creditors intended against her. He admonished *Joram* likewise, by certain Messengers, that he should take heed of a certain place wherein the *Syrians* lay in ambush, intending to slay him: by means of which admonition, the King went not out on hunting. But *Adad* being sore displeased, because his ambushment was discovered, began to suspect his own followers: whereupon calling unto him his houshold servants, he maliciously termed them Traytors; and furthermore threatned them with death, for that they had discovered a matter, which was onely committed to their trust, unto his enemy. Whereupon one of the assistants told him, *That he ought not to conceive that false opinion of them, neither suspect that they had discovered his intended ambush to cut off his enemy: but rather that he ought to conceive, that the Prophet* Elizeus *had discovered all that which was intended against him.* B

V. 13, 14, 15. *Elizeus* besieged in *Dothaim* by his enemy.

Whereupon he sent out his Soldiers with an expres's charge, to know in what City *Elizeus* made his ordinary abode; who returning back, brought him news that he remained in *Dothaim*: For which cause, *Adad* sent a great number of Horsemen and Chariots to *Dothaim*, to lay hold on *Elizeus*, who begirt the City by Night, and laid watch round about the walls, that no Man might escape them. Early in the morning, when the Prophets servant had notice hereof, and was advertised that the enemies sought to surprize *Elizeus*, he fearfully hasted, and discovered their intent to his Master, who encouraged him, and commanded him not to be afraid, because he was assured of Gods help: whereupon he prayed to God, that at that present he would shew his power and assistance both toward the relief of his necessity, and the confirmation and encouragement of his servant. At that time God hearing his prayer, represented to the Prophets servant a great number of Chariots and Horsemen that invironed *Elizeus*; so that he laid his fear aside, and was assured, when he perceived these succors. That done, *Elizeus* besought God again, *That he would blind his enemies eyes, and cause a thick cloud to fall upon them, to the end they might not discover him.* Which done, he presently thrust himself amongst the thickest of his enemies, demanding of them, *Whom they came to seek for?* They answer'd him, *That they sought for the Prophet* Elizeus: he promis'd them to deliver him into their hands, if so be they would come with him into the City where he was. They being blinded in eyes, and depraved in their understanding, followed the Prophet willingly, who marched before them. When therefore *Elizeus* had brought them into *Samaria*, he willed King *Joram* to lock the gates, and to inviron the *Syrians* with his Soldiers. This done, he prayed God that he would open the eyes of the *Syrians*; and they being delivered from their blindness, perceived that they were in the midst of their enemies. Whereat being sore astonished, and uncertain whence this divine and unexpected act had befallen them, King *Joram* asked the Prophet, *Whether he should kill them with darts?* But *Elizeus* forbade him to do so: *For* (said he) *it is a just and convenient matter, that they who are taken in War, should lose their life; but that they had done no evil unto his Countrey, but by Gods providence came thither, without their own knowledge: for which cause, he counselled him to give them Presents, and refresh them, and afterwards to suffer them to depart without any injury.* C D E

Ver. 16, 17. The Angels about *Elizeus* the Prophet.

Ver. 18, 19. *Elizeus* leadeth the *Syrians* blinded into *Samaria*, where by his persuasion they are courteously entertained and presented by *Joram*, and sent home.

Joram giving ear to the Prophets words, entertained the *Syrians* magnificently, and with great humanity, and sent them back unto *Adad* their King; to whom, upon their arrival, they declared all that which had hapned unto them. *Adad* astonished at this unexpected event, and wondering at the power of the God of the *Israelites*, and admiring the Prophet whom God so wonderously assisted, he concluded from that time forward, never more to attempt the King of *Israel* in secret, because he feared *Elizeus*; but concluded to make open War against him, hoping to have the upper hand of his enemies, by means of the great number and force of his Army: so that he issued out with a mighty power against *Joram*, who supposing himself to be overmatched by the *Syrian* Army, locked himself up within *Samaria*, putting his trust and confidence in the fortification and strength of the walls thereof. *Adad* hoping to take the City, if not by force, at least wise by famine, and default of things necessary, drew near unto *Samaria* to besiege it. But *Joram* was so destitute of convenient supplies, that by reason of the incredible want of victuals, an Asses head was sold in *Samaria* for 80 pieces of silver, and a measure of Pigeons dung at five pieces of silver, which they used instead of Salt: neither was there any thing that more troubled the King, than that he feared lest some one constrained by famine, should deliver or betray the City unto the enemy. For which cause, he

Hedio & Ruffinus cap. 4.

Ver. 24. *Samaria* besieged by the *Syrians*. F G

H he every day walked the round about the walls, and visited the Centinels of the City, for fear left any one should lie hidden within: and with all care and diligence he gave order, *That if any one had such a sinister intent, the means to execute the same should be taken from him.* And whereas a certain Woman cryed out unto him, *Have mercy upon me, O King*; he incensed with wrath, and supposing that she asked him some meat, began to rail on her, telling her, *That he had neither Grange nor Wine-press, whereby he might any ways supply her necessity.* *The year of the World, 3050. before Christ's Nativity, 914.*

The Woman answer'd him, *That she had no need thereof, and that she was not troubled for want of food, but onely desired that he would determine a debate betwixt her and another Woman:* whereupon he commanded her to express and declare what she required. Here- I upon she said, *That she had made an agreement with another Woman her Neighbor and Friend, that since the famine and scarcity was such, as they could find no redress for the same that they should kill their children, (for each of them had one) and in this sort should nourish one another. As for my self* (said she) *I have first of all strangled mine, and we have both of us yesterday eaten thereof: but now she will not do the like, but breaketh the accord betwixt us, and concealeth her child.* *Joram* was grievously tormented to hear these words, and rent his garments, and cryed out with a loud voyce, and afterwards wholly enraged against the Prophet, he devised in his heart to put him to death, because he prayed not unto God to grant him means to escape those evils that invironed them round about: so that he sent a Man presently to cut off his head; who prepared himself with all expedition to K the slaughter. But *Elizeus* was not ignorant of this resolution of the Kings: for sitting at home with his Disciples in his house, he told them, *That* Joram *the murtherers son sent a Man to take away his head: but* (said he) *when he that hath the matter in charge shall come hither, suffer him not to enter, but make him attend and stay at the gate; for the King will follow him, and will resort to me in his own person, having altered his resolution*: and they, according as they were commanded, shut him out of the doors whom the King had sent. *Joram* repenting himself of that displeasure which he had conceived against the Prophet, and fearing left he that had the commission to murther him, should speedily execute the same, hasted himself all that he might to hinder the slaughter, and save *Elizeus*. When therefore he came into his presence, he accused him, *For that he had not* L *besought God to deliver them from those many evils which they suffered; considering that he himself was an eye witness, they were miserably consumed by them.* *Elizeus* promised him the next day, (about the same hour that the King came unto him) *That he should have so great abundance of victuals, that two measures of barley should be sold in the market for a shekel, and a measure of flowre for a shekel.*

Ver. 28. The famine so great in *Samaria*, that Women eat their own children.

Ver. 31, 32. *Joram* threatneth *Elizeus's* death.

Ver. 33.

By these words of his, the King, with all his attendants, were wonderfully comforted, and made no difficulty to believe the Prophet, because that before-time they had been ascertained by their experience of the truth of his Prophesies; and the expectation of this day, was the cause that the necessity and misery of the present was more patiently endur'd. But a certain friend of the Kings, and the Governor of the third part of his Army (on M whose shoulder the King at that time hapned familiarly to lean) spake unto him after this manner: *Prophet, thou tellest us incredible matters: for as it is impossible that God should rain down heaps of barley and flowre from Heaven, so cannot that which thou speakest come to pass,* To whom the Prophet replied, *Thou thy self* said he) *shalt see the issue hereof, but shalt not partake of it.* Which Prediction of his had a most certain effect, according as hereafter it appeareth.

1 *King.* 7, 1, 2. 17, 18, 19.

It was a custom in *Samaria*, that they that were defiled with a leprosie, should live without the City-walls, for fear left their conversation might infect others: and at that time also there were some who for this cause had their dwelling without the gate. These, for that (by reason of the extreme famine that reigned within the City) they receiN ved no relief or sustenance out of it, and whether they had licence to return into the City, or whether they contained themselves in their houses, they knew that they should assuredly perish by famine, resolved amongst themselves to submit themselves to the enemies mercy, to the end that if they spared them, they might live; and if it hapned otherwise, that they might dye with less torture. Now having agreed upon this amongst themselves, they repaired by Night unto the Enemies Camp. At that time God began to terrifie and trouble the *Syrians*, and to fill their ears with a noise of Chariots and Arms, as if an Army had violently charged them. Whereupon they grew suspicious, and were so moved, that they forsook their Tents, and ran unto *Adad*, and told him, *That* Joram *King of the* Israelites *had entertained the King of* Egypt, *and the King of the Isles* O *for his Confederates, whom he let out against them, and how already they had heard the noise of them that approached to bid them the battel.* *Adad* (whose ears were filled with no less rumor than those of the People) was amazed at their sayings: so that all of them abandoned

Ver. 3, 4.

Ver. 5, 6, 7. The enemies flight, by reason of a terror that God sent among them.

The year of the World, 3050. *before Christ's Nativity,* 914.

doned their Camp, their Horſes, Beaſts of carriage, and riches, and betook them to flight, with diſorder and confuſion. Thoſe Lepers that were retired from *Samaria* into the Enemies Camp, (and of whom we have heretofore made ſome mention) being near unto the Camp, perceived that there was great ſilence in the ſame, and no leſs abundance of all things: for which cauſe approaching the ſame, and entering into a Tent, they found no body therein: whereupon they fell to eating and drinking, and that done, to bear away a quantity of the rayment and gold which they took and hid without the Camp. Afterward reſorting to another Tent, they bare away likewiſe that which was therein, and did the like by four others, without any oppoſition: and conjecturing thereby that the Enemies were retired, they began to accuſe themſelves, becauſe they had not given notice thereof to *Joram*, and the Inhabitants of *Samaria*. For which cauſe drawing near unto the Walls of the City, they cryed out unto the Watch, giving them to underſtand in what ſtate they had found the Enemies Camp, who told it to *Joram*'s guard, ſo that at laſt it came unto his ears. Whereupon he preſently ſent for his Friends and Captains, and told them, *That the departure of the* Syrians, *made him ſuſpect ſome ſtratagem or ambuſh: for they* (ſaid he) *having loſt their hope to ſurprize us by Famine, are retired, under an intent, that when we ſhall iſſue forth, and fall a ſpoiling of their Camp, they may come upon us, and kill us; and afterwards take our City, without any ſtroke ſtruck. For which cauſe* (ſaid he) *I adviſe you to keep good guard within the City, and let this retreat of our Enemies make us the more conſiderate.*

Ver. 8, 9, 10. The Lepers certifie the *Samaritans* of the flight of their enemies.

Some of his Council approved of this advice of his, and allowed his foreſight, adviſing him to ſend out two Scouts on Horſeback to ſearch every quarter betwixt that and *Jordan*, to the end, that if they ſhould be taken and ſlain by the Enemies ambuſh, their fall might give warning to the whole Army to ſtand upon their guard, (for fear leſt they ſhould be ſurprized in like manner) concluding that the loſs of two Horſemen would not be very great, ſince perhaps they might otherwiſe have been cut off by famine. This advice was allowed by the King, and aſſented to by the reſt: ſo that preſently there were two Spies ſent out, who rode along without encountering any Enemy; but they met with great quantity of victuals, and arms, caſt away and abandoned by the *Syrians*, to the intent they might flie away with greater expedition. Which when the King underſtood, he ſuffered the People to iſſue out, and ſpoil the Camp; who took therein things of no ſmall value, much gold and ſilver, and troops of all ſorts of Cattel: and beſides that, they found ſo great a quantity of wheat and barley, that they could not hope or imagine the like. Thus were they delivered from all their precedent afflictions: for there was ſo great quantity of Corn, that two meaſures of barley were ſold but for one ſicle, and a meaſure of wheat-flower for a ſicle, according as *Elizeus* had propheſied. Now the meaſure which we call *Sat*, containeth an Italian buſhel and an half. But the Captain of the third part of the Army, was he onely that enjoyed no part of this benefit; for being appointed by the King to have the keeping of the gate, and to reſtrain the multitude from headlong preſſing out, for fear leſt thruſting one another, ſome of them ſhould be trodden under foot, and ſlain, he himſelf was trodden upon, and ſlain, (according as the Prophet had foretold) for that he onely amongſt the reſt would not give credit to that which he had ſaid, touching the great abundance of victuals that they ſhould enjoy.

Ver. 11, 12, 13, 14. Spies ſent abroad.

Ver. 15, 16. The enemies Camp ſpoiled by the *Samaritans.*

Ver. 17, 18, 19. The truth of Gods Oracles. The puniſhment of Incredulity.

When *Adad* King of the *Syrians* was ſafely returned to *Damaſcus*, and knew that God had ſuffered ſuch a confuſion and fear to fall both on him and his Army, and that it had not hapned by reaſon that the Enemy ſallied out upon him; he was much diſcouraged, to ſee that God was ſo diſpleaſed with him, and through anguiſh and agony of mind, fell ſick: and for that (at that very time) *Elizeus* was come unto *Damaſcus*, *Adad* being informed thereof, ſent *Azael* (who was one of his moſt truſty ſervants) unto him, to preſent him, and conſult with him concerning his ſickneſs, whether he ſhould recover or no. Hereupon *Azael* loaded 40 Camels with the faireſt and moſt honourable Preſents, that either *Damaſcus*, or the Princes Royal Court afforded; and repairing to *Elizeus*, ſaluted him very courteouſly, telling him, *That he was ſent unto him by King* Adad, *to preſent him, and to ask counſel of him touching his malady, Whether he ſhould recover?* The Prophet told him, *That he ſhould certainly dye; but adviſed him not to carry the King any tydings thereof. Azael* hearing thereof, was much grieved; and *Elizeus* himſelf began to weep, ſo that the tears fell from his eyes abundantly, in that he foreſaw how many evils the People ſhould ſuffer after the deceaſe of *Adad*. And when *Azael* demanded him the cauſe, wherefore he was ſo diſcomforted? *I weep* (ſaid he) *for the compaſſion that I have of the People of* Iſrael, *by reaſon of thoſe calamities which they ſhall endure by thy means. For thou ſhalt kill the better ſort of them, and ſhalt burn their ſtrongeſt Cities: thou ſhalt murther their Infants, and daſh them againſt the ſtones, and ſhalt open the Womens wombs that are with child.*

2 *Kings* 8, 7.

Ver. 8, 9. *Elizeus* is ſent unto by *Adad*, to enquire counſel of him as touching his ſickneſs.

Ver. 11, 12, 13. The Propheſie of *Adad*'s death, and *Azael*'s government. *Hedio & Ruffinus*, cap. 5.

Azael

H *Azael* answered, *What force is there in me to execute these things? Elizeus* said unto him, *That God had certified him that he should be King of* Syria. When *Azael* was returned back unto *Adad*, he signified nothing unto him but glad tydings, touching his sickness: but the next day he cast a wet cloth upon him, and strangled him, and seized the kingdom into his own hands. This Prince was a man fit for government, and well-beloved among the *Syrians*, and common people of *Damascus*, who even until this day honour *Adad* and *Azael* his Successor as gods, by reason of their benefits, and those Temples which were built by them, which adorn the City of *Damascus*. For every day do they celebrate feasts in memory of these Kings, and honour of them, by reason of their antiquity, not knowing that they were modern, and such as reigned not past 1100 years since. But *Jo-*
I *ram*, King of *Israel*, hearing of the death of *Adad*, began to give over his fear, and cast off that suspicion which he had conceived of him, rejoycing that yet at last he might have liberty to live in peace. The other *Joram*, King of *Jerusalem*, (for he likewise was so called, as we have heretofore declared) by murthering of his brethren and his fathers friends, who were Governors, obtained the Kingdom, and became so wicked and impious, as he differed in nothing from the Kings of *Israel*, who transgressed the first laws and ordinances of the *Hebrews*, and perverted the service of God. For *Athalia*, *Achabs* daughter, (his Wife) taught him to execute divers mischiefs, and, amongst the rest, to adore strange gods. This notwithstanding, God would not altogether abolish his race, by reason of his promise made unto *David*: yet he omitted not daily to introduce new
K impieties, and corrupt the ancient laws of his forefathers. Mean-while it came to pass that the *Idumæans* revolted, and slew their King, who had been before-time subject unto *Jehosaphat*, *Jorams* father, and in his place established another to their own liking. For which cause, *Joram* invaded *Idumæa* by Night with his Horses and Chariots, and spoiled the Countrey round about his Kingdom, without passing any further: yet profited he nothing in so doing; for all of them revolted from him, and, amongst the rest, the Inhabitants of the Countrey of *Labia*. But so great was the fury of this Man, that he constrained the People to ascend the high mountains, and adore strange gods. Yet whil'st he behav'd himself in this manner, and utterly rooted out of his thoughts the laws of
L his forefathers, there was a Letter brought unto him from the Prophet *Elias*, which certified him that God would do justice upon him, because he had forsaken the wayes of his forefathers, and followed the impieties of the Kings of *Israel*, constraining the Tribe of *Juda*, and the Inhabitants of *Jerusalem*, to forsake the service of their God, to serve Idols, as *Achab* had constrained the *Israelites* to do: Furthermore, because he had murthered his brethren, and slain upright and virtuous men. The Prophet likewise certifi'd him by Letters, what punishment he should suffer; namely, the ruine of his People, the death of his Wives and Children, and lastly his own death: which should happen unto him by a sickness in his belly, wherewith he should be so tormented, that his intrails strangely rotting within him, should drop out, and that he himself should see his misery, which should be such, as neither might be recover'd by medicine, or should ever leave him, until
M he had finished his days. These things did *Elias* denounce unto him by his Letters.

The year of the World, 3207. before Christ's Nativity, 757.

Ver. 18. *Joram's* impiety.

The *Idumæans* revolting. *Ver.* 22.

2 *Chro.* 21. 12. *Joram's* wickedness reproved by *Elias's* Letters.

CHAP. III.

Joram's *Army is discomfited, all his Sons are slain except one: and himself, finally, dyeth a miserable death.*

N OT long after, the *Arabians* that dwell towards *Ethiopia*, confederating themselves with other *Barbarians*, invaded *Joram's* Countrey, and spoiled the same, and ran-
sacked the Kings House, and slew his Sons and Daughters, and left him but one onely Son called *Ochozias*, who escaped from his Enemies hands. After this adversity, he himself was strucken with a long sickness, according as the Prophet had foretold him; and God
N visited him with a disease in his bowels, whereof he dyed miserably: the People likewise handled his body ignominiously; supposing, that being cut off in that sort by Gods displeasure, he was unworthy of a Royal Funeral, for he was not buried in the Sepulchre of the Kings, neither was any honor done unto him. He lived 40 years, and reigned eight: they made *Ochozias* King.

The expedition of the *Arabians* against *Joram.* 2 *Chron.* 21. 16, 17, 18. *Ver.* 19, 20.

CHAP. IV.

The King of Damascus *maketh War against the King of* Israel.

J*Oram* King of *Israel*, hoping to recover *Ramath* in *Galaad* from the *Assyrians*; after he had made great preparations for War, led his Army against it. In this siege he was hurt
O by an Arrow shot by a certain *Syrian*, and retir'd himself into the City of *Jezrael*, until he should recover of his wound, (leaving *Jehu* with his Army at *Ramath*, who took the City) intending to make War against the *Syrians*. But *Elizeus* sent one of his disciples to *Ramath*,

2 *Kings* 8. 25. *ad finem.* *Hedio & Rufinus*, cap. 6. *Joram's* expedition against *Ramath.*

The year of the World, 3060. *Before Christ's Nativity*, 904.

gave him holy oyl, willed him to anoint *Jehu*, and to say, *That God had chosen and anointed him for King*: and after he had given him some other instructions, he commanded him to depart, as one that flieth, making no man privy to it. When this disciple of his came to the City, he found *Jehu* in the midst of the Captains of War, (as *Elizeus* had told him) and drawing near, he told him, *That he would communicate certain secrets unto him*; for, which cause he arose and follow'd him. Whereupon the young man taking out the oyl, poured it on his head, saying, *That God had chosen him to exterminate the race of* Achab, *and revenge the blood of the Prophets unjustly murthered by* Jezabel: *and that both he and his house might be brought to nought in like sort, as the sons of* Jeroboam, *the son of* Nebat, *and the children of* Basa, *were extinguished for their impiety, so that no one of the race of* Achab *might survive in the world.* As soon as he had spoken thus, he issued out of the chamber, that he might not be discovered by any of the Army. Now when *Jehu* came out, he returned to his place to his Captains, who besought him to declare unto them, wherefore the young man came unto him? (alledging, that they supposed him to be out of his wits.) *Truly* (said he) *you have divined well; for he hath talked unto me after the manner of a mad man*; wherein he told them what he had said unto him, namely, *how God had chosen him to be King over the people.*

2 *Kings* 9. 1. *ad* 6. *Jehu* by Gods commandment anointed King.

Ver. 11.

As soon as he had spoke, every one of them cast off their garments, and spread them before him, and, sounding a Trumpet, they proclaimed *Jehu* King; who assembling his Army, determined to conduct them toward the City of *Jezrael* against *Joram* (who lay there to recover his wound which he had received at the siege of *Ramath*, in *Galaad*, as we have heretofore declared.) Thither also resorted in the way of friendship and consanguinity, *Ochozias* King of *Jerusalem* to visit *Joram*, and to see how he was recovered of his wound: for he was his nephew, and son unto his sister, as we have said before. *Jehu* desirous to surprize *Joram* and his followers, on the sudden gave command, that none of the Soldiers should run before, to give any intelligence of his repair unto *Joram*, alledging, that it should be a demonstration of their good will towards him: whereas contrariwise, they that did otherwise, declared that they held him not for their King.

Ver. 13.

CHAP. V.

Joram *with all his Race is slain by* Jehu: Ochozias *King of* Jerusalem *is likewise slain.*

Ver. 17. *ad* 23.

THE Men of War were very joyful to execute this his command, and guarded the ways, that no Man might secretly steal into *Jezrael* and bear tydings of that which had hapned. Mean-while, *Jehu*, attended by his choicest Horsemen, and mounted in his Chariot, marched towards *Jezrael*. And when he drew near unto the City, the Centinel that was appointed by *Joram* to discover those that repaired to the City, perceived *Jehu* resorting thither with a multitude of attendants, and told *Joram* that a Troop of Horsemen were at hand. Whereupon a Scout was sent out to discover who they were; who drawing near unto *Jehu*, asked him what News there was in the Army? telling him, that the King was desirous to know the same. *Jehu* willed him to take no care thereof, but to follow after him. The Centinel perceiving this, certified *Joram*, that the Messenger whom he had sent, went along with them that came, and followed their General. Whereupon the King sent out a Messenger the second time, and *Jehu* commanded him to attend him, as he did the first: which the Centinel signified to *Joram* likewise, who thereupon took his Chariot to meet them, accompanied with *Ochozias*, King of *Jerusalem*, who (as we have said) was come to the City, to see how the King was recovered of his hurt, because he was allied unto him. But *Jehu* marched on in good aray, till *Joram* meeting him in the field of *Naboth*, asked him how the Army did? who instead of returning an answer, reviled him bitterly, and called him *the Son of a Poysoner*, *and of an Harlot.* For which cause, *Joram* (fearing his turbulent spirit, and suspecting he designed some Treason against him) fled away as swiftly as his Chariot could be driven; telling *Ochozias*, *that they were both of them betrayed:* but *Jehu* flung a Dart at him, and pierced him thorow the heart. Whereupon *Joram* instantly fell on his knees, and dyed. Hereupon *Jehu* commanded *Badac* to cast *Jorams* body into *Naboths* field, remembring him of the Prophecy of *Elias* foretold to *Achab*, who murthered *Naboth*: namely, *That he and his Race should dye in that field.* For sitting behind *Achabs* Chariot, he heard these words pronounced by the Prophet: in effect it so fell out as he had propheſied. When *Joram* was fallen down, *Ochozias* was afraid to be slain: for which cause, he turned his Chariot to take another way, hoping that *Jehu* would not discover him. But he was overtaken in a steep way, and was hurt with an Arrow: whereupon he forsook his Chariot, and being mounted on a swift Horse, posted to *Maggedo*, where, after his wounds had been dressed some few dayes, he deceased, and was carried to *Jerusalem*, and buried there, after he had reigned one year, and surpassed his father in wickedness.

Ver. 24. *Jorams* slaughter.

Ver. 25, 26. The truth of *Elias* Prophesie.

Ver. 27. The death of *Ochozias* King of *Jerusalem*, and his burial.

CHAP.

H

CHAP. VI.

The year of the World, 3060. before Christ's Nativity, 940.

Jehu *reigneth over* Israel, *and keepeth his Court in* Samaria; *and after him, his Progeny, to the fourth generation.*

AT such time as *Jehu* arrived at *Jezrael*, *Jezabel* being on the top of a Tower in her Princely Robes, cried out; *O trusty Servant* (said she) *that hath slain his Master*! He looking upward, asked her what she was, commanding her to come down unto him: at length he charged her Eunuchs to cast her down from the top of the Tower: in her fall, she besprinkled the walls with her blood, and as soon as she came to
I ground her body was trampled under the horses feet, until she died. That done, *Jehu* repaired to the Palace with his friends, and reposed himself there, commanding his servants that they should bury *Jezabel*; (in respect of the Royal Race from whence she was descended) but they to whom the charge of the obsequies were committed, found no part of her body, but her hands and head, for all the rest was devoured by dogs. *Jehu* certified hereof, wondred at the prophecy of *Elias*, who had foretold that *Jezabel* should die in that sort in *Jezrael*.

v. 10, 30, 37. A famous example of Gods Judgment.

Now *Achabs* seventy Sons being brought up in *Samaria*, *Jehu* sent two Letters, the one unto the Masters of the infants, the other to the Governours of the City, giving them to understand, that they should choose one of the most vertuous amongst *Achabs* chil-
K dren, to reign as King over them, because they had a multitude of strong Chariots, horses, Armor, men, and strong Cities; to the end, that in so doing, they might take revenge on those that slew their Lord and Master. (This did he under a colour to sound how the *Samaritans* were affected towards him.) When the Governors and Tutors had received these Letters, they were afraid, and made account that they could prevail nothing against him, who had prevailed already against two mighty Kings. For which cause they wrote back unto him; acknowledging him for their Sovereign; and offering themselves in all duty, to be under his subjection. Whereupon *Jehu* sent back unto them again, commanding them, that (to express their obedience) they should send him the heads of *Achabs* children, divided from their shoulders. Which command of his they
L failed not to execute, but presently packed up the heads in panniers, and sent them unto him to *Jezrael*. As soon as they were brought thither, tidings thereof were carried to *Jehu*, as he sate at supper with his friends, who commanded that they should be laid in two heaps, at the City gates, on either side thereof. Which done, he issued out as soon as it was day, to see them; and beholding them, he began to tell those, that accompanied him, that he had voluntarily Armed himself against his Master, and slew him: but as touching those whom they saw there, he had no wayes layd hands on them. His only intent was, that all men should know, that all that which hapned unto *Achabs* race, was done by the ordinance of God, and that his house was destroyed according as *Elias* had foretold. And after he had slain and dispatched both these and all those that were
M found to be of *Achabs* race amongst the *Israelites*, he went unto *Samaria*: and meeting by the way with *Ochozias* houshold Servants (who was King of *Jerusalem*) he asked them, *whither they went?* who answered him, *that they went to salute* Joram *and their King* Ochozias, (*for they knew not as yet that they were both of them slain.*) Hereupon *Jehu* commanded his Servants to lay hands on them, and put them to the sword, notwithstanding, they were forty two in number. After them, he met with a vertuous man called *Jonadab*; (who in times past had been his ancient friend) who embracing him, praised his forwardness; in that he had performed all things according to the Will of God, in
N abolishing *Achabs* house. *Jehu* caused him to come up to him, into his Chariot, and accompany him to *Samaria*, telling him, *that he should see that he would spare no wicked man, but would punish all the false Prophets, and tellers of lyes, and abusers of the people, who had made them forsake the true service of God, and adore strange gods: because that which is most acceptable to a good man is to behold the punishment of the wicked.* *Jonadab* perswaded by these words, mounted up into his Chariot, and went with him to *Samaria*; and after *Jehu* had sought out *Achabs* kindred, he put them to death: and intending that no one of his false Prophets and Priests should escape his hands, he assembled them together by a subtil policy. For gathering the people together, he protested that he would have twice as many gods as *Achab* had: willing that all the Priests that belonged unto them, should present themselves, for that he intended to celebrate most magnificent sacrifices to *Achabs* gods; protesting that whatsoever Priest should be absent, he should lose his
O head. Now this god whom *Achab* honoured, was called *Baal*. Having in this sort assigned a day wherein he would offer sacrifice, he sent thorow all the Countrey of *Israel* charging all *Baals* Priests to repair unto him, and commanding that each of them

2 King 10. 1, *ad* 7.

Achabs 70. children slain in *Samaria*.

The rooting out of *Achabs* line. *v.* 12, 13, 14.

The slaughter of *Ochozias* servants.

Jonadab.

The year of the World, 3061. *before Christ's Nativity*, 939.

ſhould have their veſtments given them. As ſoon as they were apparelled, he reſorted A to his lodging, accompanied with his friend *Jonadab*, and commanded that a ſearch ſhould be made amongſt them, to eſpie whether any one of a contrary quality, or condition were mixed with them; for that he intended that no ſtranger ſhould be amongſt the Prieſts. When therefore he underſtood that none but the Prieſts were in that aſſembly, even at ſuch time as they began to offer ſacrifice, he cauſed them to be incloſed by four-ſcore Soldiers (whom he eſteemed to be moſt truſty) commanding them to kill the falſe Prophets, and to puniſh them according to the cuſtom of their forefathers, which had already too long been neglected; dreadfully threatning all thoſe, who ſhould any wayes omit to root out the name and memory of theſe wretches out of the world. They therefore ſlew all thoſe Prieſts, and guarded the Kings Palace; and in ſo doing, cleared B *Samaria* of forrain gods. This *Baal* was the god of the *Tyrians* (for whom *Achab* built a Temple in *Samaria*, intending thereby to content *Ithobaal* the King of the *Tyrians* and *Sidonians*) to whom he aſſigned Prieſts, and honoured him with all ſorts of ſacrifice. After this Idol was exterminated, *Jehu* ſuffered the *Iſraelites* to adore golden calves. When this execution was performed in puniſhing the wicked, God (to whom this action of his was acceptable) told *Jehu*, by his Prophet, that his children ſhould enjoy the Kingdom of *Iſrael* to the fourth generation. This was *Jehu*'s ſtate.

v. 18, *ad* 28. The ſlaughter of *Baals* Prieſts.

v. 30. *Baal* god of the *Tyrians*. The Kingdom promiſed to *Jehu*'s poſterity.

CHAP. VII.

Athalia *reigned five years in* Jeruſalem: *and after ſhe was ſlain by the* C *High Prieſt*, Joas *is proclaimed King.*

Hedio & Ruffinus, cap. 7. 2 *King* 12. 1, 2, 3.

Athalia roots out all the royal blood, only *Joas Ochozias* Son is ſaved.

ATHALIA, *Achabs* daughter, hearing news of the death of her Brother *Joram*, and her Son *Ochozias*, together with the utter ruine of all the Royal poſterity, bethought her ſelf to extinguiſh *Davids* memory, and in ſuch ſort to root it out, that no one of that line ſhould remain alive to enjoy the Kingdom hereafter: which when ſhe had concluded in her heart, ſhe began to put in execution. Yet notwithſtanding, one of *Ochozias* Sons eſcaped her bloody hands, by this means. *Ochozias* had a ſiſter by his fathers ſide, whoſe name was *Joſabetha*, who was married to *Joiada* the High Prieſt; who entring into the Kings Palace, and finding *Joas* at that time but one year of age, hidden with D his nurſe among the dead, ſhe took both him and his nurſe, and locked them up in a cloſet within the Temple, where *Joiada* her husband and ſhe did ſecretly preſerve them for the ſpace of five years, during which time *Athalia* reigned in *Jeruſalem* over the two Tribes.

v. 4, *ad* 12. *Joas* by *Joiada*'s means, who was the High Prieſt, is created King.

About the ſeventh year, *Joiada* conferred with five Centurions, and perſwaded them to oppoſe themſelves with mutual conſent againſt *Athalias* proceedings, and to ſecure the Kingdom for little *Joas*. Whereupon giving and receiving promiſes of ſecrecy the one unto the other, they confidently addreſſed themſelves to execute their intended purpoſes, after this manner. They whom the High Prieſt had choſen to execute this fact, went thorow all the Countrey, and gathered the Prieſts and Levites together, with all the Governors of the Tribes, and afterwards returned and brought them to *Jeruſalem* E to the High Prieſt, who made them take an oath, that they would keep ſecret that which he ſhould inform them of, as a thing that required ſecrecy, and men of courage and reſolution to perform the ſame. As ſoon as he had aſſured them by oath, he brought forth the little child whom he had till that time preſerved, and ſaid unto them: Behold your King, who is of that race, which (as you know) was choſen by God to reign over you for ever: I therefore think it fit that the third part of your Guard ſhall keep him within the Temple, and that the fourth make their watch round about the ſame. Another company ſhall have the guard of the great gate that leadeth to the Palace: as for the reſt of the people, let them remain diſarmed within the Temple, and ſuffer no armed men to enter thereinto, except the Prieſt only. He appointed alſo another company F of Prieſts and Levites to be about the King, with Javelins and drawn ſwords, charging them that whoſoever durſt be ſo bold to enter the Temple armed, they ſhould preſently put him to the ſword, and laying all fear aſide, to attend the ſafety and guard of the Kings perſon. They being obedient to that which the High Prieſt had commanded them in effect expreſſed their readineſs: whereupon *Joiada* opening the Arſenal, (which in times paſt was prepared by *David*) diſtributed amongſt the Centurions, Levites and Prieſts, all the javelins, quivers, and all other ſort of Arms that were therein, and diſpoſed all them that were armed, round about the people, joyned hand in hand to hinder any one from entering in amongſt them that were not of that faction. Afterwards bringing out the infant *Joas* into the midſt of the company they ſet the Royal Crown on his head; and G *Joiada*, after he had anointed him with oyl proclaimed him King: whereupon all the people rejoyced, and clapping their hands, cried out, *God ſave the King.*

Athalia

H *Athalia* hearing this noiſe and applauſe, beyond all hope. was greatly troubled, and with thoſe ſoldiers which ſhe had about her, ſhe haſtily iſſued out of the Palace; and coming to the Temple, the Prieſts admitted her: as for the reſt of the men of War that followed her, they that by the High Prieſts ordinance begirt the Temple, would not ſuffer them to enter with her. Now when *Athalia* ſaw the child ſtanding before the Tabernacle with the Royal Crown on his head, ſhe rent her garments, and ſtorming through deſpite, ſhe cried out and commanded that the Traitor ſhould be ſlain, that had thus betrayed her, and ſought to diſpoſſeſs her of her Kingdom. But *Joiada* called the Centurions and commanded them to carry *Athalia* out to the brook *Cedron*, and there to kill her (becauſe he would not permit that the Temple ſhould be defiled with her
I curſed blood.) Moreover he charged them, that if any one ſhould attempt to reſcue her, they ſhould kill them likewiſe. Hereupon, they (that were appointed to execute this his command) took her, and led her without the gates of the Kings Mules, and there ſlew her. After that *Athalia* was in this manner executed, *Joiada* aſſembled the people, and the men of War in the Temple, binding them all by an Oath, to yield the King their faithful ſervice, and to procure the proſperity of the Kingdom. Secondly, he made the King ſwear in like manner, that he would maintain the ſervice of God, and in no manner diſannul *Moſes* Laws. That done, they ran unto *Baals* Temple (which *Athalia* and her husband *Joram* had built to the diſhonour of God, and their fore-fathers, and for the honour of *Achab*) and levelled it with the ground, and put to death their High
K Prieſt called *Mathan*. The charge and guard of the Temple, *Joiada* committed to the Prieſts and Levites, according to the other eſtabliſht by *David*, with commandment twice a day to offer their ordinary burnt offerings, and to make perfumes, according to the Law. He appointed alſo certain of the Levites to be porters to guard the Temple, to the intent that no unclean thing ſhould enter the ſame uneſpied: and after he had ordained theſe things, with the Centurions and Governors, and with all the people, he took *Joas* and led him out of the Temple, and attended him to the Palace, and having placed him on the Royal Throne, all the people cried, *God ſave the King*, and banquetted and feaſted for divers dayes. Thus after the death of *Athalia*, the City was at quiet. *Joas* was ſeven years old at ſuch time as he was made King, his mother
L was called *Sabia*, and was of the Town *Berſabe*. He carefully obſerved the Laws, and highly affected the ſervice of God all his life time: and when he grew to mans eſtate, he married two Wives which the High Prieſt gave him, by whom he had Sons and Daughters. This is all that I have thought good to declare as concerning *Joas*, both how he eſcaped *Athalia*'s treaſons, and obtained the Kingdom.

The year of the World, 3067. *before Chriſt's Nativity*, 933.

v. 13, *ad finem.* *Athalia*'s puniſhment.

v. 17. The King and the people joyned by oath to ſerve God.

v. 18. The reſtoring of Gods ſervice.

2 *King.* 12. 1. *ad* 16. *Joas* piety during *Joiada*'s time.

CHAP. VIII.

Azael *King of* Damaſcus *levyeth an Army, and firſt of all aſſaulteth the* Iſraelites; *and after marcheth forward againſt* Jeruſalem.

M BUt *Azael* King of *Syria* making War againſt the *Iſraelites*, and againſt their King *Jehu*, deſtroyed the Countrey on the other ſide of *Jordan*, and all the Eaſtern tract inhabited by the *Reubenites*, *Gadites* and *Manaſſites*. Furthermore, he burnt and ſpoiled *Galaad*, and *Bathanæa*, violating and outraging all thoſe that he met withal. For *Jehu* went not out againſt him to reſiſt him, but (being become a contemner of God, and his Laws) he died after he had reigned ſeven and twenty years over the *Iſraelites*: he was buried in *Samaria*, and left behind him *Joas* his Son to ſucceed him in his Kingdom. But *Joas* King of *Jeruſalem* was deſirous to repair the Temple: for which cauſe, calling unto him *Joiada* the High Prieſt, he commanded him to ſend thorow all the Countrey the Levites and Prieſts, and to levy upon every one of their heads half a ſicle of ſilver, for
N the building and reparation of the Temple, which was fallen to decay in *Joram*, *Athalia*, and her ſucceſſors times. But the High Prieſt would not obey him herein, knowing well no man would willingly disburs money. But in the three and twentieth year of his reign, the King ſent both for *Joiada*, and the Levites alſo, and expoſtulated with them for diſobeying his commandment, enjoyning them from that time forth to provide for the building of the Temple. Whereupon the High Prieſt uſed preſent diſpatch in levying the money, wherewith the people were well pleaſed. He therefore made a cheſt of wood cloſed on every ſide (except that on the upper lid thereof, there was a little cranny left open) which he placed near unto the Altar, commanding that every one ſhould offer according to his devotion, and put in his offering thorow the cranny into
O the coffer, to be imployed in the repairing of the Temple; whereunto all the people ſhewed themſelves affectionate: ſo that they gathered together a great quantity of Gold and Silver, with great zeal; and when the coffer was filled it was emptied, and the account

2 *King.* 12. 18. *Hedio & Ruffinus*, cap. 8. The War between *Azael* and *Jehu*.

2 *Chr.* 24. 4. *ad* 14. The reſtoring of the Temple.

The year of the World, 3089. *before Christ's Nativity*, 911.

thereof taken and ſumm'd up by the Secretary and High Prieſt in the Kings preſence, and afterwards was brought together into one place, aſſigned for it; which order was obſerved every day. And when it was ſuppoſed that there was ſufficient money gathered, the High Prieſt *Joiada*, and King *Joas* hired Maſons, and Carpenters, and prepared great beams of excellent Timber. A

After that the Temple was repaired, they employed the remainder of Gold and Silver (which was of no ſmall quantity) to make cups, pots, and veſſels, and other utenſils: and every day offered they ſacrifice of great value upon the Altar, and this cuſtom was continued ſo long as *Joiada* lived. But after his deceaſe (which hapned in the hundred and thirtieth year of his age, after he had lived a juſt and upright life, and was interred in the ſepulchre of *David* in *Jeruſalem*, becauſe he had eſtabliſhed the Kingdom in *Davids* poſterity) King *Joas* had no more care to ſerve God, and with him the reſt of the Governours of the people were corrupted, ſo that they broke the laws and ordinances of their forefathers. For which cauſe God being provoked by this change, and incenſed againſt the King and the reſt, ſent his Prophets unto them, to proteſt againſt them, and expoſtulate with them for their offences, and to withdraw them from their iniquity. But they purſued ſin the more vehemently; ſo that neither the puniſhments, by which they, who had offended God before-times, had been plagued, with all their poſterities; neither all the advertiſements given them by the Prophets, could induce them to amend: or to forſake thoſe ſins wherein they were engaged: but, that which is worſt, King *Joas* ſtoned *Zachary*, *Joiadas* Son, and put him to death in the Temple, forgetting himſelf moſt ungratefully of the benefits he had received from his Father. And the occaſion was, for that *Zachary* having received a charge from God to propheſie, came into the midſt of the people, and counſelled both them and him to follow juſtice, foretelling them that they ſhould be grievouſly puniſhed, except they did believe. This *Zachary* did at his death call God to witneſs to judge of thoſe calamities he endured, ſuffering a violent death for the good counſel which he had given them, and the benefits which his Father had in times paſt done unto *Joas*. But many dayes paſſed not, before the King ſuffered due puniſhment for theſe miſdeeds. For *Azael* King of the *Syrians* invaded his Countrey, and after he had firſt of all ruinated *Girta*, he marched forward with an intent to beſiege him at laſt in *Jeruſalem*. *Joas* deſperate of all ſuccors, emptied all the treaſures of the Temple, and thoſe of the Kings, and took away the preſents that were hung up in the Temple, and ſent them to the *Syrians*, raiſing the ſiege by this means, leſt he ſhould be drawn into hazard to loſe all. The *Syrians*, pacified with ſo great riches, and abundant treaſure, ſuffered not his Army to paſs to *Jeruſalem*. After this, *Joas* was ſeized with a grievous ſickneſs, and (to the intent that the death of *Zachary* the Son of *Joiada* might not eſcape unrevenged) his friends conſpired againſt him, and he died by their hands. He was entombed in *Jeruſalem*, but not in the ſepulchre of his Anceſtors, becauſe he had ſain from God: He lived ſeven and forty years.

Joas impiety after *Joiadas* death, and how he was reproved by the Prophet. 2 *Chron.* 24. 17. *ad* 20.

B

v. 21. *Zachary* ſtoned to death.

C

The ſpoil of the Temple. *Joas* death.

D

CHAP. IX.

E

Amaſias *King of* Jeruſalem *made War againſt the* Idumæans *and* Amalechites, *and obtained the victory.*

2 *King* 14. 1, *ad* 15. *Amaſias* King of *Jeruſalem*.

AMaſias his Son ſucceeded him in the Kingdom. But in the 21 year of *Joas*'s reign *Joachas*, the Son of *Jehu*, took poſſeſſion of the Kingdom of *Iſrael* in *Samaria* and reigned for the ſpace of ſeventeen years. But he followed not his Fathers ſteps, but rather behaving himſelf impiouſly, according as his predeceſſors in the Kingdom, and contemners of God had done: For which cauſe the King of *Syria* ſubdued him, and cut off a great part of his dominions, and took his greateſt Cities from him, and defeated his Armies: ſo that at length he had but ten thouſand footmen, and five hundred horſemen. All which hapned to the *Iſraelites* according to the prophecy of *Elizeus*, which he foretold unto *Azael*, at ſuch time as he prophecied unto him, that he ſhould reign over the *Syrians*, and them of *Damaſcus*, after that he had murthered his maſter. *Joachas* being in this extremity, had his recourſe to God in prayer and ſupplication, beſeeching him that it might pleaſe him to deliver him from the hands of *Azael*, and not ſuffer him to be under ſubjection and thraldom unto him.

The forces of *Iſrael* weakned and reſtored by God.

F

God (that regardeth the penitent as if they had been innocent, and that gently chaſtiſeth thoſe whom he might utterly exterminate, if he ſo pleaſed) gave him aſſurance againſt the War and danger, ſo that the Countrey (having obtained peace) recovered her former ſtate and proſperity. When *Joachas* was dead, his Son ſucceeded him in the government, and began to reign over the *Iſraelites* in *Samaria*, in the 37 year of *Joas* King of *Juda*. (For this King of *Iſrael* was called *Joas*, as well as he that reigned in *Jeruſalem*:)

G

H *Jerusalem:*) he governed the Kingdom sixteen years. He was a good man, and was not like unto *Joachas* his Father. About this time *Elizeus* the Prophet was very old, and fell sick: the King of *Israel* came to visit him, and finding him in the extremity, and past hope of recovery, he began to weep and lament, calling him his Father, and his armour, because that during his life, he had never occasion to use the sword against the Enemy; but that by means of his predictions he had alwayes the upper hand of them without fighting: that now he departed this life, and left him disarmed to the mercy of the *Syrians*, and other his enemies; so that he was not secure of liberty, nor life, but that he rather wished to die with him than live in those dangers.

The year of the World, 3089. *before Christ's Nativity*, 911.

Joas King of *Israel* and *Samaria*.

Elizeus foretelleth that *Joas* should overcome the *Syrians* thrice. 2 *King.* 13, 29, 21. 2 *Chron.* 25. 18. *ad* 25.

Elizeus being moved with these complaints, comforted the King that lamented in this
I sort, and commanding him to draw his Bow that he had brought with him (for the King had bent the same) *Elizeus* said unto him, Draw, and he shot three Arrows, and gave over at the fourth. *Oh said* Elizeus, *if thou hadst shot more Arrows, thou hadst utterly ruined the Kingdom of the* Syrians: *and since thou hast contented thy self with shooting thrice only, thou shalt overthrow the* Syrians *in three battels, which thou shalt fight against them, and shalt recover the Countrey they have taken from thy Father.* After the King understood these things, he departed, (and not long after the Prophet died) who was renowned for his justice, and beloved of God, who shewed miraculous and incredible works by his prophecies, and such as the *Hebrews* ought to keep in perpetual remembrance, and was buried magnificently, according as it behoved a man, who was so highly favour-
K ed by God.

Joas trebles victory.

Elizeus death and the raising of a dead man to life, that was cast into his Tombe.

It chanced about that time, that certain thieves having cast the body of a man that was murthered by them, upon the body of the Prophet where he lay buried, the dead body returned to life. Which made it appear that God had given him a power of working miracles not only in his life time, but also after his death. After the death of *Azael* King of *Syria*, *Adad* his Son obtained the Kingdom against whom *Joas* King of *Israel* made War, and having overcome him three times, he recovered all that Countrey and those Cities, and Towns, that *Azael* his Father had conquered before him. (All which came to pass according as *Elizeus* had prophecied.) After that *Joas* was dead, the Kingdom fell to *Jeroboam* his Son.
L

CHAP. X.

Amasias *making War against* Joas *King of* Israel, *is overcome.*

THe tenth year of the reign of *Joas* King of *Israel*, *Amasias* reigned over the Tribe of *Juda* in *Jerusalem*: his mother was called *Judah*, and was a Citizen of *Jerusalem*. He was very careful to maintain justice (notwithstanding he was very young.) And having taken upon him the Government of the Kingdom, he resolved with himself, that he ought first of all to revenge the death of his father *Joas*, who was traiterously slain by his friends: he therefore laid hands on them, and put them
M all to the sword (yet extended he not his displeasure to their children, but conformed his actions according to the Laws of *Moses*; which saith, that it is not lawful to punish their children for their Fathers offences.) He afterwards levied an Army of the Tribes of *Juda* and *Benjamin*, and those such as were in the flower of their years, and about twenty years of age: the number of which amounted to three hundred thousand men, whom he divided into Centuries. He sent also to the King of *Israel*, and hired an hundred thousand of his armed men for an hundred talents of Silver, because he intended to make War upon the *Amalechites*, *Idumæans* and *Gabelites*. Now whilest he made this preparation, and was in a readiness to undertake this exploit, a certain Prophet counselled him to dismiss the *Israelites* that he had with him, because they were wicked men,
N signifying unto him from God, that if he were followed by them in that War, he should be overcome: and on the other side, that he should have the upper hand over his Enemies if he fought with a few men, according to Gods direction. Hereupon the King was moved (because he had already paid the *Israelites* their wages) but the Prophet ceased not to exhort him to do that which was pleasing in Gods sight, who would give him silver in abundance. Hereupon he dismissed them, telling them that he freely gave them their pay; and he with the forces of his own Kingdom marched out against those Nations, and fought with them, and overcame them, and slew ten thousand of them, and took no less number of Prisoners (whom he afterwards caused to be led to a high Rock that bounded upon *Arabia*, and from thence cast them down headlong) and from
O all these Nations he recovered a great booty, and brought home much riches.

Hedio & Rufinus, cap. 9. *Amasias* King of *Jerusalem*. 2 *King.* 14, 1, 2.

2 *King.* 14. *Deut.* 24. 16.

The dismission of the *Israelites*. 2 *Chron.* 25. 11, 12, 13.

Amasias victory over the *Amalechites*.

Whilest *Amasias* stood upon these terms, the *Israelites* (that had taken wages of him, and were cashiered by him) conceived a displeasure against him, supposing themselves

to

The year of the World, 3106. *before Christ's Nativity*, 894.

to be injured by him, as if he had dismissed them for want of courage. For which A
cause they invaded his Countrey, and spoiled it as far as *Bethshemer*, and carried away a
great quantity of Cattel, and slew three thousand men. But the victory and success
made *Amasias* proud, so that he began to forget God, who was the Author thereof, and
gave honour to those gods which he brought from the Countrey of the *Amalechites*.
Whereupon a Prophet came unto him and said, that he wondred that he should esteem
them for gods, who had so little availed them who honoured them, and had delivered
them into his hands, so that divers of them were put to death, and divers led
away Prisoners, which they themselves had brought unto *Jerusalem*, according to the
custom of War. These words moved the King unto displeasure, so that he commanded
the Prophet to keep silence, threatning him to punish him, if he entermedled with his B
affairs any more. Who answered him, that he would no farther urge him, yet withal
he fore-prophecied unto him, that God would not suffer this his innovation to rest
unpunished. Anon after *Amasias* (not able to keep a moderation amidst his affluence
and prosperity but waxing more insolent against Almighty God, by whom he possessed
the blessings he enjoyed) in the height of his pride wrote to *Joas* King of *Israel*, com-
manding him to yield him homage according as in times past the *Israelites* were subject
to *David* and *Solomon*; threatning him, that if he refused to do him service, he would
enforce him to decide the controversy by Arms: to whom the *Israelite* replied thus King
Joas to King *Amasias*. *There was in the mountain of* Libanus *a Cypres Tree of great height,*
to whom a little thistle wrote, demanding of him his Daughter in marriage for his Son. But C
during this treaty, there came a certain wild beast, that trod down the thistle. Let this example
admonish and dissuade thee from attempting of too mighty matters, neither grow proud of thy
last victory, against the Amalechites, *lest through thy presumption, thou expose both thy Wife*
and fortune to the uncertain hazard of War. When *Amasias* had perused this answer of
his, he was more inraged: (God also as it seemed pricked him forward, to the intent
to chastise those iniquities that were committed by him.) When therefore he had drawn
his Army into the field, and both the Armies were upon the point to joyn Battel, a
sudden fear and discouragement seized him (such as God in his displeasure is accustomed
to inflict) which made *Amasias* Army turn their backs: so that (by the apprehension
they had conceived) they were scattered before they came to handy strokes; and D
Amasias being left alone, was taken prisoner. *Joas* threatned that except he persuaded
the inhabitations of *Jerusalem* to open their gates, and to receive both him and his Army
into the City, he would put him to death. For which cause *Amasias* (constrained by
necessity and fear of death,) wrought so far that his enemies were received into *Jerusa-*
lem, who made a breach of three hundred Cubits in their wall; thorow which *Amasias*
was led captive into *Jerusalem*. In this manner *Joas* was made master of the City, who
afterwards carried away the Treasures of the Temple, and took away the Gold and
Silver that *Amasias* had in his Palace: and having in this sort ransomed him from capti-
vity, he returned back again into *Samaria*. This hapned in the fourteenth year of the
reign of *Amasias*, who afterwards fled into the City of *Lachis* to avoid the conspiracy E
of his domestick friends, by whom notwithstanding he was surprised, and slain: his
body was royally intombed in *Jerusalem*. Thus died *Amasias*, for introducing inno-
vations in contempt of God he lived fifty four years, and reigned twenty and nine: and
his Son *Ozias* succeeded him in the Kingdom.

v. 15, 16. *Amasias* is reprehended by a Prophet for his Idolatry.

Amasias expedition against *Joas* King of *Israel*. *v.* 17, 18.

v. 23. *Amasias* taken prisoner by the King of *Israel*. *Jerusalem* ruinated. The Temple spoiled.

v. 24.

Amasias slain. *v.* 27, 28.

CHAP. XI.

How Ozias *overcame the neighbouring Nations.*

2 King. 14. 21. *2 Chron.* 24. 1, 2, 3.

BUt in the fifteenth year of the reign of *Amasias*, *Jeroboam*, *Joas* Son, began to
reign over the *Israelites* in *Samaria*, and enjoyed the Kingdom for the space of F
fourty years. This King dishonoured God, and offended him grievously by worship-
ing of Idols, and divers absurd and strange actions, by which he heaped many miseries
on the *Israelites* heads. To him there came a certain prophet called *Jonas*, who prophecied
unto him, that he should make War against the *Syrians*, and that he should overcome
them, and enlarge his Kingdom to the Northward, as far as the City of *Amatha*; and
to the Southward as far as the Lake *Asphaltites* (for these in times past were the limits
of the Countrey of *Canaan*, according as *Joshua* had set the bounds thereof.) *Jeroboam*,
encouraged by his prophecy led forth his Army against the *Syrians*, and spoiled all
their Countrey (according to the prophecy of *Jonas*.) And since I have promised to
give an exact History in writing of all those things that hapned in our Nation, G
methinks it will not be amiss to declare that which I have found written of this Prophet
in our *Hebrew* Chronicles. This man being commanded by God to repair unto the King-
dom

Hedio & Rufinus, cap. 11. The enlargement of the Kingdom of *Israel*.

H dom of *Ninus*, and proclaimed that which should happen to the City of *Ninivie* (namely, that the government thereof should be abolished:) through fear which he conceived repaired not thither, but fled from Gods presence into a City called *Joppa*; where finding a Ship he entred the same, and sailed towards *Tharsis* in *Cilreicia*. But their arose so vehement a tempest upon the Sea, that the vessel was ready to be drowned, and both the Mariners, Master and Owners of the ship, made their vow of thanksgiving unto God, if they might escape from this tempest: but *Jonas* hid himself and covered his face, taking no notice of the rest. When therefore the turbulent waves, raised by violent winds, increased more and more; the Mariners and passengers began to imagine amongst themselves, that some one of them in the Bark had caused that tempest: Whereupon I they agreed amongst themselves to cast lots, to know which of them was the occasion of their danger. Which done, the lot fell upon *Jonas*: who being demanded whence he was, and for what business he travelled? answered them, that he was an *Hebrew* by Nation, and a Prophet of the most High God; and counselled them, that if they would be secured from that danger, they should cast him into the Sea, because it was he only that was the cause of that tempest. Notwithstanding this confession of his, they durst not perform that which he desired, supposing that it would be an act of great impiety, in that sort, to thrust a stranger into that manifest perdition, whose life had been committed to their trust. But since the storm more and more increased and grew so vehement, that they wanted very little of being shipwrackt; and being besides that, incited by K *Jonas* himself, and likewise by the fear they conceived, to lose their lives, they cast him into the Sea; whereupon suddenly the storm ceased. It was likewise said, that being swallowed up by a great fish for the space of three days and three nights, he was at the last vomited out, and cast by the same fish on shore of the *Euxine* Sea alive, and without any maim in any of his members. There besought he God, that he would pardon him the sin which he had committed: and afterwards he went to the City of *Ninivie*, where going up to a place from whence he might be heard; he published, with a loud voice, unto them, that they should lose the Empire of *Asia*: which after he had pronounced, he returned back again. *This recital have I made according as I have found it registred in writing.*

The year of the World; 3120. *before Christ's Nativity*, 884.

2 *Kings* 14, 25. *Jonas* 1. *per totum.*

Jonas sent unto *Ninivie*, flieth the presence of God, and ascending a Ship is cast in a storm into the Sea.

Jonah 2. *per totum.*

Jonas cast into the Sea, is devoured by a Whale: and cast upon the coast of *Ninivie*, foretelleth them of the loss of their Empire.

L King *Jeroboam* having passed all his life time in prosperity, and reigned for the space of forty years departed his life, and was intombed in *Samaria*, and *Zachary* his Son succeeded him in this Kingdom. At the same time, *Ozias* the Son of *Amasias* reigned in *Jerusalem* over the two Tribes, after that *Jeroboam* had already reigned fourteen years; his Mother was called *Achia*, and was of the City of *Jerusalem*. He was a man of good nature, and such an one as loved justice, of a noble courage, and very laborious in providing for all occasions: he made War against the *Philistines*, and after that he had overcome them in battel, he took *Ita*, and *Amnia*, two of their strong Forts, and razed them. This exploit being past, he set upon the *Arabians* that bordered upon *Egypt*, and after that (having built a City upon the Red Sea) he planted a Garison M therein. He afterwards discomfited the *Ammonites*, constraining them to pay him tribute, and subdued all as far as the marshes of *Egypt*. After that he began to provide for the City of *Jerusalem*: for he built it anew, and repaired the walls thereof, that had been beaten down, or decayed either by continuance of time, or by negligence of those Kings who were his predecessors: he repaired those also which the King of *Israel* had beaten down, at such time as having taken *Amasias* prisoner, he rode in triumph into the City. Besides this, he erected a number of Towers, each of them one hundred and fifty Cubits high. These inclosed he with walls to set Garisons therein, and in divers barren places he caused divers fountain-heads to be made: for he had an infinite multitude of beasts of carriage and other cattel, in that the Countrey was fit for pasture. N He took pleasure also in tillage, for which cause he was often busied about his Land, in sowing and planting the same. He had about him a chosen Army, to the number of three hundred and seventy thousand fighting men, whose Generals, Conductors, and Captains, were valiant and invincible men, and were in number two thousand.

2 *Reg.* 14. 23. *Jeroboams* death. *Ozias* King of *Juda*.

Ozias expedition, and the repairing of the City. 2 *Chron.* 26. 1, 2, 3, 4, 5.

Ozias riches and Army. *v.* 8, 9, 10.

He taught his soldiers to march in square battel (in manner of the *Macedonian Phalanx*) arming each of them with Swords, Targets and Corselets of Brass, with Arrows and Darts. He made also great preparation of divers Engines to batter Cities, and to shoot Stones and Darts, besides divers hooks, and other such like instruments. But whil'st he was intent on these studies and preparations, he grew insolent and proud, and being puffed up with arrogance, he contemned that which endureth for ever (that is O piety towards God, and the observation of his commandments.) For which cause he was overthrown by his prosperity, and fell into his fathers sins, through the happiness and greatness of his estate, wherein he could not moderately contain himself. So that upon

v. 6.

The year of the World, 3120. *before Christ's Nativity*, 880.

upon a certain solemn Feast-day, wherein all the People were assembled together, he A attired himself in the High-Priests vestments, and entered into the Temple, to offer sacrifice unto God upon the golden Altar; notwithstanding the High-Priest *Azarias* (accompanied with fourscore Priests) forbade him, telling him, *That it was not lawful for him to sacrifice, in that it was onely allowed in those that were of the posterity of the High-Priest* Aaron.

Ver. 17, 18, 19.

Whilst after this manner *Azarias* expostulated with him, commanding him to go out of the Temple, and not to contradict the ordinances of God; the King waxed wroth, and threatned to take his life from him, except he kept himself quiet. Whereupon there fell a great trembling, and earthquake, and the Temple cleft in twain, and a great light of the Sun entered thereinto; and reflected on the Kings face in such manner, that all B his body was instantly covered with a leprosie; and before the City (in a place called *Eroge*) the half of a Mountain (that stood to the Eastward) brake and fell, and removed for the space of four *Stadia*, towards the Oriental Mountain, where it rested: so that the publick wayes were shut up, and choaked, and the Kings gardens of pleasure were wholly ruinated and disfigured. When the Priests beheld the Kings face covered with a leprosie, they told him what inconvenience had hapned unto him, and enjoined him to depart out of the Town, according to the custom of Men that were polluted. Whereupon he (wholly confused at so grievous an accident, and having no more courage to speak) obeyed the commandment that was given him, enduring a lamentable punishment for his pride, and for that he committed such impiety against God. He there- C fore remained without the City for a certain time, and led a private life, and his son *Jotham* succeeded him in the kingdom. Finally, he dyed through grief and discontent, after he had accomplished 68 years, whereof he reigned 52, and was buried in his Garden.

Ver. 20, 21. *Ozias* transgresseth his vocation, and is punished with a leprosie and compelled to depart out of the City.

Zachary, Jeroboams son, having reigned six Months over the *Israelites*, was slain by Trea-

2 *Kings* 25. 7, 8, 9. *Zacharias* slaughter.

son complotted against him by a familiar friend of his called *Sellum*, the son of *Jabes*, who possessing the kingdom after him, enjoyed not the same above 30 dayes. For the General *Manahem*, being at that time in the City of *Tharsa*, and understanding of that which had hapned to *Zachary*, departed thence with all his Force, and came to *Samaria*, and in a battel which he fought, he slew *Sellum*: And afterwards obtaining the Crown,

2 *King.* 15. 14. *Manahem* King of *Israel.*

he went from thence towards the City of *Tapsa*, the Inhabitants whereof locked and bar- D red their gates against him, and would not receive him: in revenge whereof, he spoiled all the Countrey round about, and took the City by force, and (being highly incensed against the *Tapsians* for their insolence) he put them all to the Sword, not sparing their little children (which was an incredible and barbarous cruelty.) *Manahem* reigned in the manner for the space of ten years, continuing a most cruel and unbridled tyranny over this people. Afterwards being assailed by *Phul* King of the *Syrians*, he went not out against him, neither practised to resist him, but procured his peace for the sum of 1000 talents of silver, which by way of composition he paid unto him. The people furnished *Manahem* with this sum, by way of contribution, paying fifty drachms apiece.

The *Tapsians* slaughter.

Peace bought with money.

After his death, he was buried in *Samaria*, leaving behind him a Son to succeed him in E the kingdom, whose name was *Phaceias*, who imitating his Fathers cruelty, enjoy'd the Soveraignty but two years: for he was slain at a feast in the midst of his friends, by a Treason practised against him by *Phaceias* the son of *Romelias*, who enjoyed the kingdom for the space of 20 years, addicting himself to all impiety and wickedness. But *Teglaphalasser* King of *Assyria*, led forth his Army against the *Israelites*, and spoiled all the Countrey of *Galaad*, and that beyond *Jordan* and *Galilee*, *Cidida* and *Asor* also, and made all the Inhabitants thereof Prisoners, and transplated the kingdom to himself. This is that which we have thought good to write, touching the King of *Assyria.*

Phaceias. The translation of the *Israelites.*

Jotham the son of *Ozias*, reigned in *Jerusalem* over the Tribe of *Juda*: he was the son of a daughter of *Jerusalem* called *Jeresa*. There was no virtue wanting in this King, for F he was devout towards God, just towards Men, and careful to repair the City: for he willingly employed himself in restoring that which had need of reparation and ornament. He built Galleries and Porches about the Temple, and repaired the walls that were fallen down: he erected huge and impregnable Towers: in a word, he restored all that which was deficient in his kingdom. He made war upon the *Ammonites*; and overcoming them in battel, he made all their Nation tributary, and constrained them to pay him yearly 100 Talents, and 10000 Cores of Wheat, and as many of Barley: and his kingdom in such sort encreased, as he was redoubted abroad, and happy at home. Now about the same time there lived a certain Prophet called *Naum*, who propheſied the overthrow of the *Assyrians*, and of the City of *Ninivie*, and spake to this effect: *All the peo-* G *ple thereof shall be troubled, and put to flight, and shall say the one unto the other, Stay and abide, take gold and silver, and there shall be none that will receive it. For they shall have more*

Jothams piety. *Ver.* 34.

Hedio & Ruffinus, cap. 7. The prophecy of the destruction of *Ninivie.*

Naum 2. 8, 9, 10. *ad finem.*

care

H *care to save their bodies, than their goods: for there shall be a great debate amongst them with lamentation: their members shall lose their vigor, and their faces shall be pale through fear: whither shall the Lyons retreat? or where shall the mother of the Lyons whelp rest her self?* Ninivie (God saith unto thee) *I will destroy thee, neither shall the Lyons that issue from thee, govern the world any more.* To this effect did he propheſie, and ſpake many other things to this intent, which it is not material to repeat. For I have omitted it purpoſely, becauſe I would not be troubleſom to the Readers. But all thoſe things which he foretold touching *Ninivie*, came to paſs 115 years after. *The year of the World, 3204. before Chriſt's Nativity, 760.*

CHAP. XII.

I Raſin *King of* Damaſcus, *maketh War againſt* Jeruſalem: Achaz *endeth for the King of* Aſſyria *to aſſiſt him.*

AFter that *Jothan* had lived one and forty years, and reigned ſixteen, he dyed, and was buried in the Sepulchre of the Kings; after him, the Kingdom fell to *Achaz* his Son, who was a contemner of God and a Tranſgreſſor of the Ordinances of his Forefathers, and conformed himſelf to the Cuſtoms of the Kings of *Iſrael*; for he erected Altars in the City of *Jeruſalem*, and ſacrificed unto Idols; offering up his own Son unto them (after the manner of the *Canaanites*) and committed divers ſuch like offences. During theſe impious Idolatries of his, *Raſin* King of *Syria* and *Damaſcus*, and *Phaceias* K King of *Iſrael*, made War againſt him (for theſe two were Confederates:) leading therefore both their Armies againſt *Jeruſalem*, they beſieged it a long time, yet without any ſucceſs, by reaſon the Walls were very ſtrong. But the King of *Syria* having ſeized the City of *Elath*, near unto the Red Sea, and ſlain all the Inhabitants thereof, planted *Syrians* therein, putting all the Gariſon likewiſe to the Sword, and all the *Jews* round about, and carried away with him a great booty unto *Damaſcus*, and afterwards returned home with his Army. The King of *Jeruſalem* underſtanding that the *Syrians* were retired, and ſuppoſing himſelf to be ſufficient to fight againſt the King of *Iſrael*, led forth his Forces againſt him, and was overcome in battel (becauſe that God was incenſed againſt him for his impieties, which were without number.) For in that battel the *Iſraelites* ſlew L about Sixſcore thouſand Men; amongſt whom was *Zacharias* the ſon of *Achiaz*, whom the General of the Army of the *Iſraelites* called *Amias*, ſlew, with *Ericam* the Governor of the whole Realm, and took *Elcan* the General of the Tribe of *Juda* priſoner alſo. They led away likewiſe a great number of Women and Children, with a great booty, and afterwards returned to *Samaria*. At that time there was a certain Prophet living in *Samaria*, whoſe name was *Obel*, who coming out to meet the Army, cryed with a loud voice unto the people, That the victory which they had obtained, was not through their own valor, but by reaſon of the wrath of God conceived againſt *Achaz* King of *Juda*. He further reproved them, for that not contenting themſelves with the good ſucceſs of that victory, they had ſo far preſumed, as to make them of *Juda* and *Benjamin* Priſoners, who M were of their own alliance: he therefore counſelled them to ſend them back unto their houſes, without any injury offered unto them, threatning them, that if they omitted it, they might be aſſured that God would puniſh them.

Hedio & Ruffinus, cap. 13. *Achaz* impiety.

2 *King.* 15. 38. The ſacrifice of his ſon.

2 *Kings* 16. 1, 2, 3, 4.

The puniſhment of impiety. *Eſay* 7. 11.

2 *Chron.* 28. 18, 19. The ſlaughter of the Army of *Juda*.

After this Admonition, the *Iſraelites* aſſembled themſelves together to conſult upon this matter, at which time *Barachias*, one of the principal Governors of the State, and three others with him, alledged, *That it was not lawful for the Citizens to lead their Priſoners into the City, for fear* (as they ſaid) *that God ſhould utterly extinguiſh them all. For thoſe ſins* (ſaid they) *which we have already committed, and againſt which the Prophets have exclaimed, are cauſe enough to incenſe God; ſo that we have no cauſe to add new Impieties to the precedent.* When the Soldiers heard theſe words, they permitted them to execute N all that which they held convenient to be done. For which cauſe they took the Priſoners, and diſcharged them, and entertained them courteouſly, and gave them money to furniſh them in their journey, and ſent them home without offence: and beſides that, theſe four perſons conducted them onward of their journey as far as *Jericho*; and when they drew near unto *Jeruſalem*, they returned back to *Samaria*.

2 *Chron.* 28. 9, *ad* 16. The *Iſraelites* by the Prophets advice, diſmiſs thoſe priſoners they had taken of the Tribes of *Juda* and *Benjamin*.

CHAP. XIII.

The King of Aſſyria *taketh* Damaſcus *by force, killeth their King, tranſlateth the People into* Media, *and planteth new Colonies in* Damaſcus.

O WHen King *Achaz* had received this overthrow by the *Iſraelites*, he ſent unto *Theglaphalazar*, King of *Aſſyria*, requiring him to aſſiſt him in the War, which he intended againſt the *Iſraelites*, *Syrians*, and them of *Damaſcus*, promiſing to give him great

The year of the World, 3055. *before Christ's Nativity*, 909.

great Sums of money, and at that preſent alſo he ſent him very large Preſents. Who, A after he had conſidered on the Embaſſage, came forth with his Army to aſſiſt *Achaz*: and ſpoiling *Syria*, and ſacking *Damaſcus*, he ſlew *Raſes* their King alſo, and tranſported them of *Damaſcus* into the higher *Media*, and ſent certain people of *Aſſyria* into *Damaſcus*, He wrought much miſchief likewiſe in the Countrey of *Iſrael*, and led away a great number of Priſoners from thence. After that the *Syrians* had been ſubdued and weakned after this manner, *Achaz* took all the gold and ſilver that was in the Kings treaſury, and in the Temple of God, and carried it unto *Damaſcus*, and gave it to the King of *Aſſyria*, according to the promiſe which he had made him; and after much rejoycing, he returned back again to *Jeruſalem*.

2 *Kings* 16. 7, 8, *ad* 16. The tranſlation of the *Iſraelites*.

Achaz giveth the gold and ſilver of the Temple to the King of the *Aſſyrians*.

Achaz ſhutteth the doors of Gods Temple, and honoureth ſtange gods.

Ver. 20. *Achaz* death.

This King was ſo ſenſleſs and ignorant of his own profit, that although he was van- B quiſhed in War by the *Syrians*, yet ceaſed he not to adore their gods, but perſiſted to honour them, as if he expected the victory by their means. And although he were overcome the ſecond time, yet he continued to worſhip the *Aſſyrian* gods; chooſing rather to reverence any, than the true God, whom his Forefathers worſhipped: yea, ſo far grew he in contempt, and neglect of all true piety, that at length he ſhut up the Temple-gates, and prohibited the ordinary Sacrifices, having before that, taken all the precious Preſents out of the ſame. After he had in this ſort committed theſe outrages againſt God, he died, when he was 36 years old, and after he had reigned 16 years, and left his ſon *Ezechias* to ſucceed him in the kingdom. At that very time died *Phaceias* King of the *Iſraelites*, by means of a certain conſpiracy, which *Oſeas* his intended friend wrought againſt him: C who held the kingdom for the ſpace of nine years, ſhewing himſelf to be wicked, and a contemner of God. Againſt him *Salmanaſar* King of *Aſſyria* raiſed a War, and overcame him; becauſe God was not favourable unto him, neither aſſiſtant to his enterprizes: he was therefore ſubdued, and conſtrained to pay a certain tribute impoſed upon him. The fourth year of the Reign of *Oſeas*, *Ezechias* the ſon of *Achaz*, and *Abia* a Citizen of *Jeruſalem*, reigned over the two Tribes. He was a man of a virtuous diſpoſition, and one that loved juſtice and piety; for as ſoon as he came unto the kingdom, he reſolved with himſelf firſt of all, that there was nothing more neceſſary and advantageous, than the eſtabliſhment of the ſervice of God. When therefore he had aſſembled the People, the Prieſts, and the Levites, he began to diſcourſe with them in theſe or ſuch like words: D *There is no one of you but knoweth, that for my fathers offences, and for your irreverence and diſregard to the ſervice of God, ye are fallen into many calamities, becauſe through your extreme madneſs, you have ſuffered your ſelves to be perſuaded to adore thoſe, whom he eſteemed to be no gods. Since therefore you have learnt (to your own miſery) how pernicious a thing impiety is, I exhort you, that you puriſie both your ſelves, your Prieſts, and your Levites, from your former pollutions, that yet at length you may aſſemble together, and open the Temple, and cleanſe the ſame with ordinary Sacrifices, to the end it may be reſtored to the ancient honour which heretofore it enjoyed: for by this means God will be favourable unto us, when his wrath ſhall be appeaſed that was kindled againſt us.* As ſoon as the King had ſpoken after this manner, the Prieſts opened the Temple, and after they had gathered the ſacred veſſels, and caſt all E uncleanneſs out of it, they offered Sacrifices upon the Altar, according to the cuſtom. Afterwards the King ſent to all the Provinces under his dominion, and gathered together the People of *Jeruſalem*, to celebrate the feaſt of unleavened bread (which had been intermitted a long time, through the impiety of the Kings Predeceſſors.) He ſent alſo unto the *Iſraelites*, exhorting them to forſake the cuſtoms which of a long time they had wickedly obſerved, and to return to the true and ancient manner of ſerving God, certifying them, that he would permit them to repair to *Jeruſalem*, to celebrate the feaſt of unleavened bread, promiſing them that he himſelf would ſolemnize the ſame with them alſo; proteſting that he did this, not in reſpect of his own profit, but through the deſire he had to promote their felicity, who ſhould be happy, if they obeyed this his counſel. F

2 *Kings* 17. 1, *ad* 6. *Oſeas*'s impiety and puniſhment. *Hedio & Ruffinus*, cap. 14. 2 *Kings* 18. 1, *&c.* 2 *Chron.* 29. 1, *&c.*

Ezechias Ambaſſadors that were ſent to the *Iſraelites* to exhort them to celebrate the feaſt of unleavened bread, are ſlain by by them. 2 *Chron.* 29. The Word of God is never without fruit.

When *Ezechias* Ambaſſadors came unto the *Iſraelites*, and had delivered unto them the meſſage that they had in charge: ſo far were they from complying with them, that they mocked them, and eſteemed them to be mad, and ſpit upon thoſe Prophets that exhorted them to piety, and foretold them the evils they ſhould ſuffer, if they ſerved not the true God: and finally they laid hold on them, and put them to the ſword. And not contenting themſelves with this preſumption, they attempted yet far worſer things, and never gave over, until that God (for a puniſhment of their impiety) ſubjected them to their enemies, as ſhall appear hereafter: But divers of the Tribes of *Manaſſes*, *Zabulon*, and *Iſſachar*, (reſpecting the good counſels of the Prophets) ſubmitted themſelves to the ſervice of God, and repaired all together to *Jeruſalem*, to King *Ezechias*, to honour G God. As ſoon as they were arrived there, *Ezechias* went up into the Temple, accompanied with the Governors and all the People, and offered there ſeven Bulls, ſeven Rams,

and

H and as many Goats: and after that he and all the Governors had laid their hands upon the heads of the Sacrifice, they deliver'd them to the Priest, according as it appertained to them, and they sacrificed, and made burnt-offerings of them. The Levites also (assisting round about with Instruments of Musick) sung Hymns and Songs unto God, according as they had been taught by the ordinance of *David*. The other Priests had Trumpets, which they used in consort to the tune of their Hymns. Which done, the King and all the People cast themselves prostrate upon the ground, and adored God; and afterwards sacrificed seven Oxen, an 100 Sheep, and 200 Lambs. The King likewise bestowed 600 Oxen, and 3000 Sheep, upon the People, to feast withal. And when the Priests had joyfully performed all things (according to the custom contain'd in the Law)

I the King sate down and eat with the People, and gave thanks unto God. And when the feast of unleavened bread was come, they eat the Passeover, and during the seven other dayes, they offer'd up their other Sacrifices. The King gave, in way of gratuity, unto the People (besides that which had been offer'd) 2000 Oxen, and 7000 Sheep. The Governors did the like, and gave the People a 1000 Bulls, and 1400 Sheep: and thus was the feast solemnized, which had not been so magnificently and devoutly celebrated since *Solomon*'s time. When the solemnity of this feast was past, they journeyed, and went thorow the Countrey, and purifi'd it. They purged the City likewise of all Idols, and the King ordained that the daily Sacrifices should be made according to the Law, upon his charge. He enacted also, *That the People should pay the Tenths to the Priests and Le-*

K *vites, with the first-fruits; to the intent they might wholly intend piety, and never estrange themselves from the service of God.* By which means it came to pass, that the People brought all kind of fruit to the Priests and Levites: which the King put up in certain store-houses, which he had built, to be distributed to every one of them, their Wives and Children, and by this means they returned again to their former purity in Religion. After the King had disposed all things in this sort, he made War upon the *Philistines*, and overcame them, and seized all their Cities (between *Gaza* and *Geth*.) About this time the King of *Assyria* sent unto him, and threatned him, *That if he would not pay those Tributes which his father before him had paid unto him, he would destroy all his Countrey.* Never-

L theless *Ezechias* set light by his threats, assuring himself in that piety and zeal he bore towards God, and in the Prophet *Esay*, by whom he was exactly instructed touching all those things that were to succeed.

The year of the World, 3218. before Christ's Nativity, 746.

Ezechias's sacrifice.

2 Chron. 29. 20, 21.

Ver. 30, 31. Reformation of Gods service.

The King overcometh the *Philistines.* *2 Kings 18.*

Ezechias forsaketh the service of the King of *Assyria.*

CHAP. XIV.

Salmanasar *slayeth the King of* Israel, *and leadeth the* Israelites *captive into the Countrey of* Media.

M WHen tydings was brought to *Salmanasar*, King of *Assyria*, that the King of *Israel* had privily sent unto *Soan*, King of *Egypt*, to request his assistance against the *Assyrians*, he was sore displeased, and drew forth his Army against *Samaria*, in the seventh year of the Reign of *Oseas*. But the King of *Israel* withstood his entrance into the City, by which means he was besieged therein for three years space, and finally *Samaria* was taken by force, in the ninth year of *Oseas*, and the seventh of *Ezechias*'s Reign. At which time all the Kingdom of *Israel* was destroy'd, and all the People transported into the Countries of *Media* and *Persia*; and, amongst the rest, King *Oseas* was taken Prisoner. The King of *Assyria* caused certain Nations of a Countrey called *Chut*, so stiled, from a River of that name, to remove their habitation, and to dwell in *Samaria*, and inhabit the Countrey of *Israel*. As for the ten Tribes of *Israel*, they were transported out of their Countrey 947 years, since their Predecessors (departing out of *Egypt*) possessed

N the Countrey of *Canaan*, 800 years after the government of *Joshua*, and 240 years, seven months, and seven dayes, since they revolted from *Roboam*, *Davids* Nephew, to give the Kingdom to *Jeroboam*.) This was the end of the *Israelites*, who transgressed the Laws, and disobeyed the Prophets, who foretold them of that calamity which should happen unto them, except they repented them of their impieties. The sedition that they rais'd against *Roboam*, in taking his servant for their King: was the original of their mischiefs. For *Jeroboam* committing impiety against God, and they imitating his wickedness, caused God to be displeas'd with them, so that he punish'd them according as they deserved. But the King of *Assyria* ravaged and spoiled all *Syria* and *Phœnicia* with his Army, and his name is found written in the Chronicles of the *Tyrians*: for he made War against the *Ty-*

O *rians*, at such time as *Eulaleus* reigned in *Tyre*, whereof *Menander* maketh mention, who wrote the History of *Tyre*, which hath been Translated into the *Greek* Tongue. *The King*

Hedio & Rufinus, cap. 5.

2 Kings 17. 24.

The Israelites removed from their possessions, are translated into the Region of the Chutkites.

The year of the World, 3224. *before Christ's Nativity*, 740.

Eluleus (ſaith he) *reigned* 36 *years*, *and purſued the* Chutheans *that were revolted from him by Sea*, *and made them ſubject*. *Againſt whom the King of* Aſſyria *ſent forth his Army*, *and invaded all* Phœnicia, *and afterwards having made a Peace with them*, *he returned back again into the Cities of* Sydon, Arce, *and* old Tyre, *and divers other Cities revolted from the* Tyrians, *and ſubmitted themſelves to the King of* Aſſyria. A

The *Tyrians* Chronicles touching the Wars of *Salmanazar* againſt the *Tyrians*, written by *Menander*.

For this cauſe, *and for that they of* Tyre *did not obey him*, *he drew his Army forth once more againſt them*; *and he was furniſhed by the* Phœnicians *with* 60 *ſhips*, *and* 800 *rowers*. *The* Tyrians *charging their ſhips with* 12 *of their veſſels*, *overthrew the Navy of the* Aſſyrians, *and took about* 500 *men Priſoners*: *which act of theirs wonderfully increaſed their honour*. *But the King of* Aſſyria *returning back again*, *planted a Gariſon upon the River*, *ſet a guard upon the fountain heads*, *to the intent the* Tyrians *might draw no water*; *which act of his* (*continuing for the ſpace of five years*) *they were enforced to find and dig for new ſprings to ſuſtain themſelves*. B

Gods diſpleaſure againſt the idolatrous *Chuthites*.

Theſe things are written in the Regiſters of the *Tyrians* themſelves, as alſo the exploits of the King of *Aſſyria* againſt them. But theſe *Chutheans* from the Region of *Chut*, which is in *Perſia*, (where there is a River of that name) for that they were of five ſeveral Nations, they brought with them each of them the god whom they honour'd in their Nation, to the number of five gods, whom they ſerved after the manner of their Countrey. Whereupon the true God was diſpleas'd, and provok'd againſt them, for a Plague fell amongſt them, that conſumed them in ſuch ſort, that they could find no remedy, until they were told that they ought to adore the God of the *Hebrews*, and that therein conſiſted their ſafety. They therefore ſent unto the King of *Aſſyria*, requiring him to ſend them Prieſts from amongſt the *Iſraelites*, whom he had led away Priſoners in War. By whoſe aſſiſtance they learnt the Law, and the manner of Gods ſervice, and began very diligently to obſerve both: by which means the Plague ceaſed. And now even unto this day continue they in the ſame Religion, and are called by the *Hebrews*, *Chutheans*, and *Samaritans* by the *Greeks*. Theſe, as often as they find the *Jews* in proſperity, call them their Couſins, (according to the variety and changes of time;) but if they perceive their fortunes to be on the declining hand, then abjure they conſanguinity, and renounce their relation to them, and ſay, *That they were planted in the Countrey*, *and drawn thither from a foreign Nation*. But in time and place convenient, we will ſpeak of them more largely. C D

The *Chutheans* embrace the ſervice of God, and in proſperity claim kinred of the *Jews*.

E

F

THE

G

H

The Tenth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS*.

The year of the World, 3231. *before Christ's Nativity*, 733.

The Contents of the Chapters of the Tenth Book.

1. Senacherib *King of* Assyria, *besiegeth* Ezechias *in* Jerusalem.
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4. *The History of King* Josias.
5. Josias *death in battel; he hindereth the King of* Egypt *from leading his Army against the* Babylonians, *and the event thereof.*
6. *The Army of* Nabuchodonosor *cometh into* Syria.
7. Nabuchodonosor *putteth* Joachim *to death, and maketh* Joachin *King.*
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K 10. Jerusalem *is taken, and the people translated into* Babylon *by* Nabuchodonosor.
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CHAP. I.

Senacherib *King of* Assyria, *besiegeth* Ezechias *in* Jerusalem.

L IN the Fourteenth year of the Reign of *Ezechias* King of the two Tribes, *Senacherib*, King of *Assyria*, drew forth a huge Army against him, and surprized all the Cities of *Juda* and *Benjamin* by strong hand. To him *Ezechias* sent Ambassadors, promising him obedience, and such a Tribute as it should please him to impose. When *Senacherib* had heard the Ambassadors, he resolved on Peace, and accepted *Ezechias* offer, promising that he would depart, as soon as he should have received Three hundred Talents of silver, and Thirty Talents of gold; swearing unto the Ambassadors, *That upon these conditions he would depart away, without committing any outrage.* *Ezechias* giving credit to these words of his, emptied the Treasuries, and sent the prefixed sum to *Senacherib*, hoping to be delivered from his enemy, and the hazard wherein his Countrey stood. But the *Assyrians* having received the money, set light by their promises, so that *Senacherib* went in person to make War against the *Egyptians* and *Ethiopians*. and left *Rapsaces* his General in *Judea* with a great power, accompanied with two of his chief Minions and Courtiers, with commission to spoil *Jerusalem*: The names of these two were *Tharata* and *Anacheris*. As soon as they were encamped near unto the Walls, they sent unto *Ezechias*, and commanded him to come and speak with them: but he through fear which he had conceived, went not unto them, but sent three of his most familiar friends, *Eliacim* the Superintendent of his Realm, *Sobna*, and *Joachas*, that had the commission of his Registers.

2 King. 18, 19. The destruction of *Judea*.

M The oath of *Senacherib*, and his breach thereof.

Theſe three preſented themſelves before the Chieftains of the *Aſſyrian* Army, whom when *Rapſaces* beheld, he commanded them to return unto their Maſter, and to tell him,

N *That the great King* Senacherib *was deſirous to know, upon what hope he ſlighteth his Summons, and refuſeth to admit his Army into the City? It is perhaps, becauſe he hopeth the* Egyptians *will have the upper hand of the Kings Army? If that be his hope, doubtleſs he is deceived, ſhewing himſelf to be like unto a man that ſtayeth himſelf upon a broken reed; by which he is not only not ſupported, but in his fall hath his hand pierced therewith. He likewiſe wiſhed him to conceive, that this his expedition was not without the Will of God, who, as in times paſt, hath given them the victory over the* Iſraelites, *ſo now alſo is pleaſed to humble* Ezechias, *and to make both him and his Subjects ſtoop under the* Aſſyrian *government.* Whil'ſt *Rapſaces* ſpake thus in the *Hebrew* language, (wherein he was very skilful) *Eliacim* (fearing leſt the multitude ſhould be ſtrucken with fear upon the hearing of theſe words) beſought him

Ver. 17. *Rapſaces* perſuaſion to cauſe *Ezechias* to ſubmit.

O to ſpeak in the *Syriack* Tongue. But he ſufficiently inſtructed what it was that he feared, anſwer'd him with a louder voice in the *Hebrew* Tongue, and told them, *They ought to give ear unto the Kings commandment, and to yield themſelves to his mercy, becauſe it concerned*

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their security. I am not ignorant (said he) *that both you and your King do flatter the people with vain hopes, and fraudulently allure them to bear Arms against us. But if your Valor be ought at all, and you suppose that you can raise the siege from your walls, let us have some specimen of your courage, and send out* 2000 *Horse, to encounter the like number, which shall be drawn out of our Army: But alas! it is not to be expected, since you are not able to raise so great a Force. Why therefore delay you? Why yield you not to those that are too strong for you, and are able, even in spight of your resistance, to ransack your City? whereas you know that a willing submission is always secure: contrariwise, whereas duty is enforced, there wanteth no peril of calamity.* A

2 *Kings* 19. 1, 2. *Ezechias* in adversity hath recourse to God, he is comforted by *Esay*.

When both the Ambassadors and the People had heard what the *Assyrian* had spoken, they reported the same to *Ezechias*, who incontinently cast his royal garments off, and cloathed himself in sackcloth, discovering his trouble and sorrow in his countenance; and casting himself prostrate upon the earth, after the manner of their Countrey, he besought God to be assistant unto him, since all other hope was vain. He sent also certain of his friends, and some Priests, unto the Prophet *Esay*, requiring him to pray unto God, *That since Sacrifice was offered unto him for publick security, it might please him to frustrate the enemies hopes, and to have pity and compassion on his people.* When the Prophet had performed what was required, he received an answer from God, by which he assured the King, and all that were about him, foretelling them, that the enemies should be overcome without stroke struck, and should retire with shame, and not with that advantage which they promis'd to themselves at present, because God had already determined how they should be overthrown. He foretold also, that *Senacherib* himself (the King of *Assyria*) should fail of his enterprize in *Egypt*, and that upon his return to his own Court, he should be slain. At that very time the *Assyrian* wrote Letters to *Ezechias*, in which he called him fool and mad-man, to think that he could secure himself from being his slave, yea, his in especial, who had conquered divers and far greater Nations: threatning him with utter ruine at such time as he should surprize the City, if he opened not the gates of *Jerusalem* willingly, to entertain his Army. When *Ezechias* had read these Letters, he set light by them, by reason of the confidence he had in God: and having opened them, he spread them in the Temple. And whil'st he renewed his prayers unto God for the salvation of the City and his Subjects, *Esay* the Prophet told him, *That his prayer was heard: that hereafter likewise they should manure their lands in peace and security, and should enjoy their possessions without fear.* Not long after, the King of *Assyria* having but cold success in his expedition against *Egypt*, turned back again without doing any thing, for this cause that ensueth. He had lost much time in the siege of *Pelusium*: and at such time as he had already raised certain Bulwarks as high as the Wall, so that he wanted nothing but to give the assault; News was brought him that *Targises*, King of *Ethiopia*, brought an Army to rescue the *Egyptians*, with an intent to take his way thorow the Desart, and suddenly to charge the *Assyrian* Army. *Senacherib* troubled with these tydings, speedily departed thence with his Army. But *Herodotus* saith, *That he made War with* Vulcanus *Priests* (for so he stileth this King of *Egypt*, because he was a Priest of that false god) and moreover addeth, *That besieging* Pelusium, *for this cause he gave over the siege: The King of* Egypt *called to his God for assistance, by whose power the* Arabians *suffered much misery. But in this also he erreth, in that he setteth down the* Arabian *for the* Assyrian. B C D E

Ant. 20. *ad fin. Herodotus of Senacherib.*

Hedio & Rufinus, cap. 11.

There came one night so great a number of Rats into the Army, that they gnawed to pieces all their Bowe-strings, and made the rest of their Arms unserviceable: whence it came to pass, that the King being disarmed, withdrew his siege from Pelusium. *But* Berosus, *a Writer among the* Chaldees, *maketh mention of* Senacherib, *and how he reigned among the* Assyrians, *and troubled both* Asia *and* Egypt *with War, and declareth the manner in these words: But* Senacherib *returning from the* Egyptian *War, came before* Jerusalem, *and received the Army that was there, at the hands of the Governor* Rabsake', *and God caused a pestilent sickness to fall upon his Army, which was so violent, that the first night of the siege, there dyed an hundred fourscore and five thousand men, with the Governors and Chieftains. With which loss he was so affrighted, and troubled, that fearing to lose his Army, he fled with those that remained, and retired himself into his Kingdom to the City called* Nineve, *where after he had lived for a time, he was trayterously slain by* Adramelech *and* Selenar *his two elder sons; and being dead, was carried into his own Temple called* Arusche, *and his children were driven out of the Kingdom for committing the murther, and retired themselves into* Armenia, *and* Asseradochus *his youngest son succeeded* Senacherib. *Such was the end of the* Assyrian *Army that came before* Jerusalem. F G

Ver. 35, 36, 37. The punishment of *Senacherib*, for displeasing God.

Patricides.

CHAP.

CHAP. II.

The year of the World, 3214. before Christ's Nativity, 733.

Ezechias *having for a time remained in peace, dieth: and leaveth his son* Manasses *to succeed him.*

KIng *Ezechias* (being in this sort beyond all hope delivered from his fears) offered thanksgiving and sacrifices unto God, with all the people: acknowledging that there was no other cause that had slain part of his enemies; and put the rest to mortal fear, nor delivered *Jerusalem* from thraldom, but only Gods succour and assistance. And whilest he altogether intended and was occupied about the service of God, he fell sick of a grievous disease, so as the Physicians despaired of his health, and his friends expected nothing but his death. But that which occasioned the greatest trouble, was, that he had no children, and saw that he was now to depart the world, and to leave his house without a successor, and his kingdom desolate. In this affliction he besought God, *That it would please him to lengthen his life a little time, until he had children to succeed him; and that he would vouchsafe that his soul might not be taken from him, before he were the father of a son.* Hereupon God taking compassion of him, (and the rather, because he was not grieved for that the pleasures of his kingdom were taken from him; but for that he sought for a lawful heir to succeed him) he sent the Prophet *Esay* unto him, to assure him, that after three days he should be recovered of his sickness; and that after he had lived some fifteen years more, he should depart out of this life, and leave a lawful heir behind him. When the Prophet (according as he was commanded) had brought these tydings to the King, he doubted both the unexpected messenger, and the mightiness of his disease: for which cause, he required some prodigious sign at *Esaias*'s hands, to the intent that he might certainly believe, that he was sent as a messenger from God unto him: for the truth of those things which either exceed our hope, or reason, are wont to be confirmed by these means. Whereupon *Esay* asked him what sign he required, and it should be given him. He answered, that he desired to see the shadow of the Sun go back ten degrees upon his Quadrant. On this occasion the Prophet besought God, that it would please him to confirm the King by this miracle: who seeing that which he desired, was suddenly delivered from his sickness, and went up into the Temple to worship and praise God. At that time it happed, that the Monarchy of the *Assyrians* was destroyed by the *Medes*, (whereof I will speak in another place.) Not long after, *Balad* King of *Babylon* sent an Ambassador to *Ezekias* with Presents, calling him his ally and friend: who receiving his messengers, he feasted them, and shewed them his treasures, his arsenal, and all other magnificence that he had of gold and precious stones: and after he had given them Presents for *Balad*, he dismissed them. Whereupon the Prophet *Esay* came unto him, asking him from whence those Ambassadors came? To whom *Ezechias* answered, That they were of *Babylon*, and came unto him from their King; telling the Prophet how he had shewed them all that which he had, to the end that having seen and observed his riches and power, they might afterwards certifie the King thereof. Whereunto the Prophet replied, saying, *Know thou, that within a little time thy riches shall be transported into* Babylon, *and thy children shall be made Eunuchs, and (being no more men) shall be slaves unto the King of* Babylon. All which God gave him to understand before it hapned. *Ezechias* was troubled to hear these tydings, saying, *That he desired that his people might not fall into those miseries: but since it was impossible to change the Decree of God, he required that he might have peace during his life-time.* Of this *Balad* King of *Babylon*, *Berosus* maketh mention. This Prophet truly divine and admirable for the verity of his Prophesies, is accounted to have spoken nothing that was untrue, but to have left in writing all that which he propheſied: the truth whereof hath afterwards, in effect, appeared to posterity. Neither did he alone perform thus much; but besides him, twelve others have done the like: and all that which is hapned unto us, either good or evil, hath fallen out truly according to their Prophecies. But hereafter we will speak of every one of them. Now when *Ezechias* had lived his prefixed time, (according as we have before related) and governed his kingdom in peace, he died when he was 54 years old, and in the 29 year of his Reign.

Hedio & Rufinus, cap. 3. *2 Kings* 20. 1. *ad* 11.

Ezechias sickness, and the prolongation of his life assured by miracle.

Ver. 14, 15. The *Assyrian* Monarchy destroyed. The Embassage of the King of *Babylon* to *Ezechias*.

Ver. 16, 17, 18. The captivity of *Babylon* foreprophesied by *Esay*.

Hedio & Rufinus, cap. 4.

Ver. 21. 2 *Chr.* 32. 33. *Ezechias* death.

CHAP. III.

The Kings of Chaldæa *and* Babylon *war against* Manasses, *and take him Prisoner.*

HIS son *Manasses* (the son of *Achiba*, a Woman born in *Jerusalem*) succeeded him in the Kingdom. This Man forsook his fathers wayes, and abandoned himself to all manner of viciousness and debauchery; but addicting himself to all the iniquities of

The year of the World, 3247. *before Christ's Nativity*, 717.

the *Israelites*, who were destroyed, because of their heinous sins committed against God. He was so impudent, as he spared not to pollute the very Temple of God, the City, and the whole Countrey: and being no longer to be restrain'd by any fear of the just vengeance of God, he barbarously put to death many good and virtuous Men, and spared not the very Prophets; so that *Jerusalem* was overflown with blood. For which cause God being provoked unto wrath by his heinous offences, sent divers Prophets, the one after the other, both to the King and the people, by whom he threatned to inflict the same calamities upon them, which (for contempt of Religion) the *Israelites* their Brethren had a little before suffered. But they not giving heed to their Predictions, (whose admonitions had they respected, they might have prevented their imminent evils) at length experimented the truth thereof. For whereas they persevered in their accustomed and dissolute manners, God stirred up the King of *Chaldæa* and *Babylon* against them; who sending their Armies into *Judæa*, and spoiling the whole Region, at length surprized and led away *Manasses* Prisoner, and made him liable to what punishment it should please them to inflict. Then this miserable Prince (taught by his own experience) acknowledged his sin, and humbly besought God to have compassion on him. His prayer was heard; and after some space of time, the *Babylonian* sending him home, restored him to his former government. As soon as he was returned back to *Jerusalem*, he made it appear, by the change of his life, that his repentance was sincere, and endeavoured nothing more, than to abolish the memory of his former actions, and employed his whole care to establish the service of God. He purged the Temple also, and cleansed the City; and from that time forward, he addicted himself wholly to think how he might give God thanks, for that he had thus delivered him from ruine, and how he might pass all the remnant of his life in his favour. He taught the People likewise to do the like, telling them what miseries they had endured within a few years, because they had demeaned themselves impiously. He repaired the Altar also, and according to *Moses* Prescript, offered thereon solemn Sacrifices: and after that he had provided those things that concerned the service of God, he took care likewise for the security of the City of *Jerusalem*, and repaired the old and ruined walls, and built some anew, for the enlarging of the City; he erected high Towers likewise, furnishing the same with munition, and victual sufficient for a City of defence. And so much was he changed during the rest of his life, that he was held most happy; and after that he began to serve God, he invited many to the imitation of his virtues. After he had lived 67 years, he dyed in the *55th* year of his Reign, and was buried in his garden. His Kingdom came into the hands of his son *Amon*, the son of *Emalsema*, of the City of *Jabath*; who imitating the Impieties to which his father addicted himself in his youth, was slain in his own house, by a conspiracy plotted by his own household-servants, after he had lived 24 years, and reigned two. After his death, the people slew his murtherers, and he was buried with his father, and the kingdom was given to his son *Josias*, who was eight years old.

2 *Kings*, 21. 1, &c.
2 *Chron.* 33. 1, ad 10. *Manasses* impiety and cruelty. *Hedio & Ruffinus*, cap. 5. *alias* cap. 4.
2 *Chron.* 33. *Ant.* 1. ad 13. *Manasses* surprized, and led Prisoner into *Babylon*, and after his repentance restored to his Kingdom. *Ver.* 14, 15, 16. *Manasses* purifieth the City, and consecrateth the Temple again. *Manasses* death.
2 *Kings* 21, 18. 2 *Chr.* 33. 20. *Amos* King of *Juda*, a wicked Prince.
2 *Kings* 22. 1, ad 8. 1 *Chr.* 34. 1, ad 14.

CHAP. IV.

The History of Josias.

Josias King of *Juda*.
2 *Chron.* 34. 8. *Josias* restoreth the true service of God.

THE Mother of *Josias*, King of *Juda*, was of the City of *Bosceth*, and was called *Jeda*: This Prince was by nature so excellently disposed to all virtue, that during the whole course of his life, he proposed to himself no other example but that of his Predecessor King *David*. When he grew to be twelve years old, he gave a manifest proof of his piety and justice: for he drew the people to a conformable course of life, and to the detestation and abolishing of Idols, that were no gods, and to the service of the onely and true God of their forefathers. And considering the actions of his Predecessors, he began to rectifie them in that wherein they were deficient, with no less circumspection, than if he had been an old man; and that which he found to be advisedly done by them, he did promote and imitate. And besides this wisdom, which was innate to him, he made use also of the advice and counsel of the Elders: for following the laws, (both in respect of publick policy, as also in religion) he walked uprightly, in that by observing them, he could not err. He made a particular inquiry both in *Jerusalem*, and the Countrey round about, for those places where they had set up the worship of false gods, and overthrew their altars; and all those gifts that had been offered to them by his Predecessors, were defaced: and in this manner caused he the people to return to the service of God, and to forsake the honour they did unto Idols. He offered likewise the ordinary sacrifices and burnt-offerings upon the altar, and established Judges and Magistrates to determine publick debates, and to do each man right; charging them to have no less respect of equity, than they had of their own lives. He sent also thorow all the Countrey, commanding that all those that would be Contributers, either in gold or silver,

2 *Kings* 22. *v.* 4, 24. *Josias* rooteth out Idolatry.

H silver, towards the reparation of the Temple, should bring in their benevolence, according to their abilities. And when all the money was gathered together, he appointed Superintendents, both over the Temple, as also over the charges that were defrayed in the reparation thereof: namely, *Amasias*, who was Governor of the City, and *Saphan* the Secretary, and *Joata*, who was over the Registers, with the High-Priest *Elcia*: who with all expedition and diligence provided workmen, and all that which was requisite for the building, and began the work. This sudden and speedy reparation of the Temple, gave a manifest testimony of the Kings piety: who, when he had attained to the 18*th* year of his age, sent *Elcia* the High-Priest, and caused him to melt down the remainder of the money that was given towards the building of the Temple, and to make vessels, cups and

I ewers for the service of the Altar. He commanded also, that all the gold and silver that was in the Treasury, should be brought forth, and employed after the like manner, in cups and other vessels. Now whil'st the High-Priest search'd the Treasury, he found the sacred Books of *Moses* in the Temple, which he brought and deliver'd to the Scribe *Saphan*; who, after he had perused the same, presented them unto the King, giving him to understand, that all that which he had commanded, was accomplished: besides that, he read the Books unto him, which when the King heard, he rent his cloaths, and called *Elcia* the High-Priest unto him, and the Scribe *Saphan*, with certain other of his inward friends and sent them unto the Propheteſs *Olda*, the wife of *Sallum*, a man in high dignity, and famous for his Nobility, commanding them, *That when they came unto her,*

K *they should endeavor to appease Gods wrath, and labour to recover his favor, because it was to be feared, that by reason that their ancestors had transgressed the Laws of* Moses, *they should be in danger to be dispossessed of their Countrey, and abandoned by all men, should at length perish miserably.*

When the Propheteſs had heard the Kings commandment, she willed those that were sent unto her, to return unto the King, and to certifie him from her, *That God had given sentence against them, which might not be revoked by any prayers whatsoever; namely, that since they had transgressed the Law of* Moses, *the people should perish, and should be cast out of their Countrey, and deprived of all their goods, because they had not repented of the violation of his most holy Laws; notwithstanding the Prophets had exhorted them to repentance, and had fore-*

L *told the punishment of their impieties, which should happen unto them, to the end that they might believe that God is God, and that he fails not in any thing that he hath foretold by his Prophets.* Furthermore she said, *That he forbore as yet to send these afflictions upon them for* Josias *sake, who was a virtuous man, but that after his decease, God would pour out his wrath upon the people.* This Prophecy of the Woman they signifi'd unto the King, who sent into all parts, and assembled the People in *Jerusalem*, commanding the Priests and Levites, and generally all men, without distinction of age or person, to be present in that Convention. Now when they were assembled, he first of all caused the sacred books to be read, and afterwards standing aloft upon his Throne, he caused all the people to swear and promise, that they should serve God, and keep *Moses* Laws. Whereupon all of them did willingly

M approve of whatsoever he said (promising to do that whereunto they were exhorted.) And therewithal offering up Sacrifices unto God, they besought him to shew himself favourable and merciful towards them. The King likewise commanded the High-Priest, that if there were any vessels in the Temple which were made by his Predecessors, in honour of Idols, and strange gods, he should cast them out; and after that a great number were found therein, all of them were gather'd together and burnt, and the ashes afterwards were scatter'd abroad. And as touching the Priests (that appertained to Idols that were not of the Race of *Aaron*) he put them to death. When these things were thus executed in *Jerusalem*, he came afterwards to the plain Countrey; and all that which *Jeroboam* had erected there in honour of Idols, he utterly defaced it, and the bones of

N the false Prophets were burnt upon the Altar that *Jeroboam* had built. This had the Prophet foretold that came to *Jeroboam* at such time as he offered Sacrifice, and told him in the presence of all the people, all that which should happen: namely, *That one of* Davids *posterity called* Josias, *should do these things*: which Prophecy took effect 361 years after. After this, King *Josias* applied himself to the *Israelites*, (who had avoided the captivity and servitude of the *Assyrians*) and persuaded them to forsake their impieties, and the services they had performed to strange gods, and to honour the sovereign and true God of their fathers, and to cleave unto him. He made a search also thorow every house, borough and city, fearing lest as yet there should be an Idol hidden. He likewise sought out the Chariots that were made by his ancestors, in honour of the Sun,

O and all that which was adored, whatsoever it were, and utterly abolished the same. After he had in this sort purged the Countrey, he assembled all the people in *Jerusalem*, where he celebrated the Feast of unleavened bread, which we call *Easter*. Towards the performance

The year of the World, 3321. *before Christ's Nativity*, 643.

2 *Chron.* 34. 3, *ad* 14. The zeal of the people in the reparation of the Temple.

2 *Kings* 22. 8. 2 *Chr.* 14. 15. *Moses* sacred books found in the Temple.

2 *Kings* 22. 13. 2 *Chr.* 34. 2. *Olda* the Propheteſs sent unto by *Josias*.

2 *Kings* 22. 15, *ad finem.* 2 *Chron.* 34. 23. *ad* 28. The Prophecy of the Jews misery.

2 *Chron.* 34. 29. *ad finem.* A lively image of a godly Prince.

The truth of the divine oracles.

1 *Kings* 13. 1, *ad* 4.

The year of the World, 3321. *before Christ's Nativity,* 643.

formance whereof, he gave the people young kids and lambs, to the number of 30000, A
and 3000 Bullocks, for burnt-offerings; and the chief among the Levites, distributed
amongst the other Levites 500 Lambs, and 500 Bullocks. Having therefore such an
abundance of Beasts, they sacrificed according to the Law of *Moses*, (the Priests taking
charge thereof, and confirming the rest of the people by their example.) Neither was
there ever such a solemnity kept by the *Hebrews*, since the time of *Samuel* the Prophet;
because all things were done according to the Laws, and the ancient Customs, which were
observed in the time of their Fathers. After this, *Josias* lived in peace, riches, honour, and
estimation amongst all men: and thus ended his life.

2 Kings 23. 5, 11. The celebration of the Passeover. *Ver.* 21. *&c. Hedio & Rufinus,* cap. 9. *alias* cap. 5.

CHAP. V. B

Divers exploits of Nechao.

The Egyptians work their passage thorow *Judea.*

NEchao, King of *Egypt*, having gathered great Forces, conducted his Army towards
the River *Euphrates*, to war against the *Medes* and *Babylonians*, who had destroyed
the Empire of *Assyria*: for *Nechao* affected the government of all *Asia*. Now when he
drew near unto the City of *Mende*, (which was under *Josias* subjection) King *Josias*
denied him passage, and would not suffer his Army to march thorow his Countrey. For
which cause *Nechao* sent an Herald unto him, to let him understand, That it was not against
him that he made War, but that he bent his course towards *Euphrates*: for which cause C
he wished him in no sort to hinder his intended journey, lest thereby he should be constrained to make War upon him. But *Josias* regarded not this demand of his, but resolved himself to hinder his passage thorow his Countrey: And I am persuaded that his evil Genius put him upon making this resistance, to the end that he might have some occasion to do something against *Nechao*. For whil'st he set in order his Army, and rode from one Band to another, being mounted upon his Chariot, he was strucken with an Arrow that was shot by a certain *Egyptian*, which put a stop to his proceedings: For feeling himself oppressed with pain, by reason of his wound, he commanded his Army to retire, and returned himself to *Jerusalem*, where he dyed of his wound, and was buried with his Fathers with great magnificence, after he had lived 39 years, and reigned 31. For him D
the people mourned with great havines, lamenting for many days. The Prophet *Jeremy* also made an Elegy upon him in verse, which is as yet extant even in these days. This Prophet foretold in writing those evils which should afterwards happen unto the City, and the Captivity wherewith we are intangled at this present, and the surprisal of *Babylon*. Neither hath he alone foretold the same, but the Prophet *Ezekiel* hath likewise done the like, who first left two Books written of the same Argument. These two Prophets were of the race of the Priests. But *Jeremy* kept in *Jerusalem*, from the *14th* year of the Reign of *Josias*, until the destruction of the City and Temple, as in time and place convenient we will declare, setting down those occurences that hapned to this Prophet. After the death of *Josias* (hitherto mentioned) his son *Joaz* succeeded him E
in the Kingdom, at such time as he was 23 years old, he reigned in *Jerusalem*, and his mothers name was *Ametala*: he was a man full of impiety, and of a malignant and perverse nature. The King of *Egypt* returning from the War, sent unto *Joaz*, commanding him to meet him in *Samath* a City of *Syria*, where he was no sooner arrived, but he kept him Prisoner, committing the Kingdom to *Eliachim* his brother, (on the Fathers side) who was his elder brother likewise. He changed his name likewise, and call'd him *Joachim*: he impos'd a Tribute also on *Judæa*, of 100 Talents of silver, and a Talent of gold, which *Joachim* paid; and as touching *Joaz*, he led him into *Egypt*, where he finished his days, after he had been King three months, and ten days. Now *Joachims* mother was called *Zabuda*, of the City of *Abuma*. He was a wicked person, and of a malignant nature, F
having neither piety towards God, nor respect towards men.

2 King. 23. 29. *Josias* death. 2 *Chron.* 35, 22, 23, 24. An Epitaph written by *Jeremy* on *Josias*. *Ver.* 25. Which was the *Lamentations* of *Jeremiah*. *Jeremiah* propheseth the captivity of *Babylon*. In what time *Jeremy* lived. *Joas* King of *Juda*. 2 *King.* 23. 30, *ad finem.* 2 *Chron.* 36. 1, *ad* 5. *Hedio & Rufinus,* cap. 7. *alias* cap. 6. *Eliacim* called *Joachim,* made King of *Juda.*

CHAP. VI.

Nabuchodonosors *Army cometh into* Syria.

2 *Kings* 25. *per totum.* 2 *Chron.* 36. 6, 7, *ad* 21. *Nabuchodonosor,* King of *Babylon* warreth against the *Egyptians.*

IN the fourth year of the Reign of *Joachim*, a certain man called *Nabuchodonosor*, possessed the Kingdom of *Babylon*, who at that time went out with a great Army against *Carchabesa*, (a City scituate near unto *Euphrates*) resolving with himself to fight against *Nechao* King of *Egypt*, under whose power all *Syria* was subject. *Nechao* understanding G
of the *Babylonians* intent, and how great his Army was, made very little account thereof, but with a huge Army advanced towards *Euphrates*, with an intent to repulse *Nabuchodonosor,*

H *chodonosor.* But he was overcome in battel, and lost divers thousands of his men. Whereupon, the *Babylonian* (passing *Euphrates*) seized all *Syria*, as far as *Pelusium*, (*Judæa* only excepted.) The fourth year that *Nabuchodonosor* reigned over these conquered Countries, and in the eighth year of the Reign of *Joachim* over the *Hebrews*, the *Babylonian* led forth his Army against the *Jews* with a mighty power, threatning them to use all hostility, except *Joachim* would pay him Tribute. *Joachim* fearing his threats, bought his peace with silver, and payed for three years space the Tributes that were imposed on him. But in the third year (understanding that the *Egyptian* was up in Arms against the *Babylonian*) he denied the payment of the Tribute, notwithstanding he was frustrated of his hope, for the *Egyptians* were not so hardy as to make War. All which the I Prophet *Jeremy* daily foretold him signifying unto him, *That he built his hope in vain upon the* Egyptians; *and that it would fall out, that the City should be overthrown by the King of* Babylon, *and* Joachim *himself should be delivered Prisoner into his hands.* But because there was no means for them to escape this justice, all that which he said, was nothing available. For notwithstanding the People and Governors heard thereof yet made they no reckoning of the same, but were displeased with those counsels which he proposed unto them, accusing *Jeremy*, as if he took pleasure to utter and publish ominous and adverse Presages against the King; they likewise called him in question before the Kings Council, and requir'd that he might be condemn'd. Whereupon some of them gave sentence against him: But others took a more discreet course, and persuaded them to cause K the Prophet to depart out of the Kings house, forbidding his Adversaries to do him any mischief: since that he had not only foretold the future calamities of the City, but that many before him had done the like, as *Micheas*, and divers others; and yet that no one of them had suffer'd any evil by the Kings of their time, but that contrariwise *Micheas* had been honour'd as a Prophet sent from God. By these words they appeased the People, and deliver'd *Jeremy* from the death intended against him. This man wrote all his Prophesies, and read them to the People in their Fasts, when they were assembled in the Temple in the ninth month of the fifth year of the Reign of *Joachim*, which book he had composed touching that which should happen unto the City, the Temple, and the People. When the Governors heard the same, they took the book from him, and commanded L that both he and his Secretary *Baruch* should withdraw themselves out of the sight of men: and they took the book, and presented it unto the King; who, in the presence of his Friends, commanded his Secretary to read the same: and after he had heard the contents thereof, he waxed wroth, and renting it in pieces, cast it into the fire, intending that it should never be seen. He sent out likewise a strict Commission to seek out *Jeremy*, and his Secretary *Baruch*, and to lead them out to be punished. But they were already fled, that they might prevent his indignation.

The year of the World, 3316. *before Christ's Nativity*, 628.

2 *Kings* 24. 11. *ad* 20. *Joachim* payeth *Nabuchodnezzar* tribute.

Hedio & Rufinus, cap. 8. *Joachim* revolteth from the King of *Babylon*.

Jeremy foretelleth the destruction of *Jerusalem*. *Jer.* 22. 24.

CHAP. VII.

M Nabuchodonosor *putteth* Joachim *to death, and establisheth* Joachin *in the Kingdom.*

NOT long after this, he went out to meet the King of *Babylon*, who was marched out to make War against him: and being incredulous and careless of the Prophets Predictions he opened the gates unto him, supposing that he intended him no evil. But when the *Babylonians* were entered into the City, the King observed not his promises, but put all such to death as were in the flower and strength of their years, and spared none of the Inhabitants of *Jerusalem*, with them also he slew their King *Joachim*, and caused his body to be cast from the top of the walls, and vouchsafed him no Sepulchre, establishing *Joachin* his son King of the Countrey, and of the City. Moreover, he took 3000 of N the most honourable Citizens of *Jerusalem* Prisoners, and led them to *Babylon* with him, amongst whom was the Prophet *Ezekiel*, at that time very young in years. This was the end of King *Joachim*; who lived 36. years, and reigned 11. *Joachin* that succeeded him in the Kingdom, was the son of *Nosta* of *Jerusalem*, and reigned three months and ten days.

Nabuchadnezzars entertainment into the city and cruelty. 2 *Kings* 24. 1, *ad* 11. *Joachin* of *Jechonias* King of *Juda*.

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The year of the World, 3346. *before Christ's Nativity*, 618.

CHAP. VIII.

Nabuchodonosor *changeth his purpose, and besiegeth* Joachin, *and receiveth him upon composition.*

Hedio & Rufinus, cap. 9. 2 *King.* 25, 27.

AS soon as the *Babylonian* had bestowed the Kingdom of *Judea* on *Joachin*, he was seized with a sudden fear, which made him suspect lest *Joachin* remembring himself of the injuries he had done unto him by the murther of his father, might draw the Countrey into rebellion, and revolt against him. For which cause he sent out certain Forces, and besieged *Joachin* in *Jerusalem*: who being a man of a good nature, and of an upright heart, was loth to forsake the City in that danger without a Governor, considering that it was for his cause that the Common-weal was in that hazard. For which cause, taking his wife, and his nearest akin with him, he delivered them into the hands of the Captains that were sent against him, receiving an oath from them, that neither they nor the City should receive any harm. But this promise continued not a year: for the King of *Babylon* observed it not, but commanded his Captains to imprison all the youth and artificers that were in the City, and to bring them bound unto him. The number of them was 10832 persons, besides *Joachin*, his Mother, and his near Allies, whom they took Prisoners.

Nabuchodonosor a Truce-breaker.

CHAP. IX.

Sedechias *is made King over* Jerusalem, *by the* Babylonians.

2 *King.* 24. 17. *Sedechias* King of *Jerusalem*, seduced by his Courtiers and false Prophets, giveth no ear to *Jeremy*.

INstead of *Joachin*, he appointed *Sedechias* his Uncle King of *Jerusalem*, whom he bound by an oath that he should govern the Countrey without any innovation, and that he should hold no intelligence with the *Egyptians*. This *Sedechias* was 21 years old, at such time as he came unto the Kingdom, and was *Joachims* brother by the mothers side: he was a contemner of all laws, and a perverter of ordinances. For the young men that were about him, were without the fear of God, and all the people under his dominions, committed whatsoever outrages were best liking unto them. For this cause the Prophet *Jeremy* came unto him, protesting oftentimes against him, and denouncing, *That if he would not forsake his impieties, and addict himself to that which was just, (but gave ear unto his Governors, amongst which there were many wicked men, and to those false Prophets that nussled him, trusting that the* Babylonians *should not make War against his City, but that the* Egyptians *should levy an Army, and overcome them*) *that then he should suffer much misery, For* (said he) *they have no truth in their sayings, and they will always mislead you by false reports.* Whil'st *Sedechias* gave ear to these discourses of the Prophet, he was persuaded, and acknowledg'd all that to be true which he had spoken, and very profitable both for him, and his people; but anon after, his friends corrupted him, and diverted him according to their own opinions. *Ezekiel* also at the same time had prophesied in *Babylon* concerning all those calamities which were to fall upon the Temple, and sent notice to *Jerusalem* of that which he had received from God. Notwithstanding *Sedechias* gave no credit to his Prophesies, by reason that all the Prophets were accustomed to accord in all things the one with the other, as touching the surprisal of the City, and the imprisonment of *Sedechias*: but *Ezekiel* differed in this, that he said that *Sedechias* should not see *Babylon*; notwithstanding that *Jeremy* had prophesied, that the King of *Babylon* should lead him away Prisoner in bonds: because therefore these two accorded not in all their sayings, he concluded that the matter wherein they agreed, was of no consequence. Notwithstanding all things hapned unto him according as the Prophets had pronounced, as we will declare hereafter. After that he had continued his alliance and friendship with the King of *Babylon* for the space of eight years, he brake the league that was between them, and confederated with the *Egyptians* (under hope that they should overcome the *Babylonians*.) Which when the King of *Babylon* understood, he led forth his Army against him, and destroy'd his Countrey to the uttermost; so that after he had taken his Cities of defence, he brought his Army before *Jerusalem*, and besieged it. The *Egyptian* perceiving the state wherein his Ally *Sedechias* was, levied an huge Army, and came into *Judea*, with an intent to raise the siege. Whereupon the *Babylonian* withdrew his Army from *Jerusalem*, to encounter with the *Egyptian*, and fought with him, and overcame him in battel, and pressed on him with such courage, that he put him to flight, and drave him out of *Syria*. As soon as the *Babylonian* was dislodged from *Jerusalem*, the false Prophets deceived *Zedechias*, telling him, *That the* Babylonian *should never more return to make War either*

Ezekiel propheseth the destruction of the Temple.

Ver. 20. *Sedechias* revolts from the *Babylonian*. *Hedio & Rufinus*, cap. 10. 2 *Kings* 25. 4, *ad* 12.

The King of *Egypt* coming to rescue the King of *Jerusalem*, is overthrown by *Nabuchodonosor*, with all his Army, and driven out of *Syria*.

H *ther against him, or his Nation, and that he should never any more depart from his house in* Babylon; *and that they who had been led away captives, should return home again, loaden with those vessels of the Temple which the King of* Babylon *had taken from them.*

The year of the World, 3346. before Christ's Nativity, 618.

But the Prophet *Jeremy* presenting himself before the King, propheſied the contrary to theſe Impoſtors, aſſuring both him and the People, *That no proſit could befall them by means of the* Egyptians, *for that the* Babylonians *should overcome them, and should return and encamp before* Jeruſalem, *and beſiege the ſame, and deſtroy the People by Famine, and lead them away Priſoners that were remaining, and carry away all their ſubſtance; and that after they were ſeized of the riches of their Temple, they ſhould finally burn the ſame. As for the City, they ſhould raze it; and* (ſaid he) *they ſhall keep us captive for the ſpace of* 70 *years: And*

Zedechias ſeduced by falſe Prophets. The Prophecy of the captivity of *Babylon*, and the delivery. *Jer.* 25. *v.* 1. *ad* 12. *Jer.* 29. 1, *ad* 10. *C.* 37. *per tot.*

I *from this ſervitude the* Perſians *and* Medes *ſhall deliver us, at ſuch time as they have gotten the Empire out of the hands of the* Babylonians; *then ſhall they ſend us back again into our Countrey, and we ſhall build our Temple anew, and eſtabliſh the City of* Jeruſalem.

Divers men gave credit to theſe words of *Jeremy*; but the Governors, and ſuch as contemned God, intreated him very cruelly, as if he had been a man beſide himſelf. And whereas he had an intent to viſit his Native Countrey *Anathoth*, ſome 20 furlongs from *Jeruſalem*, one of the Magiſtrates encountring him in his journey, and laying hold on him, retained him, loading him with this ſlander, *That he ſtole away, to ſubmit himſelf to the* Babylonians. But *Jeremy* anſwer'd, *That he was falſely accuſed, and that he repaired only to the place where he was born.* This Prince giving him no credit, arreſted him, and brought him

K before the judgment-ſeat, where he ſuſtained all ſorts of outrages and torments, and was ſhut up in Priſon to be puniſh'd, and remain'd there for a time, ſuffering the extremity of wrong and injury. The ninth year of the Reign of *Zedechias*, and on the tenth day of the ninth month, the King of *Babylon* came and encamped the ſecond time before *Jeruſalem*, and intrenched himſelf round about the ſame, for the ſpace of 18 months, and laid ſiege thereto, uſing his utmoſt endeavor to make himſelf Maſter of the place. And they that were beſieged therein, were afflicted with two of the greateſt calamities, Famine, and a moſt grievous Peſtilence. At this time the Prophet *Jeremy* being in Priſon, held not his peace, but cryed with a loud voice, and preached and exhorted the People, willing them *to entertain the* Babylonians, *and to open their gates unto them: becauſe that in ſo*

Jeruſalem beſieged. 2 *Kings* 25. 1, *ad* 10. *Jer.* 39. 1, *ad* 19. Two mighty enemies, Famine and Peſtilence. *Jeremy* perſuadeth them to yield.

L *doing, they might ſecure themſelves with their families, whereas otherwayes they were aſſured of deſtruction.*

He foretold them alſo, *That if any one remained in the City, he ſhould moſt aſſuredly either periſh by famine, or the enemies fury; but if ſo be they ſubmitted themſelves to the enemies mercy, they ſhould eſcape from death.* But thoſe Governors that heard him ſpeak after this ſort, gave him no credit, in that they were not as yet preſſed with the danger: for which cauſe they came unto the King, and after a deſpiteful manner, told him all that which had been ſpoken, accuſing *Jeremy*, and reproving him for a mad man; urging this, *That he had abated their courage; and by his woful predictions, had weakned the hearts of the people, which were otherways ready to fight for him and their Countrey, by reaſon that he flying unto*

M *the enemy, menac'd them with the ſurprizal and utter ruine of their City.*

The King, in regard of the natural humanity and juſtice that was in him, was not any wayes hereby provoked againſt *Jeremy*; yet to the intent that he might not ſeem utterly to oppoſe the Governors, he delivered the Prophet into their hands, to deal with him howſoever they pleaſed. Who, having obtained this liberty from the King, entred the Priſon on the ſudden, and laying hold on *Jeremy*, they let him down into a Pit full of mud, to the intent he might die in that place, and be ſtrangled by the filth; in effect, he was ſet therein up to the neck. But one of the Kings ſervants (an *Ethiopian* by Nation) certifi'd the King of the Prophets affliction, aſſuring him, *That his Friends and Governors did not juſtly, ſo to thruſt and bury the Prophet in the mud, and curſedly to conſpire againſt*

Jer. 39. 11, 12. The reward of godly Preachers in this life.

N *him, tiring him with bonds and tortures worſe than death.* Whereupon the King hearing this, was ſorry that he had delivered the Prophet to the Governors, and commanded the *Ethiopian* to take 30 men of his Court with him, (with cords, and ſuch other things neceſſary, as might concern the ſafety of the Prophet) charging him with all expedition to deliver him from that captivity. Hereupon the *Ethiopian* furniſhed with men and neceſſary means, drew the Prophet out of the mud, and diſmiſs'd him without any guard. That done, the King ſent for him in private, demanding of him, *If he had any meſſage to deliver him from God, praying him to let him underſtand whatſoever he knew as touching the ſucceſs of the ſiege?* The Prophets anſwer was, *That although he ſhould tell him, yet it would not be believed; and that if he ſhould exhort him, he would not give ear, or liſten unto him.*

Zedechias neglecteth the Prophets good counſel, for fear of the Governors.

O *But* (ſaid he) *O King, thy friends have condemned me to death, as if I had been a moſt wicked Malefactor. But where are they now at this preſent that have deceived thee, and born thee in*

hand

The year of the World, 3354. *before Christ's Nativity*, 610.

hand, saying, That the Babylonian *would not come and besiege thee? Now will I take heed how I tell thee the truth, for fear lest thou condemn me to death.* A

Hereupon the King swore unto him, *That he should not die, neither that he would deliver him into the hands of the Governors:* For which cause, *Jeremy* grounding himself upon the faith which he had plighted unto him, counselled the King *to yield up the City to the* Babylonians; *because that God had willed him to signifie unto the King, that if he would save his life, and avoid the imminent danger, and save his City from utter ruine, and preserve the Temple from burning, he should submit; or otherwise, that none but he should be reputed to be the cause of all those evils that should happen unto the City and Citizens, and of that calamity that should confound both him and all his family.* When the King heard this, he told him, *That he would do according as he had counselled him, and perform whatsoever he thought necessary to be done: but that he feared that his Subjects, who were already gone over to the King of* Babylon, *would do him ill offices with that King, and that by their means he might be accused, and deliver'd unto death.* But the Prophet encourag'd him, telling him, *That his fear was in vain; assuring him, that he should suffer no evil, if so be he yielded up the City: and that neither his wife, nor children, nor the sacred Temple should suffer any mischief.* B

Upon these words the King dismissed *Jeremy*, charging him to communicate the counsel that was held between them to no one of the Citizens, no not to the Princes, if they should ask of him wherefore the King had sent for him; advising him to answer, if so be they were inquisitive, *That he resorted to the King, to request him that he might be no more imprisoned*: all which the Prophet performed; but they pressed him very much, to know C for what cause the King had sent for him.

CHAP. X.

Jerusalem *is taken, and the People carried into* Babylon *by* Nabuchodonosor.

2 *Kings* 25. 1, *&c.* *Jerusalem* besieged eighteen months, and at length taken.

MEan-while the *Babylonian* continued his violent siege against the City of *Jerusalem*, and having raised Towers upon certain Bulwarks, he drave away by this means D all those that approached near unto the walls: he raised also (round about the City) divers platforms, that equalled the walls in height. Mean-while, the City was as valiantly and couragiously defended by the Inhabitants; for neither Pestilence, nor Famine, plucked down their spirits: And although that within the City they were tormented with these scourges, yet were not their resolutions broken, nor did the enemies inventions astonish them, nor their engines affright them; so that all the battel betwixt the *Babylonians* and *Jews*, seem'd to be a tryal both of valor and art, whil'st these do assuredly hope to surprize the City; and the other thought their safety consisteth herein, if they ceased not by new inventions to frustrate their enemies endeavors. And in this state continu'd they both, for the space of 18 months, until they were consumed by Famine, E and by the darts that were shot against them by those that shot from the Towers. At length, the City was taken by the Princes of *Babylon*, (in the eleventh year of the Reign of *Zedechias*, the ninth day of the fourth month (who were put in trust by *Nabuchodonosor* to manage the siege; for he himself made his abode in the City of *Reblata*. Now if any man be desirous to know the names of them that had command at such time as *Jerusalem* was surpriz'd, these they be, *Nergelear*, *Aremantus*, *Emegar*, *Nabosar*, and *Echarampsor*. The City being taken about midnight, the Princes of the Enemies Army entred into the Temple; which when *Zedechias* understood, he took his wives and his children, with the Princes and his friends, and fled thorow a great valley by the desart: which when the *Babylonians* understood by certain *Jews* that were revolted, and had submitted F themselves unto them, they arose early in the morning to pursue them, and overtook and surprized them near unto *Jericho*. Whereupon those Princes and friends of *Zedechias* that had taken their flight with him, seeing the Enemies near unto them, forsook him, and scattering themselves here and there, endeavour'd each of them to save himself. When therefore the Enemies had apprehended him, attended by a few followers only, and accompanied by his children and wives, they brought him unto the Kings presence; who no sooner beheld him, but he called him wicked and perfidious, and upbraided him with breach of his promise, and contempt of Majesty. Furthermore, he reproached him for his ingratitude, in that having received the Royalty from his hands (which he had taken from *Joachin*, to bestow on him) he had, notwithstanding, employed all his Forces against G his Benefactor.

Ver. 5, 6, 7. *Zedechias* flieth by night, and is surprized by the enemy.

But

H *But* (said he) *that great God that hateth thy Treachery, hath delivered thee into my hands: and when he had spoken these words, he caused* Zedechias *Friends and Children to be slain before his eyes, with all his other prisoners: afterwards commanding his eyes to be plucked out, he led him to* Babylon. *All which happened unto him, according as the Prophets,* Jeremy *and* Ezekiel *had foretold him: namely, that he should be surprized and brought before the King of* Babylon, *and should speak with him face to face, and should see him with his eyes (for so had* Jeremy *prophecied) but being made blind and conducted to* Babylon, *he should not see the City of* Babylon (*according as* Ezekiel *had foretold.*) *All which may sufficiently express to those that know not the nature of God, how divers and admirable his judgments be, in disposing all things in good order, and pre-signifying those things that are to come, even as*

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Ver. 5. 6, 7. Zedechias hath his eyes pulled out, and his Children slain before his face.

I *in this place there appeareth a most signal example of humane error and incredulity, by which it was not lawful for them to avoid their future calamity, nor shun their unalterable destiny. Thus was the Race of the Kings extinguished that descended from* David, *who were in number, One and twenty, that reigned after him. All of them together governed Five hundred and fourteen years, six months, and ten days: adding thereunto the twenty years of the first King* Saul, *who was of another Tribe. After this, the* Babylonian *sent* Nabuzaradan, *General of his Army, unto* Jerusalem, *to spoil the Temple, giving him in charge, to burn both it and the Kings Palace, and to raze and level the City with the ground; and afterwards to transport the People unto* Babylon Nabuzaradan *arrived there the eleventh year of the Reign of* Zedechias, *and spoiled the Temple, and carried away the Vessels that were consecra-*

How many and how long the Kings reigned, that were of *David's* Line.

V. 9. ad 18. The Temple, the Palace, and the City spoiled and burnt.

K *ted to Gods service, both those of Gold, as also those of Silver: he took likewise the great Laver that was given by* Solomon; *the Columns and Pillars of Brass, with their Chapters likewise, and the Tables and Candlesticks of Gold: and after he had born away all things, he burned the Temple the first day of the* 5th *month, of the eleventh year of* Zedechias *Reign, which was the eighteenth of* Nabuchodonosor's. *He burned also the Kings Royal Palace, and razed the City. This Temple was burned* 470 *years, six moneths, and ten days after the foundation thereof: and in the year* 1062. *six months, and ten days after the departure of the people out of* Egypt: *and* 1950 *years, six months, and ten days, after the Deluge: from the Creation of* Adam, *until the ruin of the Temple, there were three thousand five hundred and thirteen years, six moneths, and ten days.* Thus have we set down the number of the years, and

V. 18. ad 22. The captivity of *Babylon.*

L expressed in what time every thing hath been performed. The General for the King of *Babylon* having destroyed the City, and transported the People, took prisoner the High-Priest *Sereas*, and his Collegue, the Priest *Saphan*, with the Governors and Keepers of the Temple, which were three; the Eunuch also which had the charge over the rest, and seven of *Zedechias* friends, and his Secretary, besides sixty other Governors: all which (together with the Vessels which he had pillaged) he sent to *Reblatha*, a City of *Syria*, unto the King of *Babylon*; who commanded in that place, that the High Priest and Governours should be beheaded: as for the rest of the prisoners, and *Zedechias* the King, he carried them with him to *Babylon*; he sent also in Bonds, with the rest, *Josadoch*, the Son of *Sereas* the High Priest, whom he had put to death in *Reblatha* (as we have before related.) And since we have reckoned up the race of the Kings

M that swayed the Scepter of *Juda*, and given an account how long they Reigned, it will not be unnecessary to recite the names of the High Priests, and to report who they have been, that have administred the Priesthood under the Kings. *Sadoc* was the first High Priest of the Temple, built by *Solomon*. After him his Son *Achimas* succeeded in that Honour, and after *Achimas*, *Azaras*, after whom succeeded *Joram*, and after *Joram*, *Joschua*, after *Joschua*, *Axioram*, who had for his successor *Phideas*; to *Phideas* succeeded *Sudeas*, to *Sudeas*, *Julus*, to *Julus*, *Jotham*, to *Jotham*, *Urias*, to *Urias*, *Nerias*, to *Nerias*, *Odeas*, to *Odeas*, *Saldum*, to *Saldum*, *Elcias*, to *Elcias*, *Sareas*, to *Sareas*, *Josadoch*, who was carried away prisoner into *Babylon*: all which have succeeded in the Priesthood by lineal de-

The high Priests in *Jerusalem.*

N scent. When *Neduchodonosor* was come to *Babylon*, he shut up *Zedechias* in prison, where he kept him until he died, and after his death, he honoured him with a Royal Tomb. He likewise offered the Vessels that he had taken out of the Temple of *Jerusalem* unto his gods, and caused the people to inhabit the Countrey of *Babylon*, delivering the High Priest from his Bonds. The General *Nabuzaradan* that led the people away captive, left the poorer sort in the Countrey of *Judea*; and those also that voluntarily yielded themselves unto him, over whom he appointed *Godolias*, the Son of *Aicam*, Governour (a man that was both upright and noble) commanding them to till the Land, and to pay their assigned Tribute to the King. He delivered the Prophet *Jeremy* also out of prison, persuading him to repair with him to the King of *Babylon*: telling him, that he had

Jer. 52. 10. 11. Zedechias death.

Hedio & Rufinus, cap. 11.

C. 40 v. 4. Godolias, Captain of the Fugitives.

O received express commandment from the King, to furnish him with all things necessary for that journey: but if he were not contented to repair to *Babylon*, he should declare unto him in what place he would make his abode, to the intent he might certify

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the King thereof. But the Prophet would not follow him, or sojourn in any other place, A
desiring rather to live amidst the ruins of his Countrey, and among the pretious Reliques
of his poor Nation.

When the General *Nabuzaradan* understood his resolution, he gave charge to the Go-
vernour *Godolias* (whom he left in *Judea*) to have care of him, and to furnish him with
all that which he wanted, and after he had gratified him with Presents he departed.
In mean while, *Jeremy* dwelt in the City of *Masphath*, he desired *Nabuzaradan*, that he
would send him his Disciple *Baruch* (the Son of *Neria*, a man of a Noble Family, and
excellently Learned in that Countrey Language.) Now when those, that during the
Siege of *Jerusalem*, were retired out of the City, understood the retreat of the *Baby-
lonians*, they assembled together from all parts, and came to *Masphath* to *Godolias*, under B
the conduct of *John* the Son of *Careas*, and *Jezanais* and *Sareas*, and others. And be-
sides these a certain man called *Ismael*, of the Bloud Royal, a wicked and fraudulent
man, who during the Siege of the City, had retired himself to *Bathal*, King of the
Ammonites, and had sojourned with him during all the troubles. When they were come
together, *Godolias* advised them to remain in that Countrey, without any fear of the *Ba-
bylonians*, promising that in manuring their Land, they should incurr no inconvenience.
All which he confirmed unto them by an Oath; adding further, that if any disturbance
were offered to any man he would readily assist him. He gave each one this advice
likewise, to inhabit any City that they liked best: promising them to send them thi-
ther, with such things as appertained to them, to build them Houses, and furnish their C
Habitation, promising that when time served, he would make provision of Corn, Wine
and Oil, for their maintenance during the Winter; and when he had thus advised them,
he gave them leave to depart, and inhabit the Countrey. Now when the rumor was
spread amongst the people of *Judea*, that *Godolias* had thus courteously entertained
those that were Fugitives, and how he had permitted them to Inhabit and Till the
Countrey (provided that they payed their Tribute to the *Babylonian*) divers of them
repaired to him, and inhabited the Countrey. And *John* and the other Governors be-
ing with him, and assured of his clemency, began entirely to love him. Wherefore
they told him, that *Bathal* King of the *Ammonites*, had sent *Ismael* to murther him by
some Treachery, that by that means he might have the Dominion over the *Israelites* that D
remained, in that he was of the Bloud-Royal; persuading him, that the only means
to escape this Treason, was, to permit them to kill *Ismael* in secret: assuring him on the
contrary, that they feared, that if *Ismael* should happen to kill him, their whole Nation
that remained, was like to fall to utter ruine. *But* Godolias *replyed, that it was not
probable that* Ismael, *who had received nothing but kindness from his hands, should make
any attempt upon his life; and that having never been guilty of any unworthy action in the time
of his necessity, he should now make himself guilty of so great a Villany against his Benefac-
tor, whom he ought, even with the hazard of his own life, to secure from the attempts of o-
thers. Tea, said he, although those things were true, which you inform me of, yet had I
rather dye, than murther a man that had committed his life to my trust.* For which cause, E
John and the rest (seeing their persuasions were in vain) departed from him. Some thirty
days after, *Ismael* accompanied with ten Men) came to *Masphath* to *Godolias*, who
received them with Presents and magnificent Entertainment; so that to expres to *Is-
mael* and his companions, how heartily they were welcome, *Godolias* drunk so hard,
that he was somewhat overcome with Wine. Now when *Ismael* perceived him over-
loaden with Drink and Sleep, he stept unto him with his ten associates, and cut both
his throat, and theirs, who kept him company at the Banquet; after which murther, he
issued out by night, and slew all the Jews that were left in the City, and those *Babylo-
nian* Soldiers also that were left in Garrison in that place. The next day there came
fourscore Men of the Countrey to *Godolias* with Presents, being utterly ignorant of F
that which had happened. *Ismael* knowing them, called them unto him, as if he intend-
ed to bring them to *Godolias*, and as soon as they were entred, he locked the Court-
Gates, and slew them, and afterwards cast their bodies into a deep Ditch, to the intent
they might not be discovered. Of this number there were some that escaped, who be-
sought him that they might not be put to death, before they had delivered certain
Moveables, Garments and Corn that they had hidden in the field: which when *Ismael*
understood, he spared them: but he kept them prisoners that were in *Masphath*, with
their Wives and Children, in the number of whom were the Daughters of *Zedechias*,
whom *Nabuzaradan* had left with *Godolias*. This done, he retired back again to the
King of the *Ammonites*. *John*, and the Governors of his company, hearing what was G
done by *Ismael* in *Masphath*, and above all, of the murther of *Godolias*, they were won-
derfully inraged. So that each of them assembling his forces, issued forth to pursue
Ismael

Jeremy set at liberty by the *Babylonian*, and richly offered and presented.

Baruch dismissed out of prison. *v. 6.*

ad finem. the Jews resort to *Masphath* to *Godolias*.

H *Ismael*, whom they overtook near unto a Fountain in *Hebron*. The prisoners that were with *Ismael*, seeing *John* and his Confederates, took courage, supposing that it was some succors that came to help them, and forsook him that led them, and began to joyn with *Johns* followers: and thus fled *Ismael* with his eight Men, to the King of the *Ammonites*, *John* gathering together all those whom he had rescued from *Ismaels* hands, both Eunuchs Women, and Children, retired into a certain place called *Mendra*, where he sojourned all that day, resolving from thence to depart into *Egypt*, fearing lest the *Babylonians* should put him to death, if they should remain in *Judea*, for that they would be displeased with the death of *Godolias*, whom they had placed in the Government.

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Ver. 12. *ad finem.*

John releaseth *Ismaels* Captives.

In this perplexity and distress, they addressed themselves to the Prophet *Jeremy*, be-
I seeching him to enquire of God, and to certify them, what it behoved them to do in this their doubtful Estate, binding themselves by an Oath, to do that which *Jeremy* should command them. *Hereupon the Prophet promised that he would ask Counsel of God for them: and some ten days after God appeared unto him, and willed him to certify* John, *the Governors, and the rest of the people, that if they inhabited* Judea, *he would assist them, and take care of them, and secure them so, as the* Babylonians *(whom they feared) should do them no harm: but if they departed into* Egypt, *he would abandon them, and deliver them over to the like misery, as their brethren had endured in times past.* Whilest the Prophet thus warned them from God, they would not believe him, in that he commanded them to remain in that place, but they imagined, that under a false pretext of
K Gods command, he had counselled them thereto, but that in effect, he spake in favor of his Disciple *Baruch*, persuading them to stay there, to the end they might be consumed by the *Babylonians*: Contemning therefore the counsel which God gave them by the Prophet; both *John* and the rest of the multitude went into *Egypt*, and led with them both *Baruch* and *Jeremy*. Whither they were no sooner come, but God told the Prophet, that the *Babylonian* should lead his Army into *Egypt*; for which cause he willed him to foretell the people, that *Egypt* should be destroyed, and that they should partly be slain in that place, and partly led captive to *Babylon*. Which came in like manner to pass: for in the fifth year after the destruction of *Jerusalem* (which was the three and twentieth year of the Reign of *Naduchodonosor*) *Nabuchodonosor* in his own person
L led his Army into *Cœlosyria*, and having conquered the same, he made War upon the *Ammonites* and *Moabites*. And after he had brought these Nations under his obeysance, he went and fought against the King of *Egypt*, and overcame him: and after he had slain their King that governed at that time, and planted another in his place, he afterwards took the Jews that he found in that Country, and carried them prisoners into *Babylon*, By this means we have learned, that the estate of the *Hebrews*, hath been translated twice to the other side of *Euphrates*. For the People of the ten Tribes, during the Reign of *Oseas*; were carried away captive by *Salmanazar*, King of the *Assyrians*, after he had taken *Samaria*; and the two Tribes by *Nabuchodonosor*, King of the *Babylonians* and *Chaldees*, upon the taking in of *Jerusalem*. True it is, that *Salmanazar*, after he had displaced the
M *Israelites*, planted the *Chutheans* in their place, who before-time inhabited the innermost of the Countreys of *Persia* and *Media*, and were called *Samaritanes*, according to the name of the place which they inhabited; but the *Babylonian* having led the two Tribes prisoners, hath not planted any other people in their places.

John asketh counsel of God, and being informed, refuseth the same.

Jer. 42. *per totum.* The Prophecy of the *Babylonian* Army, and the Jews captivity.

For this cause, *Judea*, *Jerusalem*, and the *Temple*, remained desart for the space of seventy years: and all the time that passed between the captivity of the *Israelites*, until the destruction of the two Tribes, was an hundred and thirty years, six moneths and ten days; but *Nabuchodonosor* chose the noblest young men amongst the Jews (and such as were allied to King *Zedechias*, and esteemed likewise for the good disposition, and fair proportion of their Bodies and Faces) and committed them to Masters to be instruct-
N ed, commanding that every one of them should be gelded, according as they were accustomed to deal with young Children of other Nations, whom he subdued by force. He allowed them Victuals from his own Table, and they were taught and instructed in the Discipline of the Countrey, and in the *Chaldee* Tongue. These were very apt to learn Wisdom: and for that cause he commanded that they should be Trained up in the exercise thereof. Of these were four of *Zedechias* kindred, fair in Body, and virtuous in their Nature, who were called *Daniel*, *Ananias*, *Misael* and *Azarias*; whose names the *Babylonians* changed, and appointed that they should be called by other names, distinct and different from their own: *Daniel* was called *Balthasar*; *Ananias*, *Sidrach*; *Misael*, *Misach*; and *Azarias*, *Abednago*. These did the King esteem very highly for their
O excellent nature, and for the great affection that they had to attain unto Learning and Wisdom, wherein they profited greatly, and were for that cause, highly esteemed by him, and whereas *Daniel* and his kinsmen thought good to live austerely, and to ab-

Hedio & Rasfinus, cap. 12. *Dan.* 1. *v.* 6. 17.

Daniels forwardness and his fellows towardness in studying Wisdom and good Letters.

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abſtain from thoſe Meats that came from the Kings Table, and in general from all things that had life, they went to *Aſkenas* the Eunuch (who had the care and charge over them) beſeeching him to convert thoſe Meats to his own uſe, which were ſent from the Kings Table, and allow them Herbs and Dates, and ſuch things as had no life; becauſe they intended to hold that courſe of life, and to forſake all others. *Aſkenas* told them, that he was ready to condeſcend unto their demands; but that he feared, leſt being called for by the King, they ſhould be found to be lean in Body, and diſcoloured in Face (for without doubt, following that Diet, they muſt needs loſe their Beauty and Complexion) which might bring him in damage of his Head. They perceiving that *Askenas* intended nought elſe but his ſecurity, perſuaded him to allow them but ten days of approbation, under condition, that if by that regiment of Diet, their habitude of body ſhould not be any ways altered, they might continue that courſe of life, which they had intended from that day forwards: but if they ſhould be found lean and weak, and leſs proportionable than they that fed upon the Kings allowance, that then they ſhould return to their accuſtomed Diet. Now it fell ſo out, that not only their Bodies were better in growth, but they ſeemed rather better fed, and of a taller ſtature than the reſt: ſo that they that lived upon the Kings allowance, ſeem'd lean and ill-favoured; whereas *Daniel* and his companions made ſhow, as if they had been nouriſhed with Dainties, and brought up in abundance. From that time forward; *Askenas* took all that which was allowed the four young Men from the Kings Table, and kept it to himſelf, giving them inſtead thereof, the Diet that they choſe and delighted in. They having their ſpirits more pure and ſubtil to comprehend their Maſters inſtructions, and their Bodies more ſtrong to endure labour (for their ſpirits were not charged with diverſity of meats, nor their Bodies effeminated for the ſame cauſe) attained the more readily to all that Doctrine that was taught them by the *Hebrews* and *Chaldees*: *Daniel* eſpecially having profited in Wiſdom, ſtudied the interpretation of Dreams, and God appeared unto him. Two years after the *Egyptian* War, King *Nabuchodonoſor* dreamed a wonderful dream, the explication whereof, God gave unto him in his ſleep, but he forgat the ſame when he aroſe out of his Bed. And for that cauſe ſent he for his *Chaldees* and Divines, telling them that he had dreamed a dream, but that he had forgot the ſame, commanding them to declare unto him what the dream was, and the ſignification thereof alſo. Whereunto they anſwered, that it was impoſſible for men to found out the ſecret thereof; notwithſtanding they promiſed him, that if he would declare his viſion unto them, they would cauſe him to underſtand the ſignification thereof. Hereupon *Nabuchodonoſor* threatened them with death, except they repreſented his dream unto him; and they proteſting that they could not fulfil his requeſt, he commanded them all to be ſlain. But *Daniel* hearing how the King had condemned all the Sages to death, and knowing that both he and his companions were concerned in that danger; addreſſed himſelf to *Ariochus*, the Captain of the Kings Guard, requiring him to inform him, for what cauſe the King had adjudged the *Chaldees* and Sages to be put to death: and having told what had happened, as touching the dream, and how the King forgetting the ſame, had charged them to inform him therein; and how they had anſwered, that it was impoſſible for them to perform the ſame, and how thereby they had provoked the King to diſpleaſure: he beſought *Ariochus* to go unto the King, and to procure one nights reprieve on the behalf of the *Egyptians* and *Chaldees*, in that he hoped during that night to beſeech God, and intreat from him both the Dream and the ſignification thereof. Hereupon *Ariochus* told the King what *Daniel* had requeſted, and he thereupon reſpited the execution of the Magicians for that night, until he might ſee what would become of *Daniels* promiſe: who retiring himſelf with his companions into his chamber, beſought God all the night long to manifeſt unto him the dream, and deliver the *Magicians* and *Chaldees* from the Kings wrath, with whom, both he and the reſt of his companions were like to dye, except he might know what the King had dreamt the night paſt, and what was the interpretation thereof. Whereupon God (having compaſſion of the danger wherein they were, and taking pleaſure in *Daniels* wiſdom) ſignified unto him both the dream, and the ſignification thereof, to the intent the King might be reſolved of the meaning thereof.

Dan. 2. 1 *ad* 16 *Nabuchodonoſor* dreaming, forgetteth his Viſion, ſendeth for the Magicians, not able to diſcover his doubt, he threateneth them with death.

Daniel having received the truth from God, aroſe very joyfully, and certified his Brethren (who had already loſt all hope of life, and thought on nothing but death) and gave them courage and hope. Having therefore rendred thanks unto God, for that he had had compaſſion of their younger years, as ſoon as it was day, he went unto *Ariochus*, requeſting him that he might be brought to the Kings preſence, aſſuring him, that he would open unto him the dream which he had ſeen the night paſt. *Now when Daniel was brought unto the Kings Preſence, he beſought him that he would not eſteem him to be*

Ad v. 20. *ad* 24. The Viſion and the Revelation thereof opened to *Daniel.*

H *be more wise than the other* Chaldeans *and* Magicians, *in that, whereas none of them could expound his Dream, he did attempt to express the same: for that came not to pass, by reason of his experience, or for that he was more industrious than they were; but* (said he) *God hath had compassion on us that were in danger of death; and at such time as I requested him to grant me, and my Countrey-men life, he hath certified me both of your Dream, and the signification thereof. I was not so much aggrieved, for that in our innocency we were adjudged to death by thee; as concerned for thy reputation and renown, which was hazarded by condemning so many, and so innocent, and just men to death: whereas that which you have required of them, savoureth nothing of humane wit, but is the only work of God: Whilest therefore thou thoughtst in thy self, who it was that should command the whole world after thy* I *self, at such time as thou wert asleep, God intending to let thee know all those that should govern after thee, presented the with this Dream. It seemed unto thee, that thou sawest a great Statue, whereof the Head was of Gold, the Shoulders and Arms of Silver; the Belly and Thighs of Brass; and the Legs and Feet of Iron. Thou beheldest after that, a great Stone (that was drawn from a Mountain) that fell upon the Statue, and beat down and burst the same, and left no whole piece thereof; so that the Gold, Silver, Iron and Brass, were powdered as small as dust: whereupon a violent wind seemed to blow, which by the fury and force thereof, was born away and scattered into divers Countries: on the other side the stone grew so mighty, that it seemed to fill the whole Earth. This was that Vision that appeared unto you; the signification whereof is expressed after this manner. The Head* K *of Gold signifieth your self (and those Kings of* Babylon *that have been before you.) The two Hands and Shoulders signify, that your Empire shall be restored by two Kings, the one part by the King of the* East, *cloathed in Brass, whose force shall be abated by another power resembling that of iron, and he shall have the power over the whole Earth, by reason of the nature of Iron, which is more strong than Gold, Silver, or Brass; he told the King also what the Stone signified.* But for mine own part, I thought it not expedient to express in this place: because the only design, and intent of my Writings, is to register such things as are past, and not such matters as are to come. But if any man be so curious as to enquire into these things; and to understand such matters as are hidden, let him read the Book of *Daniel*, which he shall find amidst the Sacred Scriptures.

L When King *Nabuchodonosor* had heard those things, and remembred himself of his Dream, he was astonished at *Daniels* wisdom, and casting himself prostrate on the Earth, after the manner of those that adore God, he embraced *Daniel*, giving direction that sacrifice should be offered unto him, as if he were God. Moreover, he called him by the name of God, and committed the administration of his whole Kingdom, to him and his companions, who, by reason of the conspiracies of their malignours and detractours, happened to fall into most imminent and dreadful danger, upon the occasion that ensueth. The King built a Golden Image, sixty Cubits high, and six in bigness, and erected it in a great Plain near unto *Babylon*: and being ready to dedicate the same, he assembled all the Governours and Princes of his Coun-

M treys, commanding them first of all, that as soon as they should hear the Trumpet sound, they should prostrate themselves on the Earth to adore the Statue; threatening that whosoever should do the contrary, he should be cast into a burning Furnace: whereas therefore all of them adored the Statue upon the sound of the Trumpet; *Daniel* and his companions utterly refused to perform that duty; alledging for their justification, that they would not transgress the Laws of their Countrey: for which cause, being apprehended, they were instantly cast into the Furnace of Fire, (and protected therein by Gods providence) escaped death beyond all mens expectation. For the fire touched them not, neither could it burn, during their abode in the Furnace. For God so defended their Bodies, that they could not be consumed by fire;

N which miracle made them in great estimation with the King, for that he saw that they were virtuous, and beloved of God: and for that cause they were highly honoured by him. Not long after this, the King saw another Vision in his sleep, which signified unto him, that being cast from his Empire, he should converse with Savage Beasts, and that having lived in that estate in the Desart, for the space of seven years, he should recover his Kingdom again. Having had this Dream, he assembled the Magicians once more, demanding their answer, and the signification thereof. But it was impossible for any one of them, either to find out, or declare the meaning of this Dream unto the King: Onely *Daniel* discovered the same, and the effect was answerable to his prediction. For the King passed the fore-limited time in the Desart, so that no man durst in-

O termeddle with the affairs of Estate during seven years. But after he had called upon God, that it would please him to restore him to his Kingdom, he repossessed the same again. Let no man in this place accuse me for reporting these particularities, according

The year of the World, 3363. before Christ's Nativity, 601.

Ant. 26. ad finem. *Daniel* telleth the King his Dream, and the interpretation thereof.

Nabuchodonosors Dream of the four Monarchs of the world.

Ant. 46. ad finem. *Daniel* and his fellows advanced to honour.

The Kings Edict for honouring the Golden Statue. *Dan. 3. 1, ad 9.*

Ant. 19. ad finem. *Daniel* and his kinsmen refusing to adore the Statue, are cast into the Furnace.

Dan. 4. 1. ad 29. The Dream and exposition thereof.

The year of the World, 3381. *before Christ's Nativity*, 583.

as I have found them written in Holy Books: for in the entrance of my Hiſtory, I have answered thoſe objections: ſo that I have openly proteſted, that I will onely faithfully tranſlate the *Hebrew* Hiſtories into the *Greek* tongue: and according to my promiſe, relate that which is contained therein, without adding any thing of mine own, or concealing ought of another mans. After that *Nabuchodonoſor* had reigned fourty three years, he dyed: he was a man of good Conduct, and more happy than any of his Predeceſſors. *Beroſus* maketh mention of his acts, in the third Book of the *Chaldaique* Hiſtory, where he ſpeaketh thus. *His Father Nabuchodonoſor having notice that the Governour whom he had appointed over* Egypt, *and the neighboring parts of* Cœloſyria *and* Phœnicia, *was revolted from him (being at that time in himſelf unable to endure the troubles of War) committed a part of his Forces unto his Son* Nabuchodonoſor, *who was in the flower of his age, and ſent him forth againſt them, who encountring the Rebels, and fighting with them, overcame them, and brought the Countrey under his ſubjection. Mean while*, Nabuchodonoſor *the Father died of a ſickneſs in* Babylon, *after he had Reigned One and twenty years.* Nabuchodonoſor *the Son, having notice of his Fathers death, gave order to the affairs of* Egypt, *and the reſt of the Countrey: and committing the care and tranſportation of the* Jews, Syrians, Egyptians, *and* Phœnicians *to his friends, to bring them to* Babylon *with his Army and Carriage, he with a few Men, made haſty journeys thorow the Deſart. And when he had taken the adminiſtration of the Kingdom upon him (which in his abſence, was in the hands of the Chaldees, and by their Chieftain was reſerved until his return, unto his uſe) he became Lord of all his Fathers Empire. When his priſoners were arrived, he aſſigned them convenient dwelling places in the Countrey of* Babylon; *and with the ſpoils of War, he magnificently repaired and decked the Temple of* Bell, *and other places. He enlarged the old City, and repaired and beautified it with other buildings; by means whereof, they that would beſiege the ſame, were hindred from cutting off the current of the River, to the prejudice of the Inhabitants. He invironed it within with a treble Wall, and outwardly with as mighty and as many incloſures, and made all of burnt Brick. The Walls were magnificently builded, and the Gates bravely adorned in manner of Temples. He cauſed a Palace to be builded near unto his Fathers antient Palace: the magnificence and ornaments whereof, I am not able to expreſs; onely this thing moſt memorable, I have thought good to note, that theſe great and pompous Buildings were finiſhed in fifteen days. In this Palace he had Vaults raiſed ſo high, that in outward appearance they ſeemed to be Mountains, on which all ſorts of Trees were planted. He deviſed and prepared alſo a goodly Garden, and called it the hanging Garden, becauſe (his Wife having been brought up in the Countrey of* Media) *deſired at* Babylon, *to ſee ſome reſemblance of her own Countrey.* Megaſthenes, *in the fourth Book of his* Indian Hiſtory, *maketh mention of this Garden in that place, where he enforced himſelf to prove, that this King ſurpaſſed* Hercules *in valour and execution of worthy actions. For he ſaid, that* Nabuchodonoſor *overcame the chief City of* Lybia, *and a great part of* Spain. Diocles *in the Second Book of the* Perſian Hiſtory, *and* Philoſtratus *in his* Phœnician *and* Indian *Hiſtory, make mention of this King, ſaying, that he overcame the City of* Tyre, *at the end of thirteen years, at ſuch time as* Ithobal *Reigned over the* Tyrians. *This is the ſum of all that which the Hiſtoriographers write, as touching this King.*

Nabuchodonoſors death.

Beroſus of *Nabuchodonoſor. Hecto & Ruffinus*, chap. 13.

Megaſthenes of *Nabuchodonoſor. Diocles. Philoſtratus.*

CHAP. XI.

Nabuchodonoſors *Succeſſors: the deſtruction of* Babylon *by* Cyrus, *King of* Perſia.

Evilmerodach releaſeth *Jechonias* from his long impriſonment 2. *King.* 25. 27. *Jer.* 52. 31. *ad finem. Negliſar. Labophordach. Balthaſar*, or *Naboandel*, King of *Babylon.*

After *Nabuchodonoſors* death, his Son *Evilmerodach* obtained the Kingdom, who incontinently delivered *Jechonias* King of *Jeruſalem* out of priſon, and held him in the number of his moſt eſteemed friends, and gave him Preſents, and committed the Government of the Palace of *Babylon* into his hands. For his Father had not kept his promiſe with *Jechonias*, when he ſurrendred himſelf, his Wife, Children, and Friends into his hands, in the behalf of his Countrey, and to the intent that the City of *Jeruſalem* ſhould not be razed by thoſe that beſieged it, as we have heretofore declared. *Evilmerodach* died in the eighteen year of his Reign, and *Negliſar* his Son obtained the Kingdom, which he poſſeſſed fourty years, and afterwards died. After him the ſucceſſion of the Kingdom came unto his Son, called *Labophordach*, which continued in him but for the ſpace of nine moneths, and after his death it came unto *Balthaſar*, who by the *Babylonian* was called *Naboandel.* Againſt whom *Cyrus*, King of *Perſia*, and *Darius* King of *Media* made War; at ſuch time as he was beſieged in *Babylon*, there hapned a marvellous and prodigious ſpectacle.

H *Balthasar* sate upon a certain Festival day in a Royal Chamber, where he was served with great store of Vessels fit for his Majesty; and with him at the Banquet there sate his Concubines, and most intimate friends. At which time (to shew his Magnificence) he caused those Vessels to be brought out of the Temple of his God, which *Nabuchodonosor* his predecessor (fearing to employ to his own use) had stored up in his Idols Temple, But *Balthasar* was so puffed with pride, that he drank out of them, and employed them to his own use. Now came it to pass; that whilest he quaffed, and blasphemed the Name of God, he saw a hand issuing from a Wall, which wrote on the same certain words: by which Vision being somewhat terrified, he assembled his Magicians and Chaldees, and all that sort of people (who amongst those barbarous Nations made profession to interI pret Prodigies and Dreams) to the intent they might signify unto him the meaning and signification of that Writing. Now when these Magicians had told them that they could not give an interpretation of it, the King was sore vexed and troubled at this unexpected Vision: whereupon he caused it to be proclaimed thorow his Countrey, that whosoever should read that Writing, and declare the meaning thereof, he would give him a Golden Chain, and a Purple Robe (such as the King of the *Chaldees* wore) and besides all this, the third part of his Empire. After this Proclamation the Magicians assembled together with a great concourse, and were far more diligent and inquisitive to find out the signification of the Writing: but they advanced nothing more than at the first. Mean while, the Kings Grandmother seeing him wholly dejected in mind, began to comK fort him, and to tell him that there was a certain man amongst the prisoners of *Juda*, led thither at such time as *Nabuchodonosor* destroyed *Jerusalem*, whose name was *Daniel*, a man wise and expert in searching out of things that were onely known unto God, who evidently expounded that which *Nabuchodonosor* required, at such time as no other man could satisfy his demand, Whereupon the King called him unto his Presence, and telling him what proofs he had heard of his Wisdom, and of that Divine Spirit that was in him, and how he onely was fit to interpret those things which were concealed from other mens knowledge; he prayed him to inform him what that hand-writing signified, promising him in reward thereof, a Purple Garment, a Golden Chain, and the third part of his Empire: to the end, that being honoured with these rewards for his wisdom, L he might grow famous amongst all men, who demanding the reason, should know the intent why he was honoured. But *Daniel* (refusing all these Presents of his, in that the wisdom that is given from above, is not corrupted thereby, but is freely imparted to those that have need thereof) told him that that Writing did foretell the end of his life, because he had not learned to fear God, neither to lift up his thoughts higher than humane nature, notwithstanding he had seen the chastisement wherewith his predecessor had been punished, for the outrages he committed against God. For that *Nabuchodonosor* having been driven to lead his life amongst Beasts, by reason of his Impieties, after divers requests and supplications, had obtained mercy, and was returned unto humane conversation, and into his own Kingdom, for which cause all the time of M his life, he praised Almighty God, the Governour of all things: whereas he had omitted to do the like, and had blasphemed the name of God, and had debauched himself with his Concubines in the Vessels dedicated to God: For this cause, God was displeased with him, and certified him by his Writing, what end he should expect. Whereupon he expounded the Writings after this manner: *Mane* (which is as much to say, as number) sheweth that God had numbred the days of thy Life and Reign, which shall endure but a little while; *Thekel* signifieth a balance; God therefore (said he) weighing the government, sheweth that it shall be overthrown: *Phares*, this word signifieth a fragment, God shall break thy Kingdom, and divide it among the *Medes* and *Persians*. When the King had heard this interpretation, he was very sorrowful (acN cording as the nature of things so disasterous and so apparent required. Notwithstanding he delayed not to bestow those Presents which he had promised the Prophet, although (as he well perceived) the words boaded him ill, yet he gave him all that which he promised him, considering with himself, that it was his own destiny that he ought to accuse, and not *Daniel*, who like an honest man had declared the Truth, Notwithstanding it were very unwelcome to his ear. Not long after this, *Balthasar* and the City were overthrown and taken by *Cyrus* King of *Persia* and his Army; For this was that *Balthasar*, under whom, and in the seventeenth year of whose Reign, the surprisal of *Babylon* hapened. This as far as I could gather, was the end of King *Nebu*O *chodonosors* posterity.

Darius, who (with his ally *Cyrus*) had destroyed the state of the *Babylonians*, was threescore and two years old at such a time as he took *Babylon*. He was *Astyages* Son, and is otherways called by the *Greeks*. He took the Prophet *Daniel*, and led him with him into

The year of the World, 3421. before Christ's Nativity, 543.

Dan. 5. 5, 6, 7, ad 30.

Balthasar seeth a hand thrust out of a Wall, and writing certain Syllables.

v. 2., ad 29. *Daniel* interpreteth the Writing of the King.

The King performed his promises to *Daniel*.

v. 31. *Babylon* surprized by *Cyrus*, King of *Persia*.

The year of the World, 3425. *before Christ's Nativity*, 539.

into *Media*, and kept him near unto him, doing him much honour, for he was of the number of three Governours whom he constituted over three hundred and threescore Provinces; for so had *Darius* commanded it. Now *Daniel* being thus honoured and beloved by *Darius*, and trusted by him in all things, for that God was with him, was much hated; as they usually are, who have the greatest interest in Princes favours. Whereas therefore they that were jealous of the good esteem which he had with *Darius*, sought occasion to calumniate and backbite him, he warily cut off all opportunity thereof; for he would neither be bribed with Silver, nor corrupted with Presents, supposing it to be an act of much dishonesty to receive gifts after a man had done any courtesies. He therefore gave his maligners no manner of ground to detract from his reputation. But they still persisted in their malice, and all other attempts failing, they thought upon one at last; by which they imagined they might destroy him; For they perceiving, that *Daniel* did thrice every day make his Pray'rs unto God, they supposed that they had found a just pretext to work his ruine. Whereupon they came unto *Darius*, certifying him, that the Princes and Governours had concluded together, to this effect: that for 30 days space, an intermission should be granted to the people; during which time, it was neither lawful for them to demand any thing, neither of himself, or of any man or God whatsoever; and if any man should attempt any thing against this common decree, it was ordered, that he should be cast into the Lions Den. But the King not perceiving the drift of their malice, nor how they sought by this device to entrap *Daniel*, told them, that he liked of the decree, and promised to confirm the same, and made a publick Edict, wherein the Princes resolutions were ratified. Now whilest all men endeavoured through fear, carefully and diligently to observe this Edict; *Daniel* set light thereby, and according to his accustomed manner, standing in all mens sight, he worshipped his God, and prayed unto him. Whereupon the Princes (having got that occasion which they long expected) came readily unto the King, and accused *Daniel*, for that he onely amongst the rest, had presumed to infringe their Decree: urging moreover, that he did it not for his Religion sake, but in contempt of the Kings Edict. And because they feared, lest *Darius*, by reason of the great affection he bare unto *Daniel*, should be ready to pardon him (notwithstanding he had transgressed their Edict) they pressed him earnestly to inflict the punishment which was threatened by the Law, and to cast him into the Lions Den, according to the form of the Edict, *Darius* hoping that God would deliver *Daniel*, and that no harm should befall him by the jaws of wild Beasts, exhorted him patiently to endure that Trial. Now as soon as he was cast into the Den, the King sealed up the Stone that closed the mouth thereof, and departed, spending all that night without repast or repose, so much was he concerned in *Daniels* behalf. And when the day was come, as soon as he arose, he came unto the Den, and finding the Seal unbroken, wherewith he had marked the Stone, he opened the same, and called unto *Daniel* with a loud voice, asking him if he were in safety? He hearing the King speak, answered, that he had received no hurt. Whereupon *Darius* commanded that they should draw him out of the Lions Den. His adversaries perceiving that *Daniel* had escaped without harm (because that God had taken care of him) would not that he should escape: and thereupon told the King, that the Lions did neither touch nor approach *Daniel*, because they had been fed and gorged before. For which cause the King displeased with their injurious malice, commanded a quantity of flesh to be cast unto the Lions; and when they were glutted, he commanded that *Daniels* enemies should be cast among them, to the intent he might know, whether the Lions would touch them or no, when they were gorged. *At which time* Darius *saw very manifestly, that God had by his power protected* Daniel *from death. For as soon as the Nobles were cast into the Den, the Lions spared not one of them, but tore them all in pieces, as if they had been hungry and without meat. I suppose that these Lions having been a little before glutted with meat, did not slay these men to satisfy their hunger, but I rather judge that their crimes provoked the rage and fury of the Beasts: for when God pleaseth, he maketh even unreasonable creatures to execute his vengeance against wicked men.* *Daniels* adversaries being thus destroyed, *Darius* gave notice hereof to all the Subjects of his Provinces, praising that God whom *Daniel* had adored; saying that he was the only true God, who had all power: he honoured *Daniel* likewise with especial regard, esteeming him amongst the chiefest of his Familiars. He therefore being thus renowned (because he was beloved by God) built in *Echatane* in the Countrey of the *Medes*, a magnificent Castle, and a marvellous Monument, that remaineth even unto this day, which seemeth to those that look thereon, that it is but newly built, and made but that very day which they behold the same; the Beauty thereof seemeth so lively and perfect, as that continuance of time doth in no sort deface it. For it fareth with Buildings as with Men, they wax old, and are infeebled by years, and lose their Beauty. At this day, all the Kings of *Media*, *Persia*,

The force of envy.

Daniels honour and uprightness. *Hedio & Ruffinus*, cap. 14. *Dan.* 6. *à v.* 24. *ad* 15.

v. 16. *Daniel* cast into the Lions Den.

Daniels enemies rent in pieces by the Lions. *v.* 24. *ad finem.*

H *Persia* and *Parthia*, are entombed in this Castle, and the charge thereof is committed to a Priest, who is a Jew: and this custom continueth even until this day. Neither is that to be buried in silence, which is worthy especial admiration in this man: For all felicity that could be expected by a famous Prophet, attended him; and during his whole life-time, he was both most highly honoured by Kings, and reverenced by the common sort: and after his death, his memory is immortal. For all the Books which he left in writing, are read amongst us even at this present; and we have been persuaded by the reading thereof, that *Daniel* had conference with God. For he hath not only Prophecied of things to come (as other Prophets have done) but also hath determined the time wherein those things should happen. And whereas other Prophets, were
I accustomed to foretell adversities, and for that occasion were misliked both by Princes and their People; *Daniel* foretold them always good successes; so that he hath drawn unto him the good will of all men, by reason of those pleasing Predictions that he pronounced; and by the issues thereof, he hath obtained a testimony of Truth, and a reputation, to have had in time, a Spirit that was truly Divine, and hath left us certain Writings, by which he hath manifestly declared the immutability and exact certainty of his Prophecies.

The year of the World, 3425. before Christ's Nativity, 539.

Daniels Prophecies.

It is said, that being at *Susa*, the Metropolitan City of *Persia*, at such time as he walked abroad, attended by his Familiars, that there happened an Earthquake, with a great noise: so that he was left alone, and all his companions fled from him. And that
K thereupon, being sore troubled, he fell upon his Face, and both his Hands: at which time some one touched him, and commanded him to stand up, and to see that which should happen to his Countrey-men after divers ages. Being therefore raised upright, there was a great Ram shewed unto him, that had divers Horns, the last whereof was the greatest of all. Afterwards he looked towards the West, and perceived a Goat carried thorow the Air, that butted at the Ram, and having encountred him twice, had beaten and trampled him under his Feet. Thirdly, he saw a Goat, in whose forehead there grew one great Horn onely: which being broken, four others brake out instead thereof, bending each of them towards the four Winds of the World. He hath
L written also, that from them, there shall arise another little one also, which as God (who presented the Vision to him) told him, being grown to perfection, should war against the whole Nation of the Jews, and take the City by force, and confound the Estate of the Temple, and hinder the Sacrifices, for one thousand two hundred ninety and six days.

Dan. 7. 3. *ad* 27.

Daniels Vision of the Ram and Goat, by whom the Kings of *Media* and *Persia* were prefigured.

Daniel writeth that he saw these things in the field of *Susa*, and hath declared that God himself told him what that Vision signified; which was, that the Ram signified the Kingdoms of the *Persians*, and the *Medes*: His Horns signified the Kings that were to Reign in those Kingdoms; and that the last Horn signified the last King, who should surpass all the rest in Riches and Glory. That the Goat signified, that there should come a certain King among the *Greeks*, who should fight at two several times with the *Persian*,
M and should overcome him in War; and afterwards possess the whole Government: And that by the great Horn that grew in the forehead of the Goat, the first King was represented; and how that after he was taken away, four other should spring out of it. And whereas every one of these turned themselves towards the four corners of the World, it was a sign, that after the death of the first, he should have four successors, that should part the Kingdom between them, who neither should be his Allies or Children; yet such notwithstanding, as should command the world for many years: That from them, there should arise a certain King, that should oppose himself against the *Hebrew* Nation, and their Laws, and should overthrow their policy, spoil their Temple, and be a lett that for three years space, the Sacrifices should not be solemnized. Now so hath it happened,
N that our Nation hath been so handled under *Antiochus* the famous, as *Daniel* had foreseen, and hath written divers years before, all that which should happen.

Daniels Predictions of the *Roman* Empire.

At the same time *Daniel* wrote concerning the Empire of the *Romans*, how it should destroy our Nation: and hath left all these things in writing, according as God declared them unto him; so that they who read and consider those things that have happened, admire *Daniel* for the Honour God dignified him with, and find thereby, that the *Epicureans* are mistaken, who exclude all Divine Providence from intermedling with the concerns of humane life, and affirm, that God Governeth not the affairs of the World; or that the World is ruled by a happy and incorruptible Essence, which causeth all things to continue in their Being: But say, that the world is managed by
O it self, by casualty, without any Conductor, or such a one that hath care thereof. For if it were so, and that it were destitute of a Soveraign Governor (as we see Ships destitute of their Pilots to be drowned by the Winds; and Chariots that have no Drivers

Dan. 9. *per totum.*

The *Epicures* error convicted.

The year of the World, 3416. before Christ's Nativity, 538.

vers to conduct them, to beat one against another) even so should it perish, and ruinate it self by such an irregular motion. By these things therefore that *Daniel* hath foretold, I judge, that they are far estranged from the Truth, that affirm, that God hath no care of humane affairs; for if we see that all things happen casual, then happen they not according to his Prophecy. But I have written hereof, according as I have found and read: and if any one will think otherwise, let him continue his opinion as long as he pleaseth.

The Epicures error convicted.

A

B

The Eleventh Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Eleventh Book.

1. Cyrus, *King of* Persia, *dismisseth the* Jews *from* Babylon, *and permitteth them to return into their Countrey, and contributeth towards the reparation of the Temple.*
2. *The Kings Governours hinder the building of the Temple.*
3. Cambyses *commandeth the Jews that they should not build the Temple.*
4. Darius, Hystaspis *Son, buildeth a Temple for the Jews.*
5. *The bounty of* Xerxes (Darius *Son*) *toward the* Hebrew *Nation.*
6. *How during* Artaxerxes *Reign, the whole Nation of the Jews were almost extinguished through* Amans *treachery.*
7. Bagoses, *General of* Artaxerxes *the younger's Army, doth much injury to the Jews.*
8. *How bountiful* Alexander *of* Macedon *was unto the Jews.*

C

CHAP. I.

D

Cyrus, *King of* Persia, *dismisseth the* Jews *from* Babylon, *and permitteth them to return into their Countrey, and contributeth towards the building of the Temple.*

The end of the Babylonian captivity, after 70 years. Ezra 1. per totum.

THE first year of the Reign of *Cyrus* (which was the 70 after that our Nation was translated from *Judea* to *Babylon*) God had compassion on the captivity and calamity of his afflicted People: and accomplish'd that which he had foretold by the Prophet *Jeremy*, before the destruction of the City, *viz.* That after they had served *Nabuchodonosor* and his posterity for 70 years, he would again restore them to their Native Countrey, where they should build a Temple, and enjoy their former felicity.

The Edict of Cyrus King of Persia.

E

For he awakened the Spirit of *Cyrus*, and put it into his heart to write Letters throughout all *Asia*, to this effect: *Thus saith King* Cyrus, *since Almighty God hath made me King of the whole world, I am perswaded that it is he whom the* Jewish *Nation do adore: for he hath declared my name by his Prophets, before I was born, and hath said, that I should build his Temple in* Jerusalem, *which is in the Countrey of* Judea. Now *Cyrus* knew these things by Reading of a Book of Prophecies, written by *Esay*, two hundred and ten years before his time. For (he saith) that God did secretly reveal these things unto him, speaking to this effect; I will that *Cyrus*, whom I have declared King over many Nations, shall send my people back into their Countrey of *Judea*, and shall build my Temple. *These things did* Esay *foretell one hundred and forty years before the ruine of the Temple.* Cyrus *in reading these things (being ravished in admiration of the Majesty of God) was carried on with a great affection and zeal, to finish that which was written.* He therefore called for all the Men of greatest account among the Jews that were in *Babylon*, and told them that he gave them Licence to return into their Country, and to repair the City of *Jerusalem*, and to rebuild the Temple of God; promising them that he himself would assist them. And to that effect he wrote unto his Governours, and Princes of those Countreys that confined upon *Judea*: charging them to contribute both Gold and Silver towards the building of the Temple, and to furnish them with Cattel for the Sacrifices. After that *Cyrus* had certified the *Israelites* of this his intent, the Princes of the two Tribes of *Juda* and *Benjamin*, with all the *Levites* and *Priests*,

Esay, Chap. 44. Ver. 5. ad 10. Chap. 45. Ver. 1. ad 8. Prophecy of Cyrus.

F

Ver. 3. Cyrus permitteth the Jews to return into their Countrey to build their Temple and City.

G

H *Priests* departed thence, and repaired to *Jerusalem*: Nevertheless, divers of the *Jews* remained in *Babylon*, because they were loth to abandon those Possessions they had gotten. Those unto whom *Cyrus* had directed his Letters, afforded them their assistance, and furnished them with all things necessary to build the Temple, some of them with Gold, others with Silver, and the rest with a certain number of Oxen and Horses. Thus payed they their Vows unto God, and offered Sacrifices according to the antient custom, as if they had but now first begun to build the City, and this were the third time of practising those Ceremonies, which our Fathers had observed. *Cyrus* sent them back also those Vessels, which were consecrated to God, (which King *Nabuchodonosor* had sent unto *Babylon*, after he had spoiled the Temple) and delivered them I to *Mithritades* his Treasurer, commanding him to commit them to *Abassars* hands, who should have the custody thereof, until the Temple were built, to the end, that at such time as it should be compleat, he might deliver them to the Priests and Princes of the people, to be restored again to the service of the Temple. He sent Letters also to the Governors of *Syria* to this effect: *Cyrus* the King to *Sisine*, and *Sarabasme*, *health. I have permitted those Jews that inhabit my Countrey, to return into their native Countrey, and to redify their City, and erect the Temple of God in* Jerusalem, *in the same place where it stood before. I have also sent my Treasurer* Mithridates *and* Zerobabel, *the Prince of the* Jews, *with* expres *charge and authority, to lay the foundation of the same, and to build it sixty Cubits in heighth, and as many in breadth; making three Isles of hewen stone, and another of such Timber* K *as the Countrey affordeth; the Altar likewise, whereupon they may offer Sacrifice unto God: And my pleasure is that the charge of all these things be defrayed out of my Coffers. I have also sent back those Vessels which* Nabuchodonosor *took out of the Temple, and have delivered them to the Treasurer* Mithridates, *and to* Zerobabel *the Prince of the* Jews, *to be conveighed to* Jerusalem, *and restored to the Temple of God: the number whereof, I have here under subscribed. Fifty Lavers of Gold, and four hundred of Silver; Fifty pots of Gold, and four hundred of Silver; Fifty golden Sieves, and five hundred of Silver; Thirty Ewers of Gold, and three hundred of Silver; Thirty great Viols of Gold, and two thousand four hundred of Silver: and besides all these, One thousand other great Vessels. We grant also unto the Jews; the same Revenues which their Predecessors have enjoyed; and we do allow them* 205200 L *Drachmes, for the purchasing of Cattel, Wine and Oil; and we give them* 2500 *measures of Wheat, to make fine Flower, which we appoint to be taken out of the Countrey of* Samaria; *and the Priests shall offer up these Sacrifices in* Jerusalem, *according to the ordinance of* Moses: *and during their Sacrifice, they shall make Prayers unto God, for the preservation of the King, and his House, to the end, that the Empire of the* Persians *may by still permanent. And my Will is, that they that disobey and oppose these Commands, shall be hanged on a Gibbet; and that their Goods shall be confiscate.* These were the Contents of his Letters. Now the number of those that returned from the captivity into *Jerusalem*, was fourty two thousand, four hundred sixty two.

The year of the World, 3416. *before Christ's Nativity*, 538.

V. 7. 8. The Vessels belonging to the Temple sent back from *Babylon* to *Jerusalem.*

V. 9. 10. *Cyrus*'s Mandate to the Princes of *Syria.*

C. 2. *v.* 1, 2. *ad finem.* The number of the *Jews* that returned from the captivity of *Babylon* to *Jerusalem.*

M

CHAP. II.

The Jews *begin to build the Temple at* Jerusalem; *but after the death of* Cyrus, *the* Samaritans, *and other neighbouring Nations writ to King* Cambyses, *his Son, to cause him to put a stop to the Work.*

WHileſt according to the King's Order, the *Jews* laid the foundation of the Temple, and were very busy about the building thereof; the Nations that bordered upon them, and especially the *Chutheans*, (whom *Salmanazar*, King of *Assyria*, sent from *Persia* and *Media*, to inhabit in *Samaria*, at such time as he carried away the N people of the ten Tribes) incited the Princes and Governors, to hinder the *Jews* from repairing their City, and re-edifying the Temple. These Men, corrupted with Silver, sold their negligence and delay to the *Chutheans*, which they used in those Buildings. For *Cyrus* intending his other Wars, was ignorant hereof, and having conducted his Army against the *Massagetes*, he ended his days in that expedition. When as therefore *Cambyses* his Son, had obtained the Kingdom, they of *Syria* and *Phœnicia*, the *Ammonites*, *Moabites*, and *Samaritans*, wrote their Letters to *Cambyses* in these terms:

Hedio & Rufinus, cap. 2. *Esd.* 4. 2. *ad* 11 The *Samaritans* inhibit the *Jews* from building the Temple. *Alias C.* 3. *v.* 11. *ad* 17. The Letters of the *Samaritans* and others, written to *Cambyses*, as touching the re-edifying of the City, and Temple of *Jerusalem.*

O King, thy Servants, Rathymus *the Chancellor* Semelius *the Scribe, and those Men that are Counsellors in* Syria *and* Phœnicia, *have thought themselves obliged to advertise thee, that* O *those* Jews *that were led Captive into* Babylon, *are returned back into this Countrey, and are about building their City which was destroyed, by reason of their rebellion; and that they do repair the Walls of the same, and re-edify their Temple likewise. Know therefore, that if these things be permitted to be finished, that they will no more endure to be thy Subjects and*

Tribu-

The year of the World, 3435. before Christ's Nativity, 529.

Tributaries, but will oppose themselves against their Kings, holding it more fit to command, than to obey. We have therefore thought good, before the Work be too far advanced, to give your Majesty notice, that you may search the Records of your forefathers, wherein you shall always find, that the Jews *have been Rebels, and enemies to their Kings, and that the City hath been for this cause laid desolate unto this present. We have thought good to signify thus much to your Majesty, which perhaps is unknown unto you, because, that if this City be once more re-inhabited and inclosed with a Wall, they will thereby obstruct your passage into* Cœlosyria *and* Phœnicia.

CHAP. III.

Cambyses *forbiddeth the* Jews *to proceed in re-building the Temple.*

V. 17. ad 22. Cambyses answer, wherein he inhibiteth the *Jews* from building the City or Temple.

Hedio & Rufinus, cap. 9. *alias* cap. 4. *Darius* the Son of *Hystaspis* made Emperour of the *Persians*. *Ezra. 5. v. 6. ad finem.*

WHen *Cambyses* had read this Letter (being by nature, wicked and malicious) he grew jealous and displeased at the Contents thereof, and wrote back again after this manner: *The King* Cambyses *to* Rathymus *the Chancellour, and to* Belsen *and* Semelius, *Scribes, and to all his other Counsellors and Inhabitants of* Samaria *and* Phœnicia, *Health. Having read your Letters, I have commanded the Records of mine Ancestors to be examined, and I find that the City of* Jerusalem *hath been always an enemy to their Kings, and that the inhabitants thereof always raised Sedition and Wars. I have likewise found, that their Kings have been mighty, and that they have exacted from* Syria *and* Phœnicia *continual Tributes. For this cause I have ordained, that the Jews shall not be permitted to re-edify their City, for fear, lest the boldness of that people being thereby encouraged, they should, according to their former custom, practice a new Rebellion.* After the receipt of these Letters, *Rathymus* and the Scribe *Semelius*, and those of their faction, took horse, and rode speedily to *Jerusalem*, leading with them a great number of People, and prohibiting the Jews from the building their City or Temple: Thus was this work interrupted, until the second year of the Reign of *Darius*, King of *Persia*, for the space of nine years. For *Cambyses* reigned six years, during which time he subdued *Egypt*, and upon his return from thence, he dyed in *Damascus*. And after the death of *Cambyses*, the *Magi* that held the Empire of the *Persians*, for the space of one year, being taken away, the chief of the seven principal Families of *Persia*, made *Darius* (the Son of *Hystaspis*) King.

CHAP. IV.

Darius *gives leave to* Zerobabel *a Prince of the* Jews, *to re-build the Temple; a great number return to* Jerusalem *under his conduct, and apply themselves to the work; The* Samaritans *and others write to* Darius *to forbid them, but he acts contrary to their desires.*

Darius voweth to send the sacred Vessels to *Jerusalem*. *Zerobabel.*

Darius propoundeth three questions to three of his Guard.

Darius, during the time that he lived a private life, made a vow unto God, that if he obtained the Kingdom, he would send back unto the Temple of *Jerusalem*, all those Vessels which were as yet remaining in *Babylon*. It fell out that about the same time that he was made King, *Zerobabel*, who was appointed Governor over the Captive *Jews*, came unto him from *Jerusalem*. And being the Kings antient friend: he, with two others, had three of the Principal Offices of the King's House conferred upon them, and were placed the neerest about his person. The first year of the Reign of *Darius*, he entertained all his Courtiers with great pomp and magnificence, both those of his houshold, and those also that were his Governors and Princes of *Media* and *Persia*, and the Commanders in *India*, confining upon *Ethiopia*, with all the Chieftains of his Army, in one hundred twenty and seven Provinces. Now after they had Feasted, and were full of Wine, they departed each of them unto their Lodgings, to betake themselves to rest: but King *Darius* being laid in his Bed, reposed very little all the night long, but passed the time without sleep: Whereupon, seeing he could not compose himself to rest, he began to discourse with these three great Officers, promising unto him that should most truly and aptly answer those questions that he should demand, to grant him licence, by way of reward, to wear a Purple Garment, and to drink in a Golden Cup, to lye on a Golden Bed, and to ride in a Chariot, whose Horses should be harnassed with Gold, and to wear the Tiara or linnen Wreath, and a Golden Chain about his neck, and sit in the next place to the King; and should likewise be called his Kinsman, in regard of his Wisdom. After he had made these large promises, he demanded of the first, whether Wine were the strongest? of the second, whether

H *Whether the King were ſtronger?* of the third, *Whether Women, or Truth were the ſtrongeſt of the three?* As ſoon as he had deliver'd them theſe queſtions to deliberate upon, he laid him down to reſt. Upon the morrow he ſent for the Princes, Chieftains, and Governors of *Perſia* and *Media*, and afterwards ſitting aloft in that Throne from whence he was accuſtomed to determine controverſies between his ſubjects, he commanded thoſe three young men, in the preſence of that Princely Aſſembly, publickly to reſolve thoſe queſtions which he had propoſed. *The year of the World, 3443. before Chriſt's Nativity, 521.*

Whereupon the firſt of them began after this manner to expreſs the force of Wine: The firſt expreſſeth the power of wine.

I *Noble Princes, when I conſider the force of Wine, I find nothing that can ſurpaſs it: for Wine diſturbeth the judgment, & maketh the Princes underſtanding like to that of a Child, who hath need of one that ſhould always direct him: It giveth the ſlave that freedom in diſcourſe, which his thraldom had deprived him of: It equalleth the poor man to the rich: It changeth and transformeth the ſoul, aſſuageth the miſerable mans grief, and maketh the Priſoners forget their bonds, and think themſelves very rich; ſo that they think not on mean things, but talk of Talents, and ſuch things as appertain unto the moſt wealthy: It cauſeth them to loſe all apprehenſion both of Princes and Kings, and taketh from them the remembrance of their friends and familiars: It armeth them againſt their greateſt friends, and maketh them ſuppoſe their neareſt relations to be ſtrangers; and when the Wine, concocted by night and ſleep, hath forſaken them, they riſe, and know not what they have committed in their drunkenneſs.*

When the firſt of them had ſpoken thus in favor of Wine, he that had undertaken to ſhew, The ſecond extolleth the Kings power. *Eſdr.* 3. 4.

K that nothing was equal to the power of Kings, began after this manner: *Kings* (ſaith he) *have dominion over men, who govern the earth, and at their pleaſure can command the Sea to ſerve them: Kings have power and dominion over thoſe men who maſter and command the moſt untamed and mighteſt creatures; it therefore appeareth that their force and puiſſance exceedeth that of all theſe. If they command their ſubjects to wage War, and to expoſe themſelves to danger, they are obedient; and if they ſend them out againſt their enemies, they willingly obey them, by reaſon of their force: By their command they level Mountains, beat down Walls, and raze Towers. And if they command their ſubjects to kill or be killed, they reſiſt not, for fear leſt they ſhould ſeem to tranſgreſs the Kings commandment. When they have obtained the victory, all the glory and profit of the War redoundeth unto the King. They likewiſe that bear no Arms, but intend the tillage of the earth, after they have born all the toil, they*

L *reap and gather the fruits, to the end they may pay the King his tribute: And if he will or command any thing, it muſt be performed without any delay. Furthermore, when the King is addicted to any pleaſures, or intendeth to enjoy his reſt, during the time that he ſleepeth, he is guarded by thoſe that watch, who are, as it were, tyed unto him, through the fear and awe they have of him: For not one of them dare forſake him when he ſleepeth, nor depart from him, to follow their own affairs, but intend thoſe ſervices only which he thinketh neceſſary, which is the guard of his perſon. Who therefore will not eſteem the Kings force to be greater than any others, ſince ſo many people obey him in whatſoever he commandeth?*

After he had ſpoken to this effect, *Zorobabel*, who was the third, began to ſpeak of the *Zorobabel*, the third expreſſeth the power of women, and at length attributeth the palm unto truth.

M power of Women and Truth, after this manner: *True it is, that Wine hath much force, and no leſs true, that all men obey the King; yet far more mighty is the power of a Woman. For by a Woman the King was bred, and brought into this world; and thoſe men that plant the Vineyards where Wines do grow, are born & nouriſhed by Women; and generally there is not any thing which we enjoy not by their means. For they weave us garments; they have the care and cuſtody of our houſes; neither is it poſſible for us to be ſevered from Women. Yea, they that poſſeſs much gold, and abundance of ſilver, and other things of great and ineſtimable price, only upon the ſight of a fair Woman, forſake all theſe things, and will follow after the beauty which they beheld, and for the poſſeſſion thereof, content themſelves to loſe all things. We forſake likewiſe our Father and Mother, and the Country that hath bred us, and forget our Friends*

N *for our Wives ſake; yea, we will willingly content our ſelves to dye with them. Yet is there a greater and further demonſtration of the moſt mighty power of a Woman: For whatſoever we travel for, all the pains that we endure both by Land and Sea, to the intent we may reap ſome fruits of our labours, do we not carry all this to give unto our Wives, as unto thoſe who were our Miſtreſſes? I have ſeen the King likewiſe, who is ſo great a Lord, endure a ſtroke on the ear, by* Apame *the daughter of* Rhapſaces *his Concubine, and patiently ſuffer her to take the Diadem from his head, and ſet it on her own. When ſhe laughed, he laughed; and when ſhe was diſpleaſed, he was diſpleaſed: and according as her paſſion changed, ſo he complyed, and humbly ſubmitted his affection to her pleaſures, according as he ſaw her paſſionate or pleaſed.*

But whil'ſt the Princes, in way of admiration, beheld one another, he began to diſ-

O courſe of Truth, ſaying: *I have already declared what the force of Women is; yet notwithſtanding both the King and they are more feeble than Truth. For whereas the earth is huge and vaſt, the heavens likewiſe of an immeaſurable height, and the ſun of unſpeakable celerity; and*

The year of the World, 3443. before Christ's Nativity, 521.

whereas the Will of God both governeth and moveth these things (because God is just and true) it therefore followeth, that Truth is the most mighty of all things; against which, injustice may no ways prevail. Furthermore, all other things, notwithstanding they seem to be of value, yet are they mortal, and of little continuance: but Truth is immortal, and everlasting. Moreover, all those things which we receive thereby, are neither mortal, nor subject to the injuries of time, fortune, or alteration, but continue equal, and separated from all stain of injustice. When *Zorobabel* had spoken after this manner, he made an end of his discourse: whereupon, all the Assembly began to pronounce that his Assertions were of most value, and that only Verity had an immutable force, and an undeterminable continuance. Whereupon the King commanded him to *ask what he would, as touching that which he had promised to give, because he intended to grant it him, as to the wisest, and best learned amongst the rest. For* (said he) *thou shalt sit henceforth next unto me, and shalt be called my friend.*

Zorobabel obtained both praise and great rewards by his good discourse. *Ezra* 6. 1. *ad* 15.

When the King had spoken thus, *Zorobabel* called to remembrance the vow that the King had made, if so be at any time he obtain'd the Kingdom: namely, *That he would build* Jerusalem, *and the Temple of God, and restore those vessels likewise, which were taken away by* Nabuchodonosor, *and carried into* Babylon. *For this* (said he) *O King, is my request, which you permitted me to ask, and you promised me to grant, at that time when I was judged wise and well-learned by you.* The King was well-pleased at his words, and rising from his Throne, he kissed him. He wrote also to his Governors and Princes, that they should send away *Zorobabel*, and those of his company, to build the Temple. Moreover, he sent Letters to them of *Syria* and *Phœnicia*, commanding them to cut down the Cedars of *Libanus*, and to send them to *Jerusalem*, towards the building of the City; publishing a Law, that all *Jews* should be made free, if they would resort unto *Judea*; forbidding all Commissaries and Princes, to impose any charge upon the *Jews*, for the necessities of the Kingdom; and commanding that all the Countrey which they should inhabit, should be exempt from Tribute: appointing the *Idumæans*, *Samaritans*, and *Cœlosyrians*; to restore those lands unto the *Jews* which they unlawfully with-held, which their Ancestors had heretofore possessed. And besides that; to deliver them by way of contribution 50 Talents of silver towards the building of the Temple, permitting them to offer their ordinary Sacrifices. He likewise commanded, that all the Necessaries and Vestments which either the High-Priest, or the other Priests used in the service of God, should be furnished at his charge. He appointed also that the Levites should have Instruments of Musick deliver'd unto them, to praise God withal; and that certain portions of land should be allotted for them that had the guard of the City, and the Temple. Moreover, he allow'd them a certain Sum of money every year for their ordinary maintenance. After this, he sent back all those vessels which *Cyrus* heretofore had resolv'd to restore unto *Jerusalem*.

Darius being put in memory of his vow, commandeth that the Temple should be restored. *Hedio & Ruffinus*, cap. 4.

Darius Letters for the liberty, possession and erection of the Temple, granted to the *Jews*. 1 *Esd.* 6. *v.* 7, 8, *ad* 16.

When *Zorobabel* had obtained these things above-named at the Kings hands, he went out of the Palace, and lifting up his eyes unto Heaven, he began to give God thanks, *That he had enabled him to appear more discreet than others before the King, and for the good successe which he had given him in* Darius's *presence. For* (said he) *O Lord, if thou hadst not been favourable unto me, I had not obtained it.* After he had in this manner given thanks for the present, and prayed God to shew himself always favourable hereafter; he repaired to *Babylon*, and told his Countreymen what encouragement he had receiv'd from the King: who hearing thereof, gave God thanks also, who had restor'd them once more to the possession of their native Countrey: and they fell to feasting and banquetting for seven days space, for the restoring unto their Countrey, as if they had solemniz'd the feasts of their birth-days. Hereupon the heads of the several families made choice of those, that (with their wives and children) should return unto *Jerusalem*, who, by the assistance of *Darius*'s Convoy, perform'd that journey with great joy, playing on their Psalteries, Flutes and Cymbals, and were after this manner conducted on their way, by those *Jews* that remained in *Babylon*. Thus went they forward, being a certain and determinate number of every family. I have not thought it necessary to repeat these families by name, lest I should perplex the Relation, and the Readers should be interrupted thereby. Notwithstanding, the whole number of those that went, and were about 12 years old of the Tribes of *Juda* and *Benjamin*, were four millions, six hundred and eight thousand. There were likewise four thousand and seventy Levites: And of their wives and children together, forty thousand, seven hundred, forty and two. Besides these, there were of Singers of the Tribe of *Levi*, one hundred, twenty and eight; of Porters, one hundred and ten; and of those that attended on the Sanctuary, three hundred twenty and two. There were certain others likewise, that pretended that they were of the race of the *Israelites*, but could give no testimony of their descent, the number of whom was six hundred fifty and two. Of the number of the Priests, they that had espoused

V. 22, Glad tydings brought to the *Jews*.

The *Jews* depart from *Babylon* to *Jerusalem*.

Esd. 3. 5: The number of the *Jews* that went out of *Babylon*.

H poused wives, (whose genealogy could not be derived, and who were not found also in the genealogies of the Priests and Levites) they were about five hundred, twenty and five. The multitude of servants that followed or attended on them, were seven thousand, three hundred thirty and seven. There were also two hundred, forty and five Singers of men and women: four hundred, thirty and five Camels, and five hundred twenty and five other beasts for their carriage. The conducter of this above-named multitude, was *Zorobabel*, the Son of *Salathiel*, descended of *Davids* Line, and of the Tribe of *Juda*; and *Jesus* the son of *Josedech* the High-Priest; besides which, were *Mordochæus* and *Serabæas*, who were chosen by the people to be their Governors, who contributed 100 pounds of gold, and five hundred of silver. Thus the Priests and Levites, and part
I of all the people of the *Jews* which were then in *Babylon*, were conducted to dwell in *Jerusalem*; the other part of them following a little after, returned every one into his own Countrey.

The year of the World, 3443. *before Christ's Nativity*, 521.

Zorobabel Chieftain, and *Jesus* High-Priest of this company.

The seventh month after their departure out of *Babylon*, the High-Priest *Jesus*, and the Governor *Zorobabel*, sent Messengers thorow all the Countrey, and assembled the people from all quarters of the Region, who, with all alacrity and expedition, repair'd to *Jerusalem*. There erected they an Altar in the same place, where heretofore it was built, to the end they might offer Sacrifices thereon, according to *Moses* Law; but hereby they gave offence to their neighbouring Nations, who, in general, were incensed against them. They celebrated also at that time the feast of Tabernacles, according as the Law-maker
K had ordain'd: afterwards they offer'd oblations, and continual sacrifices, observing their Sabbaths, and all holy solemnities. And they that had made any vows, perform'd them, and sacrificed from the New Moon until the seventh month. After this, they began to build the Temple, and deliver'd great sums of money to the hewers of stone, and Masons, and gave strangers their ordinary diet, who brought them stone and timber. For it was an easie matter for the *Sidonians*, to bring wood and timber from *Libanus*, and binding it up, and gathering it together in rafters, to ship it, and land it at the Port of *Joppa*. For *Cyrus* had heretofore given them that commandment, and now the second time they were enjoined thereunto by *Darius*.

1. *Esdr.* 3. 6. *ad finem.*

C. 3. *v.* 4, 5. The feast of Tabernacles.

The Temple began to be built, *ver.* 8.

The second year after their arrival in *Jerusalem*, the *Jews* assembled together in the se-
L cond month, and began to build the Temple, having laid the foundation thereof on the first day of *December*. Over this work, those Levites that were above 20 years of age, were overseers: with them also was *Jesus*, and his sons and brothers joined, and *Zolimiel* brother of *Juda* the son of *Aminadab*, and his sons. And through the diligence that these overseers of the Temple used, it was sooner finish'd, than it was expected. As soon as the Sanctuary was built, the Priests, apparelled in their accustomed habits, and the Levites, and the sons of *Asaph* arose, and with Trumpets praised God, and sung several Hymns and Psalms compos'd by King *David*. The Priests and Levites, with the Elders of the Tribes, calling to mind how great and magnificent the first Temple was, and beholding that which was built at present, far inferior to the former, and perceiving
M how much the ancient wealth and dignity of the Temple was abased; they were so sensibly touched with the consideration thereof, that they could not but burst forth into lamentations and tears. But the people were contented with that which they beheld, and without any mention of the former Temple, they troubled not themselves in comparing the one with the other; neither thought they upon the difference betwixt the present, and that which stood in times past: but the Elders lamented, and the Priests complain'd, that the new erected Temple was far less than the former; yet the noise of the Trumpets drowned their lamentations, and the joyful applauses of the people their mournings.

The *Samaritans* hearing the noise of the Trumpets, ran out to know the cause thereof, because they were ill-affected toward the Tribe of *Juda* and *Benjamin*; and understand-
N ing that the *Jews* which were return'd from *Babylon*, had re-edifi'd the Temple, they addressed themselves to *Zorobabel* and *Jesus*, and to the chief Governors of the families requiring them that it might be lawful for them to repair the Temple with them, and to have part in the building thereof. *For* (said they) *we honour God no less than you, we pray unto him, and adore him; we conform our selves to your customs, ever since the time that* Salmanazar *King of* Assyria *removed us out of* Chuthea *and* Media *hither.* To these demands of theirs, *Zorobabel*, and *Jesus* the High-Priest, and the Governors of the Tribes, answer'd, *That it was impossible for them to admit of their assistance in the building of the Temple, because they had received their first commandment from* Cyrus *to perform it, and afterwards from* Darius: *notwithstanding they gave them licence to worship therein, offering them*
O *that the Temple should be common to both, if they pleased: yea, and accessible to all other Nations that would repair thither to adore God.* The *Chutheans* (for so were the *Samaritans* call'd) hearing this, were much offended; and persuaded the other Nations of *Syria*,

The *Samaritans* desirous to further the building of the Temple, are rejected.

The *Samaritans* suppose to hinder the building of the Temple. C. 4. *v.* 1. *ad* 6.

The year of the World, 3344. *before Christ's Nativity*, 520.

to require the Princes (who continued their authority since the time of *Cyrus*, and afterwards ruled in *Cambyses* time) to hinder the building of the Temple; and to delay the *Jews*, who were so intent and busie in their work. Whereupon *Sisin* Governor in *Syria* and *Phœnicia*, and *Sarabazan*, accompanied with others, came unto *Jerusalem*, and demanded of the Chieftains of the *Jews*, *By whose permission they built the Temple, which rather seemed to be a Fort than a Temple? and for what cause they fortified their City with gates, and so strong walls? Zorobabel* and *Jesus* the High-Priest answer'd, *That they were the servants of the living God, and that their Temple had been built by one of their Kings, who was rich, and surpassed all other in virtue, that afterward it had continued so long time in venerable estimation; but by reason their fathers had been guilty of impiety against God*, Nabuchodonosor, *King of* Babylon *and* Chaldæa, *having taken the City by force, destroyed the same; and after he had spoiled the City, he burned it, and transported the people captive into* Babylon. *But after that* Cyrus *King of* Persia *had obtained the Kingdom of* Babylon, *he commanded by his express Letters sealed with his Royal Seal, that they should re-edifie the Temple, and ordained that all those Treasures which* Nabuchodonosor *carried from thence, and of the consecrated vessels, should be deliver'd to* Zorobabel *and the Treasurer* Mithridates, *to be conveyed to* Jerusalem, *and placed again in the Temple, as soon as it should be built. And he commanded also, that it should be presently re-edified, appointing* Abassar *to repair to* Jerusalem, *and give order for all that which was requisite; who hastening thither as soon as he had received* Cyrus's *Letters, did speedily lay the foundations anew. From that time forward, until this present, it hath been hindered by the subtilty and malice of the neighbouring Nations, who have always been our Enemies, so that as yet it remaineth imperfect. If therefore it please you, and you think good, signifie what you hear, by your letters to* Darius, *to the end, that examining the Registers of the Kings, he may find that all things have proceeded after the manner which we have related.*

Ezra 5. 1, 2, 3. *Aggeus* and *Zachary* the Prophets.

When *Zorobabel* and *Jesus* had answer'd to this effect, *Sisin*, and they that accompanied him, thought not good to hinder the building, until such time as they had certified *Darius* hereof, for which cause they wrote unto him presently. Hereupon the *Jews* were much discomforted and troubled, fearing lest the King should change his mind, and put a stop to the building of *Jerusalem* and the Temple. But two Prophets, *Aggeus* and *Zachary*, (who were amongst them) began to persuade them, willing them to fear no ill from the *Persians*, because God had assur'd them, that they should receive no harm; hereupon the people gave credit to the Prophets, and diligently intended their building, without intermission.

Ezra 5. 4 *ver.* 7. *ad finem.* The *Samaritans* endeavouring to hinder the reparation of the Temple and City, do further it the more.

When the *Samaritans* had after this manner written to *Darius*, and accused the *Jews* unto him for fortifying their City, and re-edifying their Temple, and inform'd him how it seem'd rather to be a Fort, than some sacred place; and had further alledg'd, that it would be no profit unto him: and moreover, had produced *Cambyses* letters, by which they were forbidden to build the Temple, he understood that the re-establishment of *Jerusalem* stood not with the security of his state. But when he had read *Sisins* letters, and his associates, he commanded that the Chronicles of the Kings should be search'd, and there was found in *Ecbatane*, a City of the *Medes*, in a Tower, a certain Book, in which these things were written.

Ezra 6. 4, 5, 6. *Cyrus* decree as touching the Temple and the *Jews*.

The first year of the Reign of Cyrus, *commandment was given to build the Temple of* Jerusalem, *and the Altar therein. It was likewise decreed, that the height of the Temple should be sixty cubits, and the breadth as many; three stories of hewed stone, and one story of the wood of that Countrey: and it was ordained, that the expence of that building should be deducted out of the Kings Revenues. Moreover, he commanded that restitution should be made unto the Inhabitants of* Jerusalem, *of those vessels that were taken away by* Nabuchodonosor, *and carried away to* Babylon: *And the commission to effect all these things, was given to* Abassar *Governor of* Syria *and* Phœnicia, *and his companions, to the end that they might depart from these places, and the* Jews *might be permitted to build therein. Furthermore, he ordained that the charge of this building should be gathered out of the Tributes of his Countries, and that they should furnish the* Jews *with Bulls, Weathers, Lambs, Goats, Flower, Oyl, and Wine, and all other things which the Priests should think meet to offer sacrifice, to the intent that they might pray for the preservation of the King of* Persia: *commanding that they that should transgress or oppose this commandment, should be laid hold on, and hanged on a Gibbet, and that their goods should be confiscate to the Kings use. Moreover, he besought God, that if any man went about to hinder the building of the Temple, that he would execute his vengeance upon that person, and punish him for his wickedness.* When *Darius* had found these things written in his Registries, he wrote back to *Sisin* and his companions in this form:

Neh. 2. 2, 3, 4.

King

H

King *Darius* to *Sisin* and *Sarabazan*, with their Associates, health.

The year of the World, 3450. before Christ's Nativity, 514.

Having found amongst the Memorials of Cyrus, *the Copy of his Instructions for the building of the Temple, I have sent it you, and my pleasure is, that the Contents thereof be executed. Farewell.*

Ver. 7, 8. *Darius* Epistle to the Prefects of *Syria.*

Sisin and his Associates being certified of the Kings pleasure, resolved to conform themselves unto it: and taking the care of the sacred buildings upon them, they assisted the Princes and Magistrates of the *Jews*, in such sort as the building of the Temple was finished with great diligence, by the instigation of the Prophets *Aggeus* and *Zachary*, according to Gods commandment, and by the directions of the Kings *Cyrus* and *Darius*; so that it was finish'd within seven years. In the ninth year of the Reign of *Darius*, and the three and twenty of the eleventh month, call'd by us *Adar*, and by the *Macedonians Distre*; the Priests and Levites, and all the rest of the people offer'd sacrifices, and gave thanks for the renovation of their former felicity, after their captivity, and for their new Temple also: sacrificing 100 Bulls, 200 Sheep, 400 Lambs, 12 Goats, according to the number of the 12 Tribes of *Israel*, and for the sins of each of them. The Priests and Levites also (according to the laws of *Moses*) appointed Porters to every gate. For the *Jews* had built Galleries round about, and within the Temple.

I *Ezra 6. 17.* The finishing of the Temple.

K Now when the Feast of unleavened bread (which is the Feast of *Easter*) drew near, in the first month called *Xanthicus* by the *Macedonians*, and *Nisan* by the *Hebrews*, all the people of the Towns round about *Jerusalem* resorted thither, and celebrated the Feast, purifying themselves, their wives and children, according to the ordinance of their Forefathers: And after they had solemniz'd the Feast called *Easter*, or the Passeover, in the 14*th* Moon, they rejoyced for seven days space; sparing no cost how great soever. They offer'd burnt-offerings also, and sacrifices of thanksgiving, acknowledging Gods goodness that had brought them home into their native Countrey, to live according to the laws of their Forefathers, and had caused them to find favor in the eyes of the King of *Persia*. Thus dwelt they in *Jerusalem*, sacrificing unto, and serving God, and living

Ver. 15. The Temple dedicated 23. of *March*, or as it is in the 1. of *Esdras* 6. dedicated the third of *March*

Ver. 16, &c. The Passeover celebrated.

The form of Commonweal in *Jerusalem.*

L under the Government of their Nobility. For they set up a kind of Aristocratical Government, and the chief authority remain'd in the High-Priests, until the *Asmonæans* obtained the Kingdom: for before the captivity of *Babylon*, they were under the Government of Kings, who began from *Saul* and *Davids* times, about some 532 years, six months, and ten days; and before their Kings, certain Governors, call'd Judges, reigned: and under this sort of Polity liv'd they more than 500 years, from the death of *Moses* and *Joshua*. And this was the state of the *Jews* after their captivity, during the days of *Cyrus* and *Darius*. True it is, that the *Samaritans* were their mighty and malicious adversaries, and did them many mischiefs, trusting in their riches, and pretending to be the *Persians* kinsmen, because their original proceeded from thence. For they refused to pay

The *Samaritans* mighty enemies of the *Jews.*

M that Tribute which the King had commanded them to disburse unto the *Jews* to make their sacrifices, and the Governors of *Syria* and *Phœnicia* lost no opportunity which might promote their design. For which cause, the *Jews* determined to send Ambassadors unto King *Darius*, to accuse the *Samaritans*; and to that intent, *Zorobabel*, and four others were sent. As soon therefore as the King understood by these Ambassadors, what crimes and accusations they had brought against the *Samaritans*, he dispatched his letters, and addressed them to the Governors and Council of *Samaria*, the tenour of which letters was to this effect:

The Embassage of the *Jews* to *Darius.*

King *Darius* to *Tangara* and *Sambaba* Governors of *Samaria*, to *Sadrach* and *Bobelon*,
N and to their companions our servants being in *Samaria*, health.

Zorobabel, Ananias, *and* Mardocheus, *Ambassadors in the behalf of the* Jews, *accuse you to be disturbers of the building of their Temple; alledging, that you refuse to discharge that, which by my decree you ought to furnish them with, for the charge of the Sacrifices. My will is therefore, that upon the sight of these Letters, you deliver out of the Royal Treasury in* Samaria, *appointed for the Tributes, all that which shall be necessary for them to perform their Sacrifices, upon the requests of the Priests, to the intent they let pass no day without sacrifice and prayer unto God for me, and for the* Persians. This was the contents of his Letters.

C. 7. v. 11, 12. A commandment to supply the charge of the building of the Temple and Sacrifices.

O

CHAP V.

The year of the World, 3506. before Christ's Nativity, 458.

Xerxes *succeeds his Father* Darius *in the Kingdom*; *he permitteth* Esdras *to return with a great number of* Jews *to* Jerusalem. Esdras *obligeth those that had taken strangers to Wife, to send them back. His Praise, and his Death.* Nehemiah *obtains leave to build the walls of* Jerusalem, *and finisheth that great work.*

AFter *Darius* death, his son *Xerxes* succeeded him, not only as Heir in the government of his Kingdom, but also as Successor unto his piety and devotion towards God: for he changed not those Institutions of his Father that concern'd religious service, but with great benevolence favoured all the *Jews*. During his Reign, *Joacim* the son of *Jesus* was High-Priest; amongst them also that remained in *Babylon*, there lived a Priest with the *Jews* in that place called *Esdras*, a just man, and one of great reputation amongst the people: and whereas he was very skilful in the laws of *Moses*, he was much esteemed by the King. This man intending (with certain other *Jews* of *Babylon*) to return to *Jerusalem*, besought the King that he would vouchsafe to bestow his letters of commendations to the Governors of *Syria* in his behalf. Whereupon the King gave him letters of recommendation to the Governors, certifying them of his favor towards *Esdras*, and to the Princes in those parts, to this effect:

Hodio & Ruffinus, cap. 5. 1. *Esdras* 7. *Xerxes* King of *Persia*. *Esdras* learned in the law.

Nehem. 2. 1, *ad* 11. *Xerxes* favoureth the *Jews*.

Xerxes King of Kings, to *Esdras* the Priest, and Reader of the Divine Law, health.

It is decreed by me, and seven other of my Council, that whosoever in my kingdom of the Israelites, *their Priests or Levites, will repair with thee unto* Jerusalem, *may freely do it with my licence, and may settle themselves in* Judea, *there to serve the God of their Fathers; bearing with them those Presents unto the God of* Israel, *which I and my friends have vowed to offer unto him. I likewise give thee licence to take with thee all the gold and silver which any of thy. Nation living here in* Babylon *will offer up unto God, to buy offerings to be sacrificed upon the Altar of thy God: and to make whatsoever vessels of gold or silver, which either thou or thy Brethren shall think meet. Those sacred vessels also which are given thee, thou shalt dedicate unto thy God; and if there be ought else requisite in this behalf, that thou shalt think fit to provide, the charges shalt thou receive out of my treasury. I have also commended thee to the Treasurers of* Syria *and* Phœnicia, *and have written to them, that whatsoever* Esdras *the Priest, and Reader of the Law of God shall require, they shall presently deliver it to him. And to the end that God may be favourable to me and my posterity, my will is, that an hundred measures of wheat be offer'd unto God, according to the Law. I command you also that are Magistrates, that you exact nothing, neither impose any taxations on the Priests, Levites, Singing-men, Porters, or holy Officers. But thou* Esdras (*according to the wisdom given thee from above*) *shalt appoint Judges, who shall in* Syria *and* Phœnicia *execute justice unto the people, according to your Law. Teach thou likewise freely all such as are ignoraat, so that whosoever violateth either Gods or the Kings Law, he may be fined, or else condemned to death, as not sinning through ignorance, but of contumacy. Farewell.*

Ver. 16, 17, 18. *Esdras* assembled the *Jews*, that dwelt in *Babylon*.

When *Esdras* had received this Letter, he was well-pleased, and gave thanks unto God, confessing that it was he, who was the Author of that favour he had received at the Kings hand: And after he had read this Letter unto the *Jews* that were at that time resident in *Babylon*, he kept the original, but sent a copy to all those of his Nation, being in the Countrey of the *Medes*: who being inform'd of the King's zeal to the service of God, and his favour towards *Esdras*, were very joyful; and divers amongst them took their goods, and came unto *Babylon*, desiring to return to *Jerusalem*: but the rest of the *Israelites* would not abandon or leave their dwelling. Whereupon it came to pass, that two Tribes were under the obedience of the *Romans* in *Asia* and *Europe*: but the ten Tribes were on the other side of *Euphrates*, even until this day; and it is incredible, how exceedingly they are there multiplied. With *Esdras* there departed a great number of Priests, Levites, Porters, Singing-men, and servants of the Temple. Now after he had assembled those of the captivity, that inhabited on this side *Euphrates*, and sojourned there three days, he commanded them to solemnize a Fast, and to pray unto God for his preservation, that no evil might happen unto him; and that neither their enemies, nor any other might do them any violence: For *Esdras* had foretold the King, that God would be their Protector, and that therefore he requir'd no Convoy of Horsemen at his hand for his security. After that they had recommended themselves unto God, they set forward on their way, the twelfth day of the first month of the seventh year of the

Reign

H Reign of *Xerxes*, and arrived in *Jeruſalem* in the fifth month of the ſame year. Whereupon he incontinently preſented unto the Treaſurers (who were of the race of the Prieſts) the ſacred depoſitum wherewith he was intruſted, which conſiſted of 650 Talents of ſilver, and of ſilver veſſels an 100 Talents, of veſſels of gold to the value of 20 Talents, of brazen veſſels (more precious than gold) the weight of 12 Talents. Theſe were the Preſents of the King and his Friends, and of the *Iſraelites* that dwelt in *Babylon*. *The year of the World*, 3506. *before Chriſt's Nativity*, 458.

Eſdras repaireth to *Jeruſalem*, and committeth the veſſels and other precious Preſents to the Treaſurers hands.

I When *Eſdras* had deliver'd theſe Preſents into the hands of the Prieſts, he offer'd burnt-offerings unto God, according to the Law, namely, 12 Bulls for the publick conſervation of the people, 72 Rams and Lambs, and 12 Goats for a ſin-offering. And afterward he deliver'd the Kings Letters to his Princes and Governors in *Cœloſyria* and *Phœnicia*: who being conſtrain'd to execute that which was enjoin'd them by the King, honoured the Nation of the *Jews*, and ſupplied them every ways in their neceſſities. We owe unto *Eſdras* the honour of this Tranſmigration, for he not only laid the deſign of it, but his virtue and piety were undoubtedly the cauſe that God gave him ſo good ſucceſs in the undertaking.

Not long after, there came certain Men unto him, complaining that ſome of the people, Prieſts and Levites, had tranſgreſſed againſt their Ordinances, and broken the Laws of the Countrey, in that they had eſpouſed certain ſtrange women, and corrupted the purity of the Sacerdotal race; requiring him, that he would have a regard to Gods Ordinances, K for fear leſt he (being diſpleaſed with them) ſhould caſt them again into that miſery from which he had ſo lately deliver'd them. *Eſdras* hereupon was ſo much afflicted, that he rent his cloaths, and tore his hair, and pulled his beard, and caſt himſelf upon the ground, becauſe the chief among the people were concern'd in that offence. And becauſe he feared leſt if he ſhould command them to forſake their wives, and thoſe children which they had begotten by them, he ſhould not be obey'd, he continu'd in grief, and lay continually upon the ground. Whereupon, all thoſe reſorted unto him who were not guilty, and wept and lamented with him, becauſe of that which had hapned. In this affliction of mind, *Eſdras* (raiſing himſelf from the earth, and lifting up his hands to Heaven) ſaid, *That he was aſhamed to look thereupon, becauſe the offences of the people were ſo* L *heinous; and that they had ſo ſoon loſt the memory of thoſe calamities wherewith their Forefathers had been viſited for their ſins. Neverthleſs, O Lord,* (ſaid he) *ſince thy mercy is infinite, have pity, I beſeech thee, on the remnant that hath eſcaped that long captivity, and which thou haſt brought back into their native Countrey. Spare them, O Lord; and though they have deſerved death, yet let thy mercy appear, in the ſparing of their lives.* Whil'ſt thus both he and thoſe that came unto him, lamented with him, with their wives and children, a certain man called *Achonias*, one of the principal men of *Jeruſalem*, came to him, and ſaid, *That they had ſinned, becauſe they had eſpouſed ſtrange women*; and perſuaded *Eſdras* to command them all, to baniſh both them and the children begotten by them; adviſing, that they who obey'd not the Law, might be puniſh'd. *Eſdras* (perſuaded by theſe words) M made all the Princes of the Prieſts, Levites, and Tribes of *Iſrael*, ſwear, *That they would diſmiſs their wives and children, according to the counſel of* Achonias. And as ſoon as he had received their oaths, he departed from the Temple unto *Johns* houſe the ſon of *Eliaſib*, and there ſpent he all the day, without taſting any meat, by reaſon of the grief which he had conceiv'd. Hereupon an Edict was publiſh'd, *That all they that were returned from the captivity, ſhould repair within two or three days to* Jeruſalem (*under the penalty that they who defaulted, and came not within the prefixed time, ſhould be held as excommunicate, and their goods confiſcate to the publick treaſury of the Temple, by the ordinance of the Prieſts*:) They of the Tribes of *Juda* and *Benjamin* came thither within three days, on the 20 day of the ninth month, call'd by the *Hebrews*, *Thebeth*; and by the *Macedonians*, *Appellæus*.

Eſdras prayers for the Levites that had married ſtrangers. *Eſdr. 9. per totum.*

N And as ſoon as they were ſeated in the upper part of the Temple in the preſence of the Elders, *Eſdras* aroſe and reprov'd them, becauſe they had tranſgreſs'd the Law, in taking wives who were not of their Nation: For which cauſe he told them, that if they would do that which were agreeable unto God, and profitable for themſelves, they ſhould diſmiſs ſuch wives. Whereupon, with a loud voice, they all cried, That they would do it willingly; but that there was no ſmall number of them, and that it was the winter-ſeaſon, and the matter of that conſequence, as one or two days could not end it: For which cauſe they thought it very needful, that the execution were deferred for a while; and that at the length, ſome of the Princes who were free from that crime, with certain other choſen Elders of every place, ſhould make inquiſition after them that had married O wives contrary to the preſcript of the Law. Which being approv'd by them, about the New Moon of the tenth month, this Inquiſition began, which continued until the New Moon of the month enſuing: and there were many of the family of *Jeſus* the High-Prieſt, *Eſdr. 10. v. 5, 10. 11.*

The year of the World, 3516. *before Christ's Nativity,* 458.

Prieſt, and of the Prieſts, Levites, and Iſraelites, that (making more account of the obſervation of the Laws, than of the natural affections to their wives and children) did preſently put away their wives, and thoſe children they had by them, and ſacrificed certain Rams for a peace-offering unto God: whoſe names it were needleſs to reckon up in this place. A

When *Eſdras* had in this manner reform'd the abuſe committed by ſuch marriages, he ſo corrected the evil cuſtom thereof, that this confirmation continued firm and irrevocable for ever. In the ſeventh month, they ſolemniz'd the Feaſt of Tabernacles: whereto when all the people were reſorted, they all came together in an open place in the Temple, towards the gate that looketh Eaſtward, requiring *Eſdras*, that he would read *Moſes's* Ordinances unto them: which he perform'd; and ſtanding up in the midſt of the multitude, he read the Law unto them, from the morning until noon. By which reading, not only for the preſent, but for the time to come, they were informed of their duty; and calling to mind that which was paſt, they were ſo ſorrowful, that the tears fell from their eyes, when they conſider'd, that if they had kept the Law, they had not ſuffer'd any of thoſe evils wherewith they had been afflicted. But *Eſdras* beholding them in that ſtate, advis'd them to repair home, and to weep no more, becauſe that day was a ſolemn and holy day, wherein they ought not to weep, becauſe it was forbidden. But he commanded them rather to intend their feaſts and pleaſures, and to make this good uſe of their remorſe for their former ſins, that they might not fall into the like for the time to come. They following *Eſdras* exhortation, began to celebrate the Solemnity, and continued their feaſt of Tabernacles eight days. After which time, they returned every one unto his houſe, praiſing God in hymns, and thanking *Eſdras* for the reformation of thoſe unlawful marriages which had been contracted with ſtrangers; after he had gotten great honour among the people, he finiſh'd his days in an happy old age, and was buried honorably in *Jeruſalem*. About the ſame time alſo died *Joacim* the High-Prieſt, whoſe ſon *Eliacim* ſucceeded in his place.

The reading of *Moſes* Law. *Nehem.* 8. *v.* 1. *ad* 11. B C

Nehem. 1. 1. *ad* 5.

After this it came to paſs, that a certain man that was one of the captive *Jews*, and King *Xerxes* Butler, called *Nehemias*, walking before the City of *Suſa*, (which was the Metropolitan City of *Perſia*) heard certain ſtrangers that came from far, upon their entrance into the City, talking with one another in the *Hebrew* Tongue; whereupon he drew near unto them, and ask'd them, *Whence they came?* They anſwer'd, *That they came from Judea:* which as ſoon as he knew, he inquir'd after the ſtate of *Jeruſalem*, their native City, and how the people fared. To whom they anſwer'd, *That they were in very bad ſtate, and that their City-walls were demoliſhed, and that the Nations round about them, afflicted the* Jews *with many outrages, making inroads into their Countrey, and ſpoiling them daily, ſo that divers of them were led away Priſoners; yea, ſome Citizens of* Jeruſalem: *and that the High-wayes were found full of dead bodies.* Hereupon *Nehemias* began to weep, (thorow the compaſſion he had of his diſtreſſed brethren) and looking up towards Heaven, *How long* (ſaid he) *O Lord, wilt thou ſee our Nation thus afflicted, without taking care of us? Behold how we are made a prey to all men!* Whil'ſt thus he walked before the gate, and lamented bitterly, word was brought him, that the King was ready to ſit down to his meat: whereupon he haſted away to give his attendance, according to his office. As ſoon as Supper was done, the King grew pleaſant, and caſting his eyes upon *Nehemias*, (whom he perceiv'd to be heavy and diſconſolate) he ask'd him *what he ailed? Nehemias* (after he had beſought God to give him perſuaſive words to diſcourſe unto the King) anſwer'd, *O King, how is it poſſible but that I ſhould be afflicted, when I hear that the walls of* Jeruſalem, (*which is my native Countrey*) *are levelled with the ground, and the Sepulchres and Monuments of my Predeceſſors are defaced, and the gates of the City are burned? Do me therefore this grace, that I may go thither, and repair it, and finiſh the reſt of the building of the Temple.* D E

The King gave ear to his requeſt, and promis'd him his Letters, aſſuring him, *That he would addreſs them to the Governors, commanding them to do him honour, and to furniſh him with all things neceſſary, to accompliſh that which he intended. For which cauſe* (ſaid he) *ceaſe to be afflicted, and give thy attendance chearfully.* Hereupon *Nehemias* adored God, and thanked the King for the promiſe he had made him; and therefore by the joy he conceived, he cleared that confuſion and ſorrow, that before he bare in his countenance. The next day the King called for him, and gave him Letters unto *Sadeas* the Governor of *Syria*, *Phœnicia*, and *Samaria*, in which he commanded him to honour *Nehemias*, and to furniſh him with all things neceſſary for that building which he intended. As ſoon as he came to *Babylon*, he took divers of his Countreymen with him, who willingly follow'd him, and went with him unto *Jeruſalem*, in the 25 year of the Reign of *Xerxes*; and after he had deliver'd his Letters to *Sadeas*, and the other Governors, he aſſembled the people of *Jeruſalem*, and ſtanding up in the midſt of them, he ſpake unto the whole Congregation F G

H tion to this effect: *You men of* Jury, *there is none of you but know what care God Almighty hath been pleased to take of our Forefathers,* Abraham, Isaac, *and* Jacob, *in regard of their piety and love to justice; and he doth still make it evident that he will not abandon us, in that I have obtained favour of the King and permission (by his assistance) to rebuild the Walls of our City, and finish the rest of the Temple. I therefore pray you (who are assuredly persuaded of the envy and hatred the neighbouring Nations bear unto you, who hearing that we are intent upon our building, will overpress us, and labour by all means possible to hinder us) first to relie upon Gods Providence, who will oppose himself against the hatred which they bear us, and afterwards to intermit neither day nor night in prosecution of the building, but with all care continue the work, in that the opportunity doth require our diligence.* After he I had spoken to this effect, he gave order that the Governors should take the measure of the Wall, and distribute the task among the people, according to the Burroughs and Towns, and to every mans ability: and after he had promised to employ both himself, and all his family therein, he dismissed the Assembly. Hereupon the *Jews* (incited by his authority) addressed themselves to the work, and then it was that they first began to give the name of *Jews* to those of our Nation who returned from the Captivity; and to the Countrey the name of *Judea*, because it had been heretofore inhabited by those of the Tribe of *Juda*.

The year of the World, 3519. before Christ's Nativity, 445.

Nehemias having gotten licence and authority to build the walls of *Jerusalem*. inciteth the people thereunto. *Nehem.* 2. *v.* 1, *ad* 11.

The *Ammonites*, *Moabites*, *Samaritans*, and all the Inhabitants of *Cœlosyria*, understanding that the walls were raised with such haste and diligence, were much troubled, and re- K solved with themselves to lie in ambush, and to hinder them in the prosecution of their work; so that they slew divers *Jews*, and sought the means likewise to murther *Nehemias* himself: and having hired certain strangers with money to commit the fact, they lay in wait for him. They endeavour'd also to terrifie the *Jews* with vain reports, & by spreading certain rumors, that divers Nations intended to make War against them: by which reports (being much troubled) they desisted for a time from the prosecution of their building. Yet none of these things could weaken *Nehemia*'s diligence or resolution, but that (keeping a guard round about him) he diligently prosecuted his design, setting light by all occurrents: so great was his affection to accomplish the work. And therefore he carefully stood upon his guard, not that he fear'd death, but because he was persuaded, that his L Fellow-Citizens would abate of their courage and resolution, if he continued not with them, to animate them to the prosecution of so holy an enterprize. He commanded likewise, that the Workmen while they wrought, should have their Arms, near them, so that both Masons and Labourers carried their Swords.

Nehem. 4, 1. *ad* 15. *V.* 16. *ad fin.* The ardent care in building the walls of *Jerusalem*.

Moreover, he gave order that they should have their Targets by them; and he placed certain Trumpetters, some 500 foot distant the one from the other, charging them, that as soon as they discover'd the Enemy from any part, they should incontinently sound the alarum, and give notice unto the people to arm themselves, and prepare for the fight, for fear they should be surprized, and found unprovided. He himself also walked the round about the City by night, with an indefatigable courage, and without either eating or M sleeping, but only for necessity sake; and this labour endured he for the space of two years, and three months: for the Wall of *Jerusalem* was built again in that time, in the 28 year of the Reign of *Xerxes*, and in the ninth month. After the City was fortified, *Nehemias* and the people offered Sacrifices unto God, and spent eight dayes in feasting. When the rumor was spread abroad that this building was finished, the Inhabitants of *Syria* were sore displeased. But *Nehemias* perceiving that the City was weakly manned, besought the Priests and Levites to forsake their dwellings without the City, and to come and dwell within, and to that intent he built them houses upon his own charge. He ordained likewise, that they that intended their Husbandry, should bring the Tenths of their fruits unto *Jerusalem*, to the intent that the Priests and Levites by enjoying their N continual maintenance, might omit no time in the service of God: wherein he was readily obey'd. By this means, the City of *Jerusalem* was very well peopled. After that *Nehemias* had honourably accomplish'd divers other worthy actions deserving praise, he died in a good old age. He was a man so good, so just and highly affectionate towards his Countrey: and one to whom they are so much obliged for the benefits which they have receiv'd, that his memory will remain for ever among the *Jews*.

The walls of *Jerusalem* finished.

Provision for the Priests.

1 *Esdras* 10. The death of *Nehemias*.

O

CHAP.

The year of the World, 3543. *before Christ's Nativity*, 421.

CHAP. VI.

Artaxerxes *succeeds his father* Xerxes *in the Kingdom of* Persia, *he repudiates Queen* Vashti *his Wife, and espouseth* Esther *the Niece of* Mardocheus. Haman *persuades* Artaxerxes *to banish all the* Jews, *and to apprehend* Mardocheus; *but he is hanged, and* Mardocheus *established in his place.*

AFter the death of *Xerxes*, the Kingdom fell to *Cyrus* his son, who by the *Grecians* was call'd *Artaxerxes*. Under his government all the race of the *Jews*, both Men, Women and Children, were in danger to be utterly exterminated: the cause whereof, I will hereafter declare. But first of all I must speak somewhat of the King, and declare how it came to pass, that he married an *Hebrew* Woman of the Blood Royal, by whose means (as it is said) our Nation was preserv'd. After that *Artaxerxes* had taken the Kingdom upon him, and establish'd Governors over 127 Provinces, from *India* as far as *Æthiopia*: in the third year of his Reign, he entertain'd and feasted all his Friends with great magnificence, the Nations of *Persia* likewise with their Governors for 180 days. He feasted after this, for the space of seven days, the Ambassadors of all Nations in the City of *Susa*, after this manner. There were several Pavilions erected, whose pillars were of gold and silver, cover'd with linnen and scarlet vails, which were of that extent, that divers thousands of Men might take their refection therein. All the entertainment was serv'd up in vessels of gold, enriched with precious stones, very glorious to behold. The King likewise commanded his servants (that attended the feast) that they should enforce no man to drink, by filling continually, according to the manner of the *Persians*, but to permit every one of the guests to drink according to his discretion. He sent also throughout all the Countrey, commanding a cessation from all labour, and that every one should make Holy day for many days, and think of nothing but rejoycing, and wishing him an happy Reign. The Queen *Vashti* also made a banquet unto her women in Royal Palace. Now whereas the King was desirous to shew, that she surpassed all other women in beauty, he sent unto her, commanding her to come to the banquet in more Royal manner than the rest of her Attendants: but she, too curiously tied to the observation of the law of the *Persians*, (which forbiddeth women to be seen by strangers) went not unto the King; and notwithstanding he sent his Eunuchs divers times unto her, yet persisted she in her refusal to come unto him. Whereupon the King (moved with displeasure) gave over his banquet, and arising, he call'd unto him his seven Counsellers, to whom (according to the custom of the *Persians*) it belonged to expound the Laws; and accus'd his wife, telling them how much he had been slighted by her, since having sent for her divers times to accompany him at his banquet, she had refus'd to obey him: he therefore commanded them to declare their opinion, what punishment appertain'd to her. One amongst them, call'd *Muchæus*, answer'd, *That the injury was not only offered unto him, but to all the* Persians, *who should likewise be all in danger of being after that manner despised by their wives; for that no one of them would acknowledge duty towards their husbands, taking their example from the Queens disobedience, which she shewed towards him, who was the Governor over all. Whereupon he concluded, That she that had thus dishonoured him, should be severely punished: which done, he thought fit that this ordinance of the Kings, might be published thorow all Nations, that Queen* Vashti *should be separated from his bed, and another woman chosen in her place.* This determination, confirmed by the consent of the rest of the *Magi*, very much afflicted the King, because on the one side he was unwilling to act contrary to the Laws of his Countrey, and on the other, he knew not how to put away his Queen, for whom he had so great a passion, by reason of her beauty. Which when his Friends perceiv'd, they counsel'd him to forget the memory and love of a woman so unprofitable, and to send and seek out thorow all his Countries for the fairest woman amongst them, whom he might choose and take to wife, that by the society of another woman, the great affection which he bare unto *Vashti*, might be extinguish'd. The King approving of this counsel, sent out certain Messengers and Deputies, commanding them to bring unto him the fairest Virgins that were to be found in his Kingdom: when therefore they had assembled a great number of them, they found in *Babylon* a young Orphan (without either father or mother) who was brought up under her Uncle (whose name was *Mardocheus*) of the Tribe of *Benjamin*, and one of the greatest men among the *Jews*. The beauty and modesty of this Virgin were so extraordinary, that she rais'd the admiration of all that beheld her. She therefore was delivered in charge unto one of the Eunuchs, who carefully attended her with all diligence, furnishing her with odors and precious perfumes, according to the custom of noble women;

Hedio & Rufinus, cap. 6.

Esther 1, 2.

C. 1. v. 10, 11. *ad finem.* *Ahasuerus* sendeth for *Vashti* to grace his feasts; she refuseth, and therefore is cast off by him.

H women; and after this manner were 400 Virgins entertain'd for the space of six months. Now when he that was put in trust with this Commission, thought these Virgins to be sufficiently prepar'd, and that they were fit to come to the Princes bed, he sent every day one unto the King to keep him company: who, after some embraces, sent her presently back again unto the Eunuch. But when *Esther* came into his presence, he setled his affection more on her, than all the rest; and being surprised with her beauty, he took her for his lawful wife: and the Nuptials were solemnly celebrated in the seventh year of his Reign, and in the 12 month, called by us *Adar*, that is *February*. And he sent Messengers thorow all his Kingdoms, to proclaim a Feast in honour of his marriage: he himself also feasted the *Persians*, and *Medes*, and the Princes of the Nations, for a whole months
I space. At such time as *Esther* entred into the Royal Palace, he set a Diadem upon her head, and so lived with her, that he never question'd her either of her Birth, or Nation. Her Uncle came from *Babylon* to *Susa*, (the chief City of *Persia*) where every day he walked before the Palace-gate, enquiring how *Esther* did: for that he lov'd her as dearly as if she had been his own daughter. Now the King had made a Law, That no man should approach his presence, upon pain of death, except he were called, during the time that he was on his Throne; and round about his seat there stood certain Officers with their Arms, ready to punish those who being uncalled should attempt to approach the Throne. The King himself sate aloft, and holding in his hand a golden Scepter, whensoever he intended to save the life of any one that approached his Throne uncal-
K led, he stretched forth the same, and touch'd him therewith: who being thus touch'd, by that means escap'd death. And as touching these things, we have sufficiently spoken in this place.

The year of the World, 3546. before Christ's Nativity, 415

The Maiden *Esther* made Queen. *Esther* 2. 7, 8. 9, 10.

Mardocheus came from *Babylon* to *Susa*.

The Kings command that no man should approach his Throne, except he were called *Esther* 4. 11.

Mardocheus discovereth the Traytors. *Esth.* 2. 21, 22.

Not long after this, when as *Bagathous* and *Theodestes*, two of the Kings Eunuchs, had conspir'd against him; *Barnabas*, who was of the *Hebrew* Nation, and one of their servants, being acquainted with their Treason, discover'd it to the Queens Uncle *Mardocheus*, who, by her means, inform'd the King of their conspiracy. Who finding out the truth by their examination, he commanded them to be executed on the Gibbet; he for that time gave no recompence to *Mardocheus* for saving his life, but only commanded his name to be registred in his Records, permitting him to have access to his Palace, as if he
L had been one of his Domesticks. Now as often as *Haman* (the son of *Amadath* an *Amalechite*) came unto the Palace to visit the King, all those that were either *Persians* or strangers, (according to the Kings especial direction) did him honour: But *Mardocheus* shew'd him no honour (because the laws of the *Jews* forbade it.) Which when *Haman* had observ'd, he demanded *whence he was?* And understanding that he was a *Jew*, he was much displeas'd, saying in himself, *That the* Persians *who were of a freer condition, cast themselves prostrate before him, and he that was but a slave, disdained to do the like.* Intending therefore to revenge himself on *Mardocheus*, he thought it not sufficient to procure his punishment at the Kings hands, but resolv'd wholly to exterminate his Race; for he was by Nature an Enemy to the *Jews*, by reason that the *Amalechites*, from whom he descend-
M ed, had heretofore been conquer'd by them.) Whereupon he address'd himself unto the King, and accused them, saying, *That there was a certain cursed Nation spread through his whole Kingdom, insociable, and abhorring the customs of other men, who used divers laws and ceremonies, contrary to those of all other Nations, and destructive of the fundamentals of his Kingdom, so that the greatest favour he could do to his Subjects, would be utterly to exterminate them. And left your Majesties Tribute should be any ways impaired by these means, I promise you of mine own Revenues forty thousand talents of silver, desiring rather willingly to forbear so much money, than that your Kingdom should be unpurged of such a cursed Race of men.* When *Haman* had made this his request, the King answer'd, *That he forgave him the money and that he permitted him to deal with that Nation as he thought fit.* When *Haman*
N had obtain'd his desire, he presently sent forth an Edict thorow all Nations, in the Kings Name, to this effect.

Haman being honoured by all men, is neglected by the *Jews*. *Esther* 3. 1, 2, 3, 4. *C. 5. 9.*

Per. 6. The destruction of the *Jews* granted unto *Haman*.

The great King *Artaxerxes*, unto his Governors of an Hundred and seven and twenty Provinces, extending from *India* as far as *Ethiopia*, health.

Having obtained the Empire over so many Nations, and extended my dominion over the World, according to mine own pleasure, and being so little inclined to treat any of our Subjects with rigour, that we rather take great pleasure in affording them some signal marks of our favor and goodness, causing them to enjoy an happy peace, it remains that we seek after those means
O *that may render this happiness perpetual to them. Being therefore admonished by my friend* Haman, *(who for his wisdom and justice is more honoured than all other by me; and for his approved fidelity, hath the second place in authority under me) that there is a certain race of men*

The year of the World, 3549. *before Christ's Nativity*, 415.

men intermingled among you, enemies to all mankind, using none but their own laws, and such A *that are different from others, disobedient to their Kings, and of depraved manners and customs that neither submit themselves to our Government, nor promote the welfare and prosperity of our Empire: I will and command, That as soon as* Haman *shall have made known unto you this our pleasure, (a man whom we hold as dear as our father) they be slain, with their wives and children, so as you spare none of them; not permitting your compassion towards them, to prevail over your obedience to us: And this command we to be done the* 14th *day of the* 12th *month of this present year; that in one day cutting off all our enemies, hereafter ye may live in peace and security.*

B This Edict being spread thorow all places of the Countrey, and publish'd in every City, all men prepar'd themselves against the prefixed day, utterly to exterminate the *Jews*, and no less diligence was there used in *Susa* the Metropolitan City. Mean-while, the King and *Haman* seasted, and made good cheer, whil'st the City hung in suspence, being troubled with the expectation of the event of that which should follow. But *Mardocheus* having intelligence hereof, rent his garments, put on sackcloth, and cast ashes on his head, walking thorow the City, and crying, *That their Nation had not committed any crime deserving death*: and using these, or such like speeches, he came unto the Kings Palace, and stood before the gate, because it was unlawful for him to enter thereinto in that habit: The like also did the *Jews* that were in the Cities where those Edicts had been publish'd against them, weeping and lamenting their miseries. But when the News hereof was brought unto the C Queen, that *Mardocheus* stood before the Palace-gate in a deplorable condition, she was much troubled, and sent certain of her servants unto him, to command him to change his attire, but they could not persuade him to put off his sackcloth, for the cause of his sorrow still remaining, he could not think of laying aside the marks of it. She therefore called unto her her Eunuch *Acratheus*, and sent him unto *Mardocheus*, to know what accident had befaln him, that made him put on his mourning habit, and to afflict himself after that manner, and not at her intreaty to lay aside those marks of his sorrow. Hereupon *Mardocheus* told the Eunuch of the Edict made against the *Jews*, and sent by the King unto all his Provinces; the offer of the money that *Haman* likewise had tender'd to the King, whereby he had bought the utter ruine of his Nation at the Kings hands; moreover, D he gave him the Copy of that which had been proclaim'd in *Susan*, to be deliver'd unto *Esther*, whom he intreated to beseech the King, and to esteem it no dishonour to become a Suppliant, to save her Nation, and to preserve the *Jews* from that death whereunto at that time they were expos'd: since *Haman*, the next in honour to the King, had accused the *Jews*, and incens'd his Majesty against them. When *Esther* understood this, she sent again unto *Mardocheus*, giving him to understand, *That she was not called for by the King; and that whosoever entered unto him, and was not called, should die, except the King would secure him, by stretching out his golden Scepter; for he, unto whom the King was pleased to grant that favor, although he were not called unto him, yet suffered he not death, but obtained pardon.* When these things were reported by the Eunuch from *Esther* unto *Mardocheus*, E he commanded him to tell her, *That she ought not so much to tender the particular respect of her life, as the lives of her whole Nation; assuring her, that if at that present she had not care of them, their succor should onely proceed from God by some other means than this: but she and her fathers house should be destroyed by them whom she had contemned.* Upon this reply, *Esther* sent the same messenger back again unto *Mardocheus*, commanding him *to repair unto* Susan, *and to call a general Assembly of all the* Jews *that remained there willing them for three days space to fast and abstain from all kind of meat for her safety, and that both her self and her servants would do the like; promising them, that at that time she would present her self unto the King, notwithstanding his contrary Edict; and that if she must needs die, she would willingly suffer it.* F

The lamentation of the *Jews*, upon the hearing of this Edict. *Esther* 4. 1, 2. *&c.*

Ver. 16. 17. Fasting and praying unto God, for the safety of the people.

Mardocheus observ'd her orders, caused the people to fast, and to pray unto God for her safety; he likewise himself besought him, *That it might please him at that present to have compassion on their desolate and distressed Nation, as he had done oftentimes heretofore: and that as he had pardoned them at such time as they had offended, so now also at this present he would deliver them from that perdition which was denounced against them. For that they were not in danger to die infamously for any offence of their own, but because he onely had incensed* Haman, *in that he would not adore him, or perform that honour unto him, which is onely due to God: for which cause, in revenge, he had contrived this mischief against them, who would not transgress the divine ordinances.* The People likewise pray'd to the like effect, beseeching God, *That he would have care of their preservation, and preserve the* Israelites *in* G *what place soever they were, from the misery at hand, which was before their eyes, and already expected by them.* *Esther* also besought God, (according to the manner of her Countrey)

casting

H casting herself prostrate on the earth, cloathed in sackcloth, and abstaining for three dayes space from meat and drink, and what thing soever else was delectable, beseeching God to have compassion on her, *That when she presented herself before the King she might have words fit to perswade and mollifie him, and grace and beauty far more amiable than ever she had, to the end that by those means she might be the better enabled to appease the King, if so be he were displeased with her; and to succor her brethren in extreme danger, whereby the King might turn his anger against the enemies of the* Jews, *and take compassion of their imminent danger, which, without his prevention, would surely fall upon them.* After she had in this sort for three dayes space fasted and prayed, she cast off her mourning attire, and changed her habit, attiring herself as became the Majesty of a Queen, having two of her ser-
I vants on whom she leaned, and the third that follow'd her, carried up her train, which was large, and trailed on the ground: and in this equipage came she unto the King, having her cheeks stained with a modest blush, bringing with her a Majesty mixed with beauty, but her heart was not altogether free from fear. But when she beheld the King sitting aloft on his Throne, glorious in his garments embroider'd with gold, and adorn'd with precious stones, a fear suddenly fell upon her, since he lookt not on her perhaps at first with a favourable countenance; whereupon being astonished, her limbs failed her, her colour faded, and she fell betwixt her handmaids arms into a swound. Hereupon the King (by the will of God) changed his affection, and suddenly leapt from his Throne, and embracing her with both his arms, he raised her up, and kissed her, and spake
K comfortably unto her, *praying her to be of good courage, and not to suspect any misfortune, for that she came unto him without any motion of his: That the ordinance was only made for his Subjects, but that she (who was equal with him) should fear nothing:* whereupon he took his Scepter in his hand, and laid it on the Queens neck, whereby he deliver'd her from all fear; so that she recovered her vigor and courage, and spake after this manner: *O King, I cannot easily express unto you the inconvenience that is suddenly fallen upon me; for as soon as I beheld the great and redoubted Majesty of your person, my spirits forsook me, and my heart failed me.* Now whil'st she spake these words with pain and feebleness, the King was touched with compassion; so as he animated and encouraged her, and commanded her to expect nothing but good; *yea*, (said he) *if thou demandest the half of*
L *my Kingdom, I will grant it thee.* But *Esther* only requested this at his hands, that only he and his friend *Haman* would vouchsafe to grace her with their presence at her banquet: which the King readily granted her. Now when they were come unto the banquet, and in the midst of their cups, the King commanded *Esther* to ask what she would, and he would grant it her, assuring her, *That he would refuse her in nothing; yea, although she demanded the half of his Kingdom.* But she deferred to discover her suit until the next day, requiring him once more to repair with *Haman* unto her banquet.

When the King had promised to visit her again, *Haman* departed with great joy, for that he alone had the credit to banquet with the King and *Esther*, and no other had ever obtained the like honour amongst any Kings of those Dominions. But in his return,
M perceiving *Mardocheus* in the Court, he was moved, because that (notwithstanding he had lookt upon him) he had not done him honour: when therefore he came home unto his house, he called *Zaraza* his wife, and his friends, and told them what honour not only the King, but the Queen also had done him; and how he only with the King had supped that day with the Queen, and was invited the next day also to banquet with the King: notwithstanding he told them that he was discontented, because he saw *Mardocheus* the *Jew* in the Court. *Zaraza* his wife told him, *That he should cause a gallows to be raised fifty cubits high, and that the next day he should demand licence of the King, that* Mardocheus *might be hanged on the gibbet. Haman* approving of his wives counsel, commanded his servants to prepare the Timber, and erect the gallows in his Court, to hang
N *Mardocheus* thereon: which they diligently perform'd. But God, who knew what would come to pass, mocked at *Hamans* cursed hope; for the very same night he deprived the King of sleep, who being not willing to spend the time idlely whil'st he was awake, but to employ it in something that might be profitable for his Kingdom, he commanded his Secretary to bring him the Chronicles of the Kings his Predecessors, and of those things that were done by himself, and to read them to him. When therefore they were brought and read, he found that a certain man whose name was there set down, had received a great possession for reward of his virtue. He read likewise of another, that had obtained a recompence for his fidelity, and the like; till at last he came to the place,
O where the Eunuchs *Bagotheus* and *Theodestes*, were noted down for a secret conspiracy against the person of the King, and how it was discover'd by *Mardocheus*. Now when the Secretary (having only recited this accident) turned over to another History, the King

The year of the World, 3554. before Christ's Nativity, 410.

C. 5. 1, 2, &c. *Esther* resorteth to the King to sollicit him in the behalf of the *Jews*.

Ver. 4, 8.

Ver. 5.

Hamans hatred against *Mardocheus*.

Ver. 14.

A laudable custom in a King.

Esth. 6. 1, 2.

Ver. 3, 4.

The year of the World, 3554. before Christ's Nativity, 410.

stayed him, and ask'd, *If he found therein written, that he had given any recompence to* Mardocheus? He answer'd, *That he found nothing set down.* Whereupon the King commanded him to give over, and inquired of those to whom that Office appertain'd, what hour of the night it was: and knowing that the morning was already discover'd, he commanded that some one should certifie him, which of his friends attended before the Palace. At this time it hapned that *Haman* was found there, who came thither sooner than he was accustomed, with an intent to beseech the King, that he might put *Mardocheus* to death.

When the officers had brought the King word that *Haman* was before the Palace they were commanded presently to call him in. As soon as he came into the Kings presence, he said unto him, *Since I am assured that no man hath so great an affection for me as thou hast, I prithee give me thy counsel, how I may condignly honour him, as becometh my self, whom I do most affectionately love? Haman* thinking the advice he should give, should be given for himself, (because he supposed that he only was beloved by the King more than all others) counselled him that which in his opinion was the best, after this manner: *If your Majesty shall think fit to express the favors towards the man for whom you pretend an extraordinary kindness, cause him to be mounted upon a brave Horse, and let him be apparelled in a Royal habit, and put a chain of gold about his neck, and let some one of thy chiefest friends march before him, and proclaim throughout the City, That thus is the man honoured, whom the King loveth.* The King with great satisfaction received this counsel which *Haman* thought he had given in favor of himself, and turning towards him, spake thus unto him: *Take one of my Horses, a garment of purple, and a chain of gold, and seek out the Jew* Mardocheus, *and give them unto him, and march thou before him, making proclamation after that manner which you lately proposed: For* (said he) *thou art my nearest friend, and it is very fit that the execution of this thing be committed to thy trust, which thou hast so faithfully counselled. And this command I to be done, because* Mardocheus *hath been the preserver of my life. Haman*, upon the hearing of these words, beyond all expectation, was no less amazed, than if he had been Thunder-struck; but finding a necessity of giving obedience to a command that was so positive and express, he went out, having with him the horse, the purple habit, and the chain of gold, and meeting with *Mardocheus* before the Palace, who was cloathed in sackcloth, he appointed him to lay his mourning habit aside, and to cloath himself in purple. But he (who was wholly ignorant of that which had hapned, and supposing that he mock'd him) said, *O thou most wicked amongst men, doest thou thus mock at our afflictions?* Notwithstanding being afterwards inform'd, that the King had bestowed this honour on him, for saving his life, and discovering the treachery of those Eunuchs that would have slain him, he put on the purple robe that the King wore ordinarily, and put the chain about his neck, and afterwards mounting on his Horse, he went round about the City, *Haman* walking before him, and crying, *Thus shall it be done to the man whom the King shall think fit to honour.* Now after they had gone round the City, *Mardocheus* gave his attendance on the King, but *Haman* came not into the presence, so much was he ashamed at that which had hapned; but going home, he told his wife and friends, with tears, all that which had hapned; who told him, *That it was no ways possible for him to revenge himself as yet on* Mardocheus, *because God did visibly afford him his assistance.*

Ver. 7, 8, 9. *Ver. 10.* Honor offered to *Mardocheus.* *Ver. 11.* *Ver. 12.* *Ver. 13.*

Whil'st they were thus speaking *Esthers* Eunuchs came to hasten *Haman* to the banquet, and *Sabuchadas*, one of the Eunuchs, seeing the Gibbet erected in *Hamans* lodging, (whereon he intended to execute *Mardocheus*) demanded of one of the servants, wherefore it was raised up? And understanding that it was for the Queens Uncle, whom *Haman* would require at the Kings hands, to the end he might put him to death, for that time he held his peace. But when the King being seated with *Haman* at the banquet, required the Queen to declare what she would require that he might grant her, she began to lament the danger of her people, saying, *That she, with her whole Nation, were made a prey to the sword, and that for that cause she brake out into that discourse: For* (said she) *I had not troubled your Majesty, nor been so much grieved, if you had commanded that all the* Jews *should be sold, and led away Captives to extreme misery; for that affliction might have been born: but since the utter destruction of our whole Nation is designed, I could not but in this case have recourse to your Majesties clemency.* The King much surprized with this discourse, *demanded who it was that formed that design?* whereupon she began publickly to accuse *Haman*, saying, *That he alone was that wretched and envious man, who had contrived their tragedy.* Hereupon the King was much troubled, and arose from the banquet, and went into the garden: then began *Haman* to pray, and beseech *Esther* to forgive him his offence. And whil'st he was fallen upon her bed to beseech her favor, the King entred, and grew the more displeased at that he saw, and said, *O thou cursed amongst men, darest thou attempt to violate my wife?* *Haman* was wholly confounded with this question, so as he

Esther 7. 1. *Ver. 2.* *Ver. 3, 4.* *Ver. 5, 6.*

H He had not a word to answer him. Hereupon the Ennuch *Sabuchadas* stepping forth, accused him for that he had found him in his lodging erecting a gibbet for *Mardocheus*, assuring the King that one of his houshold Servants had told him it at such time as he was sent to call him to the Banquet; alledging moreover, that the gibbet was fifty Cubits high. Which when the King understood, he adjudged *Haman* to no other death but that which he intended against *Mardocheus*; and thereupon presently commanded that he should be hanged upon the same gibbet, until he were dead. And here we cannot but admire the Providence of God, in considering his wisdom and justice, in that he not only punished the wickedness of *Haman* (as he had deserved) but also caused him to fall into the same snare which he had prepared for another man. Thus died *Ha-*
I *man*, who had unjustly abused the Kings friendship: as for his goods, they were given unto the Queen.

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7, 8, 9, 19. Haman having all his treacheries & cruelty discovered in the banquet, is adjudged to the gallows.

After this the King called *Mardocheus* unto him (for already he had notice that he was his Wifes Uncle) and gave him the ring which he had given unto *Haman*: the Queen likewise gave him his goods, and intreated the King to deliver her from those apprehensions into which she had been cast by those Letters which were sent out by that wicked man *Haman* in his Majesties name, to the Governours of the several Provinces, with instruction to Massacre the *Jews*, and extirpate their whole Nation; assuring him that she could not live to behold the death of her brethren, and the total ruine of her Countrey. The King made no difficulty in granting her request, assuring her that
K he would not contradict her will, permitting her to write in the Kings name all that she would have done in the behalf of the *Jews*; promising that when she had done the same, he would Seal it with his own Seal, and give her authority to send it thorow all his Provinces: to the end that they that read those Letters, confirmed by the Kings Seal, should not any wayes oppose the execution of them. Whereupon he sent for his Secretaries of State, commanding them to write unto the Magistrates of all the Nations touching the *Jews*, and to the Princes and Governors of one hundred, twenty and seven Provinces, from *India* as far as *Ethiopia*. The Contents of which Letters were these.

Esther 8, 1, 2. *Hamans goods* bestowed on *Mardocheus*.

L *Artaxerxes* the great King, to the Governours, and those that faithfully rule under us, Health.

à v. 5, adfinem, The Kings Letters for the security of the *Jews*.

Many men being puffed up with pride, by reason of the many benefits and honors which they receive through the liberality of their benefactors, do not only exercise their pride towards their inferiours, but also are not afraid to wax insolent against those who are the authors of their benefits, extinguishing as much as in them lieth, all manner of gratitude among st men, and believing that it is in their power to deceive God himself, and rob him of his Justice: so that when the favor of their Princes hath given them power and authority in the Government of their affairs, in stead of applying themselves to the benefit of the publick, they have given
M *place to the hatred they have conceived against some particular men, and deceived their Princes by false accusations and detractions, and provoked their wrath against those who have not done amiss: whence it cometh to pass, that they have been sometimes in extream danger to lose their life. The proof whereof appeareth not only in ancient Histories (the knowledg whereof we have only obtained by hear-say) but by that likewise which hath been audaciously attempted before our eyes; so that hereafter we ought not to give credit to detractions and accusations, nor to such things as men inforce themselves to perswade: but it behoveth every man to judge according to the truth of that he knoweth, and to punish those which are guilty, and to pardon the innocent, in considering their acts, and not the words that are spoken. For it is most notorious unto all men, that* Haman *the Son of* Amaeath (*an* Amalechite *by Nation, and by that*
N *means a stranger, and not of the* Persian *blood, but entertained by us*) *hath in all things enjoyed the fruit of our bounty hitherto; so that he hath been called our father, honoured by all men, and obtained among st all men, and in all things, the second place after us: yet could he not make a moderate use of his happiness, nor prudently entertain the greatness of his felicity; but hath sought means to deprive* Mardocheus *of his life, who preserved mine; seeking by his fraud and malice to practise the ruine of* Esther, *the companion of our life and Kingdom; and by this means striving to dispossess me of my most faithfull friends, he determined to transfer the Kingdom unto others. Touching my self, in that I know that the* Jews, *who are by this wretch destinated to die, are no wicked men, but such as live under a strict and holy discipline praying God continually that it would please him to continue the Kingdom*
O *in us, and our Successors; I absolve them not only from that penalty, contained in my former Letters sent by* Haman (*which by these presents I utterly disanul*) *but my pleasure likewise is, that they be had in all honour. As for him that practised these things, against them, I*

The year of the World, 3554. before Christ's Nativity, 410.

have caused him and all his race, to be hanged before the gates of Susan, *according to the just Judgment of God inflicted on them for their offences. My will and pleasure therefore is, That the Copy of this Letter be sent through all Countreys belonging to us, to the intent that the* Jews *be suffered to live according to their own Laws, in peace; and that assistance may be given them, to the end they may revenge themselves of those who have offered them outrage in their adversity. And I command that this be done the thirteenth day of the twelfth month called* Adar, *which is the day that God ordained for their preservation (when they were appointed to be slain) which day I wish may be fortunate to those that love us, and a monument of revenge on those that intended our ruine, My pleasure likewise is, that all men, Cities and Nations should know, that whosoever shall neglect, through obstinacy, to fulfil the tenor of this my Mandate, he shall be pursued with fire and sword: and let these Copies be set up throughout all our Dominions; and let each man of the Jews, upon the prefixed day, prepare himself to be revenged on his enemies.*

The *Jews* revenge them on their enemies.

As soon as the Posts had received these Letters, they presently mounted on horseback and rode each of them his appointed way; and *Mardocheus* being clothed in a Royal habit, and adorned with a crown of Gold on his head, and a chain of Gold about his neck, came forth, and the *Jews* of *Susan*, seeing him thus honoured by the King, supposed that his good success was an assurance of their own: and when the Kings Letters were published; The *Jews* lookt upon them as a favourable ray of light which portended their deliverance, and their enemies were in so great fear that divers of other Nations circumcised themselves, supposing that in so doing they should be in security. For the thirteenth day of the twelfth month (by the *Hebrews* called *Adar*, and by the *Macedonians Distre*) the Posts that carried the Kings letters certified them, that they should exterminate their enemies on that very day whereon they themselves were in danger to be exterminated. The Governors likewise of the Provinces, the Lords and chief Magistrates, did honour to the *Jews*: for the fear they had of *Mardocheus*, and after the Kings Letters were published, it came to pass that the *Jews* slew about five hundred of their enemies, within the City of *Susa*; the King declared unto *Esther* the number of the dead that perished in the City, and suspecting what might happen thorow the whole Countrey, he asked her if she requested any further matter, promising her that he would see it executed: she besought him that it might be lawful for the *Jews* to revenge themselves yet once more the next day upon their enemies, and to hang *Hamans* ten Sons upon the gibbet: which the King (being loth to contradict *Esther*) permitted, so that on the 14 day of the Month *Distre*, they slew about three hundred more of their enemies; without taking the smallest portion of their goods. Furthermore the *Jews* slew in the Countrey, and in the Cities, about sixty five thousand of their enemies, whom they dispatched the thirteenth day of the month, and solemnized the day following in mirth and feasting. The *Jews* that were at *Susan* assembled themselves likewise on the fourteenth day of the month, and banquetted that whole day. Whence it cometh to pass, that all the *Jews* which are throughout the world, keep and solemnize this day for a festival, and send Presents the one unto the other. *Mardocheus* also wrote unto the *Jews*, who lived under the Empire of *Artaxerxes*, commanding them to observe those dayes, and to solemnize them; willing them to charge their Successors to do the like, to the end that this feast might continue for ever. For since on that day they should have been destroyed by *Haman*, they should do well if after they had escaped that danger, and taken revenge on their enemies, they should observe the same day to give thanks to God: For this cause the *Jews* keep a solemn feast on these dayes, and call it *Purim*, that is to say, *Lotts*. But *Mardocheus* was great and powerful with the King, Governing the whole Kingdom under him, and had also all the power that could be conferred on him by the Queen; and for this cause the affairs of the *Jews* had better success than was hoped, but there was nothing during the whole reign of *Artaxerxes* which hapned to be of greater importance than this which we are going to relate.

Esther 9. v. 2, 5, 10, 13.

C. 10 per totum, Purim festa. Mardocheus authority.

A B C D E F G

CHAP.

H

CHAP. VII.

The year of the World, 3584. before Christ's Nativity, 380.

John *the High-Priest, kills* Jesus *his brother in the Temple.* Manasses *the brother of* Jaddus *the High-Priest, espouseth the daughter of* Sanaballath *Governor of* Samaria.

After the death of *Eliashib* the High-Priest, *Judas* his son succeeded in the office. And *Judas* being dead, *John* his son obtained the place, and was the cause that *Bagoses*, General of *Artaxerxes* Army, polluted the Temple, and made the *Jews* tributaries; so that before they could offer their ordinary and daily sacrifices, they were compelled to
I pay for every Lamb 50 drachmes, which hapned upon this occasion: *John* had a brother called *Jesus*, whom *Bagoses* favoured, and promised to give him the High-Priesthood. One day these two Bretheren being in the Temple, they fell out about the succession, and the quarrel rose so high, that *John* slew his brother *Jesus* in that holy place. It was a thing very strange, that *John* being a Priest, should commit such an impiety against his brother; and yet far more strange, in that so cruel an act, and an offence so impious, hath neither hapned amongst *Greeks* nor *Barbarians.* But God left it not unpunished, in that for the same sin the people lost their liberty, and the Temple was polluted by the *Persians.* When *Bagoses* had intelligence, that *John* (the High-Priest among the *Jews*) had slain his brother *Jesus* in the Temple, he came thither in all haste, and began to break
K forth into bitter threats against the *Jews*, *Have you* (said he) *been so bold as to commit murther in your Temple?* And when he attempted to enter, they hindered him. Whereupon he replied, *Am I therefore more polluted than the body that lieth dead in the Temple?* And having spoken thus, he entred thereinto, and for the space of seven years *Bagoses* being thus incensed against the *Jews*, punish'd them for murthering *Jesus.* After that *John* was deceased, *Jaddus* his son was made High-Priest, who had a brother called *Manasses: Sanaballath* sent by the late King *Darius* to govern *Samaria*, (for he also was of the race of the *Chutheans*, from whom came the *Samaritans*) knowing that *Jerusalem* was a famous City, and that the Kings thereof wrought much trouble unto the Inhabitants of *Assyria*, and *Cœlosyria*; he willingly marrieth his daughter *Nicasis* to this *Manasses*, with
L an intent that this Marriage should be as a pledge of his good will to the Nation of the *Jews.*

Hedio & Rufinus, cap. 7. The revenge taken on *John* for slaying his brother.

Jaddus High-Priest, whose brother *Manasses* marrieth *Sanaballaths* daughter.

CHAP. VIII.

Alexander *the great, King of* Macedonia, *passeth out of* Europe *into* Asia, *destroyes the Empire of the* Persians; *and when it was believed that he would have demolish'd the City of* Jerusalem, *he pardons the* Jews, *and treats them very favourably.*

M About this time, *Philip* King of *Macedon* died in the City of *Ægæa*, being traiterously slain by *Pausanias* the son of *Ceraستes*, of the race of *Oreستes*, and his son *Alexander* succeeded him in the Kingdom; who passing over the *Hellespont*, gave battel unto the huge Army of *Darius* near the River *Granic*, and there obtained a famous victory. And hereupon also invading the Countrey of *Lydia*, (after he had conquered *Jonia*, *and* over-run *Caria*) he fell upon the quarters of *Pamphilia*, as is declared in another place. But the Elders of *Jerusalem* were much displeased, that *Jaddus*'s brother, who was at that time High-Priest, and had married a foreign Woman, should be companion and associate with him in the Priesthood, so as they mutined against him. For they supposed that that Marriage would be but a means to animate those who had a mind to profane Marriages,
N and prove an inducement to others to communicate in Marriage with strangers: calling to mind, that the cause of their evils, and first captivity was, because some of them had fallen, and offended, by coupling themselves with Women of foreign Nations.

They therefore commanded *Manasses* either to forsake his Wife, or else never more to approach the Altar. The High-Priest likewise being incensed against his brother, as well as the People, drave him in like manner from the Sacrifice. For which cause, *Manasses* (addressing himself to his Father-in-law *Sanaballath*) told him, *That although he loved his daughter* Nicasis *very intirely, yet would he not condescend for her sake to be deprived of the Priesthood* (*which was the greatest dignity that could be among their Nation, and which had*
O *ever continued in his race.*) Whereupon *Sanaballath* answer'd and promis'd him, *That he would not only continue him in the Priesthood, but also would give him the power and dignity of the High-Priesthood, and make him Governor of all places that he commanded, provided the*

Alexander made King after *Philip* his father King of *Macedon.*

Manasses under hope of greater fortunes, retaineth the foreign wife he had.

The year of the World, 3630. before Christ's Nativity, 334.

Marriage solemnized betwixt his daughter and him, were continued. He furthermore assured him, *That he would build a Temple, resembling that in* Jerusalem, *upon the Mountain of* Garizim, *which was the highest in all the Country, permitting him to do the same with* Darius's *consent.* *Manasses* puffed up by these promises, remaineth with *Sanaballath*, and grew in hopes that he should obtain the Priesthood by *Darius*'s means: for *Sanaballath* was very old. Whereas divers others, both Priests and common People, among the *Israelites*, were intangled in such Marriages; there arose no small commotion in *Jerusalem*. For all they of this condition retired themselves to *Mandasses*, whom *Sanaballath* furnished with money, and lands to till, and houses to inhabit, to favour the ambition of his Son-in-law. A

The Apostasie of the Priests.

Hedio & Rufinus, cap. 8.

At the same time *Darius* understanding that *Alexander* having passed the *Hellespont*, had overcome those Governors, whom he had placed near unto the River *Granicus*, and that he passed further, spoiling his Countrey; he gathered together his Horsemen and Footmen, resolving to make head against the *Macedonians*, before they should gain all *Asia*: he therefore passed *Euphrates*, and Mount *Taurus* in *Cilicia*, to encounter his enemies. *Sanaballath* joyful at *Darius*'s approach, incontinently told *Manasses*, that he would fulfil his promise, as soon as *Darius* should return from the conquest of his enemies. For not only he, but also all the *Asians* persuaded themselves most assuredly, that the *Macedonians* would not abide the battel against the *Persians*, by reason of their great multitude; but it fell out altogether contrary to their expectation. For the *Persian* encountering with the *Macedonians*, was overcome; and after he had lost the greater part of his Army, and left his Mother, Wife and Children Prisoners, he himself fled into *Persia*. *Alexander* arriving in *Syria*, seized on *Damascus*, took *Sidon*, and besieged *Tyre*: and by his letters sending unto *Jaddus* the High-Priest of the *Jews*, he required him to send him some supplies, and to sell his Army victuals for their money; assuring him, *That if he desired the friendship of the* Macedonians, *he would give him that tribute which he paid to* Darius, *and he should have no cause to repent of the choice which he should make.* The High-Priest answered *Alexanders* Messenger, *That he had sworn unto* Darius *never to bear Arms against him, during his life-time; against which oath of his, he could not act.* Which when *Alexander* heard, he was displeased, but resolved notwithstanding to continue the siege at *Tyre*, until such time as it should be taken; yet threatned he, that as soon as he had taken it, he would lead forth his Army against the High-Priest, to the end that all Men might know to whom they ought to keep their faith. For which cause, sparing no labour, he overcame *Tyre*; and after he had given order for the settlement thereof, he came unto *Gaza*, and took it with *Babemeses* the Captain of the Garison that held it. But *Sanaballath* finding a fit opportunity to make himself great, forsook *Darius*, and followed *Alexander*, leading with him eight thousand of his Subjects: and coming to him at the beginning of the siege of *Tyre*, he offered to surrender to him all those places wherein he commanded, acknowledging him for his Lord more willingly than he had *Darius*. *Alexander* received him graciously: whereupon, *Sanaballath* informed him of his condition, and let him understand, that *Manasses* (who was brother to *Jaddus* the High-Priest of the *Jews*) was his Son-in-law, who with divers of the same Nation, were desirous to build them a Temple in the Countries under his dominion, assuring the King of much profit thereby, because in so doing, the force of the *Jews* would be dismembred into two parts, and they could not conspire together to make any new insurrection or trouble, as in times past they had done during the Government of the Kings of *Assyria*. B

Alexander's victory against *Darius*. C

D

E

When *Sanaballath* had permission from *Alexander* to build his Temple, with the greatest speed he might he finished the same, and made *Manasses* the High-Priest thereof, supposing that it was the greatest advantage that might happen to his daughters children. Seven months after the surrender of *Tyre*, and two after the taking of *Gaza*, *Sanaballath* died. *Alexander* also razed *Gaza*, and prepared himself to come suddenly upon *Jerusalem*. Which when the High-Priest *Jaddus* understood, he was much grieved, and afraid, not knowing how to gain the favour of the *Macedonians*: and on the other side, knowing that the King was displeased with him, (because heretofore he had disobeyed him:) He commanded the people to make their prayers unto God, and he in his own person offered sacrifice; beseeching God that it would please him to be a shield of defence and succor to their Nation, and to deliver them from those imminent dangers wherewith they were threatned. But the next night following, whilst he slept, God appeared unto him, and commanded him to be of good courage, and that as soon as he had gone about the Wall, he should open the Gates boldly, and command the rest of the people to attire themselves in white; and that accompanied with them, he should march forward in those Priestly ornaments which were appointed by the Law, to the end that in this

Manasses enjoyeth his desire. F

G

H this equipage they might go and meet with *Alexander*, without any apprehenſion of future evil, becauſe he would protect them. As ſoon as he awaked from his ſleep, he was very joyful, and related this Revelation from God; and performing that which had been commanded him, he expected in this manner the approach of the King; and when he knew that he was not far off from the City, he marched forth to meet him, accompanied with the Prieſts, and a multitude of other people, giving him a moſt Royal entertainment, and far different from that of other Nations, near unto a place called *Sapha*, which word ſignifieth *a Watch*, (by reaſon that from that place a man may diſcover the City and Temple of *Jeruſalem*.) The *Phœnicians* and *Chaldeans* that were in *Alexanders* Army, grounding their hopes upon his diſpleaſure, doubted not but that he would give
I them leave to ſack the City, and to hew the High-Prieſt in pieces: but it fell out quite contrary; for *Alexander* eſpying the People from afar in white Rayments, and the Prieſts going before them in their Rochets, and the High-Prieſt attired in a Robe of Purple, broidered with Gold, having his Mitre on his head, and his plate of Gold wherein the Name of God was written, *Alexander* himſelf marched forward before the reſt of his company, and fell proſtrate on his face before that Name, ſaluting firſt of all the High Prieſt; and at the ſame inſtant, all the *Jews* together ſaluted the King with one voice, and encompaſſed him round about. The Kings of *Syria* and the reſt that ſaw that which hapned, were wonderfully aſtoniſhed, and thought that the King was out of his wits: *Parmenio* only drew near unto him, and ask'd him, *what he meant, to adore the Prieſt of the*
K *Jews, whereas all other men adored him?* To whom he anſwer'd, *I do not adore him, but that God whom the Prieſt worſhippeth: for in my ſleep I ſaw him in ſuch a habit, as I ſee him in at this preſent, at ſuch time as I was in* Dio *a City of* Macedonia: *and whileſt I conſulted with my ſelf by what means I might attain to the conqueſt of* Aſia, *he counſelled me to make no delay, but to march forward boldly, aſſuring me, that it would be he that would guide both me and mine Army, and would deliver the Empire of the* Perſians *into my hands. Since that time, I have not ſeen any one attired after the ſame manner: and at this preſent beholding this man, and calling to mind the viſion and exhortation that he gave me in my ſleep, I hope that mine Army being conducted by divine providence, I ſhall overcome* Darius, *and diſcomfit the* Perſians, *and that my deſigns ſhall have a happy iſſue.*

L When he had thus anſwer'd *Parmenio*, he gave the High-Prieſt his hand, and went with him into the City, being conducted by the Prieſts: after this, when he came into the Temple, he offered ſacrifice according to the High-Prieſts direction, whom he honoured likewiſe with very great reverence. And when *Jaddus* ſhewed him the Prophecy of *Daniel*, wherein he declared that a certain man of the Nation of the *Greeks*, ſhould deſtroy the Empire of the *Perſians*, and that in his opinion he was the man; *Alexander* was very joyful, and diſmiſſed the multitude that attended him, for that time. The next day aſſembling the *Jews*, he commanded them to let him know, *what favors they deſired at his hands.* Whereupon the High-Prieſt anſwer'd, *That he deſired that they might be permitted to live according to the Laws and Cuſtoms of their Forefathers, and that every ſeventh year they might*
M *be exempted from tributes.* Which was granted them fully. They beſought him likewiſe, *That by his permiſſion, the* Jews *that were in the Countries of* Babylon *and* Media, *might live according to their laws.* And he promis'd them willingly to do all that which they deſired. He made Proclamation alſo among the People, *That if any one of them would bear Arms under him*, (*and live according to the cuſtom of their Nation*) *he was ready to receive them*: whereupon divers liſted themſelves under him in the Wars.

After that *Alexander* had thus behaved himſelf at *Jeruſalem*, he marched with his Army againſt the neighbouring Cities; and whereſoever he went, he was received with great affection. But the *Samaritans*, whoſe Metropolitan City at that time was *Sichem* (ſituate near unto the Mountain of *Garizim*, in which there dwelt divers *Jews* alſo, that were
N revolted from their Nation) ſeeing how favourably *Alexander* had received thoſe of *Jeruſalem*, they reſolved to profeſs themſelves to be *Jews*. For ſuch is the nature of the *Samaritans*, (as we have declared heretofore) that when the *Jews* are in affliction, they renounce all alliance with them, (wherein they confeſs the truth:) But when they perceive our Affairs to be in proſperous condition, they endeavour to perſuade the World that we are both ſprung from the ſame original, and are deſcended of the race of *Ephraim* and *Manaſſes*, the ſons of *Joſeph*. They came therefore to the Kings preſence, and met him near unto *Jeruſalem*, with great magnificence, and demonſtration of ſingular affection towards him. And after that *Alexander* had entertained them, they of *Sichem* approached near unto him, being accompanied with thoſe Men of War that *Sanaballath* had ſent
O unto the King) beſeeching him, *That he would viſit their City, and honour their Temple with his preſence*: whereupon he promiſed, *That at his return he would viſit them.* They required

The year of the World, 3630. before Chriſt's Nativity, 334.

Alexander intending to beſiege *Jeruſalem*, meeteth with the High-Prieſt and people in white, and is honorably received by them, and doth them honor in memory of his viſion that appeared unto him in the like habit.

Alexander's ſacrifice in the Temple, the confirmation of his conqueſt by *Daniel's* prophecy, his bounty to the *Jews*.

The *Samaritans* be kinſmen to the *Jews* in proſperity, ſtrangers in adverſity.

The year of the World, 3632. *before Christ's Nativity*, 332.

red him also, *That he would acquit them of the Tribute of the seventh year, because they did not sowe in the same.* He ask'd them, *Who they were that made that request?* They answer'd him, *That they were* Hebrews; *but that they were called* Sichemites *by the* Sidonians. He ask'd them again, *If they were* Jews? And they said, *They were not. Well* (said he) *I have made this grant unto the* Jews: *when therefore I shall return, and be more particularly informed, I shall do that which shall be requisite.* Thus dismissed he the *Sichemites*, but he commanded *Sanaballaths* Men of War to follow him into *Egypt*, promising in that place to give them possessions by lot; which afterwards he did, (enjoining them to live in Garison in the City of *Thebais*, to make good that Countrey.) After *Alexander*'s death, his Empire was divided amongst his Successors, and the Temple built near unto Mount *Garizim*, remained entire. And if any one were accused in *Jerusalem* for eating unlawful meats, or for breaking the Sabbath, or for any such like fault, he fled unto the *Sichemites*, saying, *That he was accused unjustly.* In that time deceased the High-Priest *Jaddus*: and *Onias*, his son, succeeded him. This was the state of the Inhabitants of *Jerusalem* at that time.

The Temple on the Mount of *Garizim*.

Onias, son of *Jaddus*, High-Priest.

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The Twelfth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS*.

The year of the World, 3643. before Christ's Nativity, 321.

The Contents of the Chapters of the Twelfth Book.

1. Ptolomey *the Son of* Lagus *is made Governor of* Jerusalem, *and the rest of* Judæa, *by a stratagem, and leadeth divers* Jews *with him Prisoners into* Egypt.
2. Ptolomey Philadelphus *translateth the Laws of the* Jews *into the Greek tongue, and dismissing divers Captives of that Nation, he dedicateth many presents to the Temple of God.*
I 3. *In what estimation the* Jews *were with the Kings of* Asia, *and how the freedom of those Cities which they built, was granted them.*
4. Joseph *the Son of* Tobias *driveth away the* Jews *imminent calamity, by reason of his friendship with King* Ptolomey.
5. *The friendship and society between the* Lacedæmonians *and* Onias *the High-Priest of the* Jews.
6. *The* Jews *distracted by seditions, call* Antiochus *to their assistance.*
7. *How* Antiochus *leading his Army to* Jerusalem, *and taking the City, spoiled the Temple.*
8. Antiochus *forbiddeth the* Jews *to use the Laws of their forefathers, the Son of* Asmonæus, *called* Matthias, *contemned the King, and put his Captains to flight.*
K 9. Matthias *being dead,* Judas *his Son succeeded him.*
10. Apollonius, *a Captain of* Antiochus, *is overcome in Jewry, and slain.*
11. *The overthrow and death of* Lysias *and* Gorgias *sent out against the* Jews.
12. *How dividing their Armies,* Simon *overcame the Tyrants, and* Ptolomaidans, *and* Judas *the* Ammonites.
13. *The death of* Antiochus Epiphanes among *the* Persians.
14. Antiochus Eupator *overthrowing the Army of the* Jews, *besieged* Judas *in the Temple.*
15. Antiochus *giving over his siege, plighteth a league of friendship with* Judas.
16 Bacchides *a Captain belonging to* Demetrius, *being sent with his Army against the* Jews
L *returneth back to the King, without success.*
17. Nicanor *elected Captain after* Bacchides, *and sent out against the* Jews, *is slain with his whole Army.*
18. Bacchides *sent out once more against the* Jews, *overcometh them.*
19. *How* Judas *being overcome in battle, is slain.*

CHAP. I.

After the death of Alexander *the Great his Army is divided amongst his Captains.* Ptolomey *one of the chief of them, makes himself Master of* Jerusalem *by*
M *surprise, sends several Colonies of* Jews *into* Egypt, *and puts great confidence in them; continual Wars betwixt the Inhabitants of* Jerusalem *and the* Samaritans.

ALexander King of *Macedon* having overcome the *Persians* and established the state of the *Jews* (according as hath been related) departed this life. Whereupon his Dominions and Kingdoms fell into divers mens hands; *Antigonus* made himself Governor of *Asia*: *Seleucus* of *Babylon*, and the bordering Nations: *Lysimachus* had the *Hellespont*: *Cassander Macedon*: and *Ptolomey* the Son of *Lagus* held *Egypt*. Now when these men were at discord amongst
N themselves (whilest each of them affected the soveraignty, and fought the one against the other) they raised divers great and bloody Wars, which ruined many Cities and destroyed great numbers of their Inhabitants. *Syria* had sufficient experience of all these miseries under the Government of *Ptolomey* the Son of *Lagus* surnamed *Soter*, a Title which he little deserved. He it was that seized on *Jerusalem* by a stratagem; for he entred the City upon a Sabbath day, under pretext to offer sacrifice; and whilst the *Jews* suspected nothing; but spent the day in ease and idleness, he surprised the City without resistance, and made the Citizens captives. *Agatharchides* the *Cnidian* (who wrote the Acts of *Alexanders* successors, testifieth the same) reproaching us of superstition; as if by that means we lost our City. He writeth to this effect;
O "There is a certain Nation, which are called *Jews* who inhabit a City which is call'd "*Jerusalem*, both strong and mighty. They suffered it to fall in to *Ptolomeys* hands, "because they would not stand upon their guard; and through their unseasonable "superstition,

The death of *Alexander*, and the Wars of his successors. *Jerusalem* surprized by policy, and the *Jews* led away captive.

The year of the World, 3634. before Christ's Nativity, 321.

"superstition, they permitted themselves to be subdued by a Tyrant conquerour. See here what *Agatharchides* saith in this place of our Nation: But *Ptolomey* leading away with him divers prisoners from the better quarters of *Judæa*, and the places near unto *Jerusalem*, of *Samaria* and mount *Garizim*, sent them into *Egypt* to inhabit there: and being assured that those of *Jerusalem* were most firm in maintaining their oaths and promises, according as it appeared by their answer made to *Alexander*, when after the discomfiture of *Darius*, he sent Ambassadors unto them: he put divers of them into his Garrisons, giving them the same priviledges in the City of *Alexandria*, which the *Macedonians* had. After he had received their oath, that they should be faithful unto him and his successours, in memory of the great trust and favours he had bestowed on them, many of the other *Jews* likewise of their own accord went into *Egypt*, partly allured thereunto by the plenty of the countrey, partly by the liberality of *Ptolomey* towards their Nation. Yet were there continual quarrels betwixt their posterity and the *Samaritans*: because they would keep and maintain the customes and ordinances of their forefathers; whereupon divers wars arose amongst them. For they of *Jerusalem* said that their Temple was the true Sanctuary of God, and would have the offerings and sacrifices sent thither; the *Samaritans* on the other side commanded them to be brought to the mount *Garizim*.

A

Sedition betwixt the *Jews* and *Samaritans* as touching the Temple.

B

CHAP. II.

Ptolomey Philadelphus *caused the Laws of the* Jews *to be translated into the Greek tongue: and dismissing many Captive* Jews, *dedicateth many presents to the Temple of God.*

C

After the death of *Ptolomeus Soter* his Son *Ptolomeus Philadelphus* succeeded in the Kingdom of *Egypt*, and held it for nine and thirty years space, he it was that translated the law into the Greek tongue, and delivered the *Jews* from that servitude, wherein they were inthralled in *Egypt* to the number of sixscore thousand, upon this occasion. *Demetrius Phalereus* Master of the Kings Library, endeavoured to make a collection of all sorts of Books that were in the world, and brought all which he thought would be agreeable to the King, who was very curious in his collection of Books. The King demanding one day how many thousands of Volumes, he had already gathered: he answered him, that he had already got about two hundred thousand Volumes; but that shortly he hoped to have to the number of five hundred thousand. Besides he told him, that he had been lately informed that there were divers Volumes, among the *Jews* wherein many things touching their Laws and policies were written, which were worthy to be known and deserved a place in so memorable and famous a Library, but that it would be very difficult to translate them into the Greek tongue, for their characters seem to have some relation to the *Syriack*, and their pronunciation likewise is not much different from it; notwithstanding they have their phrase proper and peculiar unto themselves. But nevertheless he believed it might be done, since his Majesty would not think much of any charge; the King approved of this proposal, and wrote unto the High-Priest of the *Jews* to help him to these books. In the mean time a certain man called *Aristæus*, who was intirely beloved by the King by reason of his modesty, and had divers times resolved with himself to solicit the King, to dismisse all the *Jews* that were in his Kingdom, supposing that at that instant he had a fit opportunity to make his request, he spake unto *Sositus*, to *Terentin*, and *Andrew* the chief Captain of the Kings guard, beseeching them to favour him in that which he intended to move to the King. Having found how they stood inclined, he addressed himself unto the King, and spake unto him after this manner. *Since your Majesty hath resolved not only to transcribe, but also to translate the laws of the* Jews, *I should not speak to your Majesty with that freedom and sincerity which I ought to use, if I should not inform you that I know not how this can be fairly done at the same time that you detain as your slaves so great a number of* Jews *within your Kingdom of* Egypt: *You will therefore do a work answerable to the greatness of your courage and benignity if you deliver them from their misery, considering that he who gave them their law is God, who governeth your Kingdom (as by diligent inquiry I have certainly learnt) for both they and we adore one God, Creator of all things, whom we call by the name of* Jupiter, *for as much as he preserveth our life and the lives of all men. For that honour therefore which you owe unto God, send back these people into their Countrey, and permit them to inhabit it, who amongst all men are most singularly affected to their Religion. Neither hath your grace occasion to suspect, that I make this address unto you, because I am either allied or descended of any of their Tribes; But only for this reason because I am assured that there is but one God, who is the Maker of all men, and that he taketh pleasure in those that addict*

Hecat. & Rufinus, cap. 2. The Library of *Ptolomy Philadelphus.*

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H *addict themſelves to beneficence.* When *Ariſteus* had ſpoken thus, the King beholding him with a cheerful countenance, ask'd him, *How many thouſands he thought they were, whoſe liberty he deſired? Andrew* (being nigh at hand) anſwer'd, *That there were more than* 120000. Whereupon the King replied, *Is this demand* Ariſteus, *a matter of ſmall conſequence, which thou requireſt? Soſibius* and *Tarentin* replied, *That he could do nothing more worthy of himſelf, than by ſuch an action, to acknowledge the great obligations which God had laid upon him, in raiſing him to the Throne.* The King being well-pleaſed to ſee them ſo unanimous in their requeſt, promiſed that the *Jews* ſhould be ſet at liberty, and that he would pay unto his Soldiers 120 drachmes for each *Jew* that was his ſlave: and touching the requeſt made by them, he promis'd them to diſpatch his Letters Patents, in moſt am-
I ple manner, to bring an happy iſſue to *Ariſteus* ſuit; or rather to ſatisfie the Will of God, which was chiefly to be regarded. Hereupon he ſent out his Proclamation, declaring, *That he not only ſet them at liberty, who had been brought thither by his Father, or thoſe of his Army who attended him; but thoſe alſo who heretofore had been in his Kingdom, or lately had been brought thither:* And notwithſtanding it was told him, that the money that would be required for their ranſom, would amount to more than 400 Talents, yet ceaſed he not to confirm that which he had promiſed. But that it may more plainly appear how great his Royal magnificence was, I thought good to inſert in this place the Copy of the Edict, which he ſent abroad, to this effect:

The year of the World, 3684. before Chriſt's Nativity, 280.

K *Whoſoever of you that in my Fathers ſervice (by bearing Arms unto him) have made any inroads into* Syria *and* Phœnicia, *and after the conqueſt of* Judea, *have taken any Priſoners, and brought them into our Cities and Countries, with intent to ſell them: All they alſo, who have heretofore detained any, or at this preſent have any ſuch Captives in their poſſeſſion, they are commanded hereby, to ſet them at liberty that live under their thraldom, receiving for the ranſom of every perſon* 120 *drachmes; if they are Soldiers, at ſuch time as their wages ſhall be paid them: as for the reſt, they ſhall receive their money out of the Kings Treaſury. For I am perſuaded, that it was contrary to my Fathers intent, and againſt all right, that they have been taken Priſoners, and that their Countrey hath been haraſſed by the inſolency of the Soldiers, who have thought to make their profit and merchandize by them, by bringing them*
L *into* Egypt. *Having therefore an eſpecial regard to juſtice, and intending to ſhew mercy to thoſe who are wrongfully oppreſſed, I command that all thoſe* Jews *who are detained in ſervitude be diſcharged, and that they who hold them captive, receive the ranſom promiſed by us, ſo as no deceit or fraud be uſed therein. And to the end that our ordinance be exactly and fully obſerved, our Will is, That this Edict of ours be publickly proclaimed three days after it ſhall come unto your hands; and that thoſe who hold ſuch Priſoners in their poſſeſſion, declare how many Priſoners they have. Moreover, it ſhall be lawful for any man that will, to accuſe ſuch as obey not this Edict; and our pleaſure is, that ſuch as ſhall not obſerve it ſhall have their goods confiſcated to the Kings uſe.*

The King of Egypt Proclamation touching the liberty of the Jews, ſollicited by Ariſteus.

M When this Edict of the Kings, publiſhed to this effect, was proclaimed abroad, and that only point was omitted, that concerned thoſe that before-time had been, and afterwards the ſecond time were led away Priſoners, in whoſe behalf he had given no direction, he ſhewed himſelf moſt bountiful in like manner toward theſe; and gave order that the number and tallie ſhould be ſpeedily gathered, and the money diſtributed to the Commiſſioners and Treaſurers appertaining to him. This was diſpatched in the ſpace of ſeven dayes, all the Kings ordinance was accompliſhed, and there was laid out for the ranſoms of them all, to the ſum of more than 460 Talents: For the Maſters exacted ſix-ſcore drachmes for the children alſo, grounding themſelves upon the Kings Edict, by which it was ordained that for every perſon they ſhould have that ſum, extending the ſame
N even unto children.

After this extraordinary munificence, according to the Kings command, he appointed *Demetrius* to make a Decree, touching the Tranſlation of the Books of the *Jews*. For the King did nothing raſhly, but adminiſtred all things with great wiſdom and circumſpection; and therefore the Copy of *Demetrius* Propoſal, and the Letters ſent to this effect, are regiſtred, and recorded in writing: the number likewiſe of the Preſents that were ſent, and by whom they were offered. So that whoſoever ſhall behold them, he will judge by the curious workmanſhip, the great skill of the Workman; and by the excellencies of the pieces, he will know by whom each of them was faſhioned. The Copy of the advice
O given by *Demetrius*, is this:

Demetrius

The year of the World, 3684. before Christ's Nativity, 280.

A

Demetrius to the great King, Health.

Demetrius exhortatory Letter to *Ptolomy*, touching his Library.

Most mighty Prince, since you have committed the trust unto me to find out such Books as are wanting to your Library, and to search for such Volumes as hitherto have been hid from my sight, to the end that I might gather them together; after that I had used herein all the care that was possible, I have found, that amongst others, we want the Books of the Laws of the Jews, *For they being written in Hebrew Characters, we have no notice thereof; nor have we taken the pains to inquire after them, because your Majesty hath not as yet thought fit to desire them. But I think it necessary, that your Majesty should have them procured, and that they be faithfully Translated, because those Laws proceeded from God himself; and it is most certain, that of all* B *other Laws in the World, they are the wisest and incorruptest. For which cause,* Hecateus *the* Abderite *saith, That neither Poets nor Historians have made any mention of them, nor of those that have been governed under the same: because in themselves they are pure, and are not to be published by the mouth of the profane. May it therefore please your Majesty to write unto the High-Priest of the* Jews, *commanding him to send you six of every Tribe, such as he shall know to be most expert in their Law, by whom we may clearly apprehend the sense contained in those Books, to the end that having the faithful interpretation of those things that are contained therein, we may collect and gather them together, to the satisfaction of your Majesty.*

The Kings liberality towards the *Jews*.

When the King in this manner had been advised, he wrote unto *Eleazar* the High- C Priest of the *Jews*, touching this matter: letting him know what liberty was by him granted unto the *Jews* that were in his Kingdom: He sent him also 50 Talents of gold, to make cups, ewers and vessels, with an infinite number of precious stones, commanding his Cofferers, who had the charge of his Jewels, to suffer the Workmen to choose what stones they liked best. Furthermore, he appointed that a hundred Talents should be given for the sacrifices and oblations, and other uses of the Temple. But after that I have declared what was the Copy of the Letter sent unto *Eleazar* the High-Priest, and the manner how he obtained that Sacerdotal dignity, I will give an account of the rich Presents, and their curious Workmanship.

After the death of *Onias* the High-Priest, his son *Simon* surnamed *the Just*, succeeded in D his place, who for that cause was so called, by reason of the piety which he shewed toward God, and good affection which he bare unto his Countreymen. This *Simon* dying, and leaving behind him one onely son, of young and tender years, who was called *Onias*: his brother (which was this *Eleazar*, of whom we speak at this present) took upon him the Priesthood, and to him wrote *Ptolomy*, in such manner as is hereafter expressed.

King *Ptolomy* to the High-Priest *Eleazar*, Health.

Ptolomy's Epistle to *Eleazar* for Interpreters to translate the Bible.

Whereas divers Jews *dwelt in my kingdom, whom my father had honoured, (though during the Reign of the* Persians *they were sent thither as Prisoners) and made some of them* E *Captains in his Wars, allowing them honourable wages and conditions: To others born in his time in* Egypt, *he hath committed his Forts and Garisons, which made them much honoured and feared among the* Egyptians. *Since my coming to the Government, I have behaved my self graciously towards all men, and especially toward those of your Nation, of whom I have delivered more than* 100000 *out of Captivity, paying their ransom out of mine own Coffers: I have likewise listed some of those that were of age in the companies and bands of my men of War: I have received some into my Court, whom I took to be faithful and loyal, and in my opinion well worthy of such preferment; supposing this to be the most acceptable Present that I could offer up unto God, for his Providence in advancing me to the Kingdom. And being desirous not only to gratifie them, but also all those* Jews *that are in the whole world, I have determined to cause* F *your Law to be Translated, out of* Hebrew *into* Greek, *that I might put it in my Library. You shall therefore do well, if you choose out six discreet and learned men of every Tribe amongst you, and send them unto me, such as by reason of their age shall be well instructed in your Laws, and sufficiently enabled to expound the same. And I doubt not but that (the work succeeding as I hope it will) I shall thereby gain great glory. Wherefore I send unto you* Andrew *the chiefest Captain of my Guard, and* Aristeus *also, (whom we especially honour) to confer with you: by whom I have sent you* 100 *Talents of silver, as the first-fruits of those gifts and sacrifices, which we intend to offer in the Temple. You will do us an especial favor, if you signifie your mind unto us by your Letters.*

G

As soon as *Eleazar* had received the Kings Letters, he returned him an answer full of respect, as followeth.

The

H

The High-Priest *Eleazar* to King *Ptolomey*, health.

The year of the World, 3684. before Christ's Nativity, 280.

Eleazars Letters in answer to *Ptolomey.*

If your self, your Queen Arsinoe, *and your children be in health, we do very much rejoyce thereat. We have received your Princely Letters with no small joy, and have read and considered the contents thereof; we have also published them in the presence of all the People, and have declared unto them your piety towards God, and have shewed them those vessells which you sent us, twenty of Gold, and thirty of silver; with five vessells, and a Table which you have sent us as Presents. We have likewise shewed them those hundred talents which* Andrew *and* Aristeus *(vertuous and excellently learned men, and honoured by you amongst your dearest* I *friends) have brought unto us, to be employed in sacrifices and other uses in the Temple. Know therefore that whatsoever you are pleased to command we will readily observe, that we may acknowledge the benefits, which you have divers wayes bestowed upon our Nation. We have therefore daily offered sacrifice for you, your Queen* Arsinoe, *your children and friends: the people likewise have prayed that God would send you happy success in whatsoever you desire, that your Kingdom may be continued in peace, and that the translation of our Law may be accomplished at your desire, for our own satisfaction. To that intent we have chosen six Elders out of every Tribe, whom we send unto you, together with the original of our Law. Our re-* *queast is, that according to your accustomed piety and justice, you return us both our Laws and these interpreters in safety, as soon as they have answered your expectation. Fare* K *you well.*

This is the answer which the High-Priest sent unto him. I have not thought it necessary to set down the names of the seventy two Elders in particular, who were sent by *Eleazar* together with the law, although they were all mentioned in the Letter sent by the High-Priest. Yet I think it not amiss to recite the excellency of those Presents that were sent by the King, and offered up unto God; to the end that all men may know how zealous he was towards the service of God. For in performance thereof, he spared no expence, but continually assisted the workmen and examined their workmanship; to the end that nothing might be carelesly finished, or negligently performed. I will there-

The description of those Presents which *Ptolomey* dedicated in the Temple of *Jerusalem.*

L fore set down (as near as I can) the excellency of every piece (although it may be that the course of History requireth it not) because my desire is, by so doing, to let the Reader know how great the liberality and generosity of the King hath been. I will begin with the magnificent Table.

The King desirous to make it surpasse that at *Jerusalem* inquired after the dimensions of it, to the intent that he might make it far greater. And having certain notice how large it was, and that there was no lett but that he might make his far greater, he said that he would have it five times greater than the other: but that he feared lest being so great it would be unfit to offer sacrifice thereupon; and his intention was, that the presents which he offered, should not only serve for shew, but that they might also be

M somewhat proper for the use and service of the Temple. Wherefore concluding that the first was of a size large enough, he resolved his should not exceed the other in greatness; but that equalling it in the quantity of Gold, it should exceed it in the variety and beauty of workmanship. For he was very skilful in all arts, very ingenious in all new inventions, so that by his own judgment, he contrived such things as were not before in use; and commanded them to make and finish them, having alwayes an eye to the model, which he had given them to work by. He undertook therefore to The Golden Table. make the Table of two Cubits and a half in length, of one in breadth, and of one and a half in height all of massie Gold: about which there was made a border, of a hand bredth; enriched with moving waves, on which there was a figure graven with admirable art, ap-

N pearing on three sides: For being triangular, every angle presented the same engraving; so that when it was turned, it seemed that one and the same figure represented it self. Within the inside of this border it was inchased, with divers goodly figures, but on the out-side it was far more excellently beautified and wrought, because in that part it was most open to the eye. For this cause the upper part of the Table appeared to be of two parts, and of three angles, which (as we said) were apparent at such time as the Table was turned, each one seeming of equal magnitude with the other. Upon the graven bends there were precious stones inchased, distant by equal proportion the one from the other, and fastned by Golden buttons tyed by loops. The sides of the borders (which presented themselves to the eye) were beautified with rich stones, disposed after the manner of an oval; and there

O was a border of golden twigs engraven round about the Table: under the ovals there was a Crown garnished with clusters of divers sorts of fruits, the clusters of grapes

The year of the World, 3684. before Christ's Nativity, 218.

hung down, the ears of Corn ſtood upright, and all was incloſed with Pomegranats, and the precious ſtones were inchaſed in gold thorow the whole circuit of the Table, to preſent each ſort of fruit in their native colours. There was alſo a rank of ovals under the Crown, not unlike to the former, made of Gold: ſo that on both ſides, both the variety and delicacy of the work appeared, both in the bends and borders, as alſo in the Table, in which there appeared not any difference, on whatſoever ſide it was turned; and from the top unto the bottom one and the ſame workmanſhip appeared. For it had a plate of Gold, four fingers broad, comprehending the breadth of the Table, on which the feet of the ſame were ſtaied, which were afterwards faſtned to the border by buttons and claſps of Gold, to the end that the excellent and curious workmanſhip might the better be ſeen, and on what ſide ſoever it were turned, it might alwayes ſeem the ſame. They engraved alſo on the ſame, a labyrinth, in the midſt whereof there were divers kinds of precious ſtones, ſhining like Stars: and amongſt the reſt there were Rubies and Emeralds of moſt orient brightneſs, as alſo all other ſorts of Stones that either are eſteemed for their beauty or price. Near unto this labyrinth from the one end unto the other there were certain knots ingraven, the middle whereof was like to a Rhombus or Loſenge, upon which there were certain pieces of Chryſtal and Amber, inchaſed and placed one by the other in equal diſtance, and proportion: which gave a marvelous ſatisfaction to the beholders. The Corniches of the feet were made after the form of a Lilly; the leaves whereof bent themſelves under the Table, and the ſtalk ſeemed to be ſtretched out ſtraight. The baſe of the ſame was an hands breadth large, adorned with a Carbuncle in every part. The breadth thereof was eight fingers, on which all the plate of the feet was ſtaied; and on every one of them was there engraven by curious workmanſhip Ivy and Vine branches loaden with cluſters of grapes, ſo made to the life, that they ſeemed to be grapes indeed. For the whole was ſo ſubtile and delicate, that when the wind blew, the workmanſhip waved and was carried up and down; ſo that it ſeemed that theſe fruits were rather natural, than counterfeited by art. The work was made after a new faſhion, as if it conſiſted of three pieces: and notwithſtanding it was ſo well ſhut and cloſed together, that the ſeams and joynts might not any wayes be ſeen: The thickneſs of the Table was no leſs than half a Cubit.

A B C D

See here what this was, which the King preſented: wherein the price of the ſtuff, the diverſity and beauty of the workmanſhip, and the excellency of the engraving was very excellent; ſo that the richneſs of the materials, and the great variety of ornaments of this magnificent preſent made it evident that thought his great Prince could not for the reaſons before mentioned, make this Table larger than the former, yet he ſpared no charges to make it ſurpaſs it in all other reſpects. He gave beſides this, two veſſels of Gold, ſcaled from the bottom as far as the half part of the Cup; and beſides that, inriched with divers precious Stones curiouſly inchaſed. And in the midſt of them there was a labyrinth a Cubit high, made of all ſorts of precious Stones, and at the foot thereof were ingraven ſpires, after the manner of twigs, and faſt by them a certain fold like unto a net made in oval faſhion, that aſcended even unto the brims. The midſt thereof was filled with little targets, of the bigneſs of four fingers, made of precious Stones, and round about the edges thereof were Lillies, ivy flowers, and vines with their cluſters of grapes engraven round about. This was the beauty and excellency of thoſe two Cups, each of them containing twenty and four pints. There were alſo others made of Silver, ſo tranſparent as if they had been of the pureſt Chryſtal, thorow which all things that were put into them, were manifeſtly diſcovered. He cauſed alſo thirty ewers to be made, in which all the Gold that was not covered with precious ſtones, was ſhadowed with ivy leaves, and vine branches moſt curiouſly engraven: and all theſe things were not only curiouſly wrought by the wonderful cunning of the workmen; but were in like manner ſeconded by an ambitious diligence of the King, who thinking it not enough that without ſparing for any thing, he had undertaken the charge, did oftentimes (forſaking his moſt ſerious affairs) viſit the ſhops, and examine the works; and that which more and more increaſed their diligence, was, becauſe they ſaw him to intent upon the work.

E F

Two golden ſtanding Cups. Two ſilver ſtanding cups. Thirty viols. *Ptolomeys* charge and diligence in the finiſhing of his preſents.

And theſe were the preſents which were ſent by this King to be dedicated in the Temple of *Jeruſalem*. All which being conſecrated and layed up in the Temple by the High-Prieſt *Eleazar*, after he had greatly honoured thoſe that brought them thither, and given them certain preſents to be tendered in his behalf unto the King, he diſmiſſed and ſent them back again. No ſooner were they arrived in *Alexandria*, but the King (having notice thereof, and how the ſeventy two Elders were come with them)

G

The 70 Interpreters coming to *Alexandria*, are Royally entertained.

H them) he sent to seek out his Ambassadors, *Andrew* and *Aristæus*, who came and presented him with letters from the High-Priest *Eleazar*, and answered him to all which he demanded of them. And being desirous to communicate with the Elders that came from *Jerusalem* to expound and interpret the Law, he contrary to his ordinary custom and manner dismissed all those that came to him about private business, to whom he was accustomed to give audience every fifth day; as he used monthly to forrain Ambassadors. Having therefore for that time dismissed them, he kept those by him whom *Eleazar* had sent unto him; who coming to his presence (accompanied with those presents which the High-Priest had delivered them to present unto him, with the Original wherein the Law was written in Golden Letters) he asked I them where their books were: and they discovering and opening them, shewed them unto him. After the King had seen them, he was very much astonished, to see the parchments so delicate, and to behold the whole form thereof so perfectly conjoyned, that it was impossible to discover the seams: and he told them that he gave them thanks, that were come unto him, and unto him that had sent them, but more especially unto God, who was the Author of these laws. Whereupon the Elders and those that assisted them, cried out altogether, and wished that all good hap might befall the King: who through the excessive joy that he conceived, burst out into tears; For *naturally extream joy as well as great grief is the cause of tears.* After he had commanded that these books should be committed to their trust who were deputed to that office, at length he K saluted the Elders, telling them that it was very requisite after he should have treated with them concerning the occasion of their coming to take care of their particular entertainment: In a word, he confessed unto them, that their coming was so acceptable unto him, that he promised them so long time as he lived, he would every year renew and honour the memory of that day, (and by good hap it was the very same day wherein he overcame *Antigonus* by Sea.) His pleasure was also, that they should be his guests, and he caused divers goodly lodgings to be assigned them under the Castle.

Nicanor likewise, who had the charge to entertain strangers, commanded *Dorotheus* (who was ordinarily imployed in the same) to prepare for every one of them such things, as were necessary for their diet and entertainment. For so was it ordained L by the King, that in every City, there should be a Commissary appointed to provide for forrainers that should come to that place, to the intent they might be treated according to their own customs: intending thereby, that their entertainment should be the more agreeable unto them, and that they might be the less tired with forrain novelties. This custom of his was put in practice at this time by *Dorotheus*'s care and exact diligence, who in his own person disposed all that which was necessary for that hospitality. He prepared two places to banquet in, in two several parts (according as the King had commanded him) so that some of them might sit on either side of him and the rest might be placed near unto his Table, omitting nothing of that which concerned their honour. When they were in this manner placed, the King commanded *Dorotheus* M to entertain them as he was wont to do those who repaired unto his Court from *Judea*. Hereupon he dismissed the *Egyptian* Priest, and others that were wont to make the ordinary prayers: which done he commanded that one of the Elders called *Eliæus* (who was a Priest) should bless the Table: whereupon he standing upright in the midst of them all, besought God to bless both the King and his Subjects with all happiness. Whereupon there arose an applause and acclamation of all men, which being ceased, they fell to their banquet, and made good cheer with that which was set before them. When the King had kept silence so long as he thought convenient, he began at last to Play the Philosopher, asking of every one of them certain questions in Physick, praying them to discuss the same; and when each of them in order had very pertinently N answered to the question that was propounded unto them, the King took great pleasure therein, and for twelve days space he continued this feast. Whoso desireth to know the questions that were proposed unto them in particular, let them read the Book which *Aristæus* hath written to that effect. The King was astonished at their answers, and the Philosopher *Menedemus* confessed that they confirmed him in his opinion that all things were administred by divine providence and that they furnished him with reasons to maintain his sentiments. But the King protested in their presence, that their conversation had infinitely contented and instructed him, in that by their means he had obtained the good hap to be informed by them how to govern his Kingdom. Whereupon he commanded that each of them should have three talents given him, and that they O should be conveyed to their lodgings. Some four days after, *Demetrius* took them with him, and led them over that trench of the Sea that containeth seven furlongs, and that Bridge which joyneth the Island to the continent, and toward the Northern part there-

The year of the World, 3684. before Christ's Nativity, 280.

The banquet that *Ptolomey* made for the *Jews*, and their prayers before meat.

The Translation of the Bible into the Greek tongue.

The year of the World, 3684. before Christ's Nativity, 180.

of, he assigned them a lodging remote from all noise, and fit for contemplation : to A
which place after he had brought them, he besought them, that since they had all those
things that were necessary for the interpretation of their laws, they would apply them-
selves unto it without any discontinuance of the work, until they had brought it to
perfection ; whereupon they imployed all the diligence that was possible, to the end the
interpretation might be exact, intending only this from the morning until three hours
after noon: after which time they imployed the rest of the day in their refection ;
and to that end they were furnished in all abundance with all sorts of victuals. Be-
sides, *Dorotheus* presented them with a part of divers dishes which were prepared for
the King ; for so had his Majesty commanded it. Thus every morning entred they
the Kings Palace, and after they had saluted him they retired themselves to their ac- B
customed place ; and after they had washed their hands in the Sea water, and were pu-
rified, they sate down in that manner to prosecute their translation. Now when the
Law was fully interpreted, and the work was finished, in the space of seventy and two
days, *Demetrius* assembled all the *Jews* in that place where the Law had been translated,
and caused it to be read over in the presence of the Interpreters themselves. Which done,
the Assembly approved the Exposition of the Interpreters ; and praised *Demetrius*, by
whose suggestions they enjoyed so great a good. They requested likewise that this Ex-
position should be perused and over-read by the Nobles and Governours. After this, both
the Priest, the Elders the Interpreters, and the Magistrates of the People required, that
since this translation was so happily atcheived, it might remain unaltered ; so that no jot C
thereof might be changed.

Which resolution being allowed by all men, it was ordered, that if any man perceived
any thing in that translation, which was either exuberant or deficient, he should consider
thereupon and give notice thereof, to the end it might be corrected: dealing herein very
discreetly, to the end that that which had once been adjudged good, should continue in-
violable for ever. The King therefore was highly contented, seeing his endeavours and
purpose in that behalf so happily and profitably finished; but above all things, he took
pleasure in reading the Law, admiring at the profound wisdom of the Law-maker, and
began to question with *Demetrius*, by what means it came to pass, that neither any Poet
nor Historiographer had made mention of that Law, notwithstanding that in it self it was D
so admirable. To whom *Demetrius* gave this answer: that no man was so hardy to touch
that work, by reason that it was Divine, and every way venerable : assuring him also,
that certain men who had attempted to set their hands thereto, had been punished by
God : giving him to understand, how *Theopompus*, intending to reduce some part of that
Law into his History, had ran mad for more then thirty dayes, and that having some inter-
mission of his fit, he appeased God by prayer; thereby easily conjecturing what was the
cause of his malady. Moreover, he was certified by a Vision that appeared unto him in
his sleep; that this inconvenience befell him, because he had too curiously searched into
sacred and divine matters, and had intended to communicate the same unto prophane and
wicked men from which enterprise when he had desisted, he recovered his right wits again. E
He likewise insinuated further, that *Theodestes* the Tragick Poet, intending to make men-
tion in some of his Poems of a certain History written in the sacred Scriptures, was strucken
blind ; and acknowledging the cause hereof to proceed from his audacious presumption,
he was restored to his sight after he had appeased Gods displeasure.

Gods justice upon those *Ethnicks* that intermeddled with the sacred Scriptures.

When the King had considered on these words, according as *Demetrius* had discoursed
them unto him, he prostrated himself on the earth, and commanded that the books should
be carefully kept, to the end they might continue free from corruption. Furthermore, he
exhorted the Translators to repair oftentimes unto him from *Judea*, assuring them that in
so doing, the matter would redound both to their honor and profit; telling them that for
that time he thought good to dismiss them : but when they should return unto him again F
of their own motion, they would obtain all that which their wisdom deserved, or magni-
ficence could impart unto them. This said, he gave them leave to depart, after he had given
each of them three several suits of apparel, two talents of gold, and a cup that was, in value,
worth a talent, and a certain Bed or curious Couch to sit and banquet upon. This gave he
them for themselves. But to *Eleazar* the High Priest he sent, by them, ten Couches, whose
feet were of silver, and the furniture answerable, and a vessel of thirty Talents; Ten Purple
Robes likewise, and a magnificent Crown, and one hundred pieces of fine linen: and besides
that, he sent, by way of present, unto the Temple Ewers, Basins and two Golden vessels:
beseeching *Eleazar*, by his letters, that if any one of his subjects had an inclination to come
unto him, he would permit him, assuring him that he would highly esteem the conversa- G
tion of so learned men : and that he had riches which he would imploy with great pleasure
in such affairs. Thus did *Ptolomey Philadelphus* esteem and honor the *Jews*.

The presents which the King bestowed upon the Interpreters, and those he sent to *Eleazar*.

CHAP.

CHAP. III.

Favor, received by the Jews *from the Kings of* Asia, Antiochus *the great, contracts an alliance with* Ptolomey *King of* Egypt, *and gives him* Cleopatra *his daughter in Marriage, with several Provinces for her Dowry, and amongst the rest* Judea. *Onias the Chief Priest incenseth the King of* Egypt *by refusing to pay the Tributes which was due.*

The year of the World, 3684. before Christ's Nativity, 280.

THe *Jews* received honour likewise at the hands of the Kings of *Asia*, because they had born Arms under them. For *Seleucus* sirnamed *Nicanor*, highly respected them, and permitted them to dwell in those Cities which he built in *Asia* and lower *Syria*; and in *Antioch* which was the Metropolitane chief City. Moreover he gave order, that they should be held in as great estimation, as either the *Macedonians* or *Greeks* that inhabit therein, so that even unto this day that order is continued (as it appeareth by this) for that the *Jews* refusing to anoint themselves with forrain oyl, do receive a certain sum of money from the Masters of the exercises in lieu of the Oyl. Which when the people of *Antioch* intended to abolish, during the present War, *Mutianus* at that time Governour of *Syria*, opposed himself against them. Again, when *Vespasian* and his Son *Titus* had conquered the world, although the *Alexandrians* and *Antiochians* desired that the priviledges which the *Jews* enjoyed might continue no longer; yet could they not obtain it. Whereby the humanity and valour of the Romans may appear, and especially of *Vespasian* and *Titus*, that notwithstanding they had received so great trouble by the Wars of the Jews, and were so bitterly incensed against them, for that they had not, by laying down their Arms, submitted themselves, but had continued War against them to the uttermost, yet they deprived them not of their priviledges, but put a stop to that displeasure which they had long before conceived against them; and in like manner had no regard to the request of two so puissant Cities, as *Alexandria*, and *Antioch*: wherefore they granted nothing in favour of them, nor ordained any thing to the prejudice of those whom they had overcome in War, so as to abolish one jot of those priviledges which they had in times past; but said that they that had resisted them by Arms, and who had been overcome, were sufficiently punished for their obstinacy: and as touching those that had not committed any offence, they saw no reason to deprive them of their rights and priviledges. We know likewise, that *Marcus Agrippa* was of the same opinion touching the *Jews*. For whereas the *Jonians* were seditiously bent against them, and besought *Agrippa*, that it might be only lawful for them to make use of the priviledges which *Antiochus Seleucus*'s Nephew (whom the *Greeks* intituled *by the name of God*) had given them; requiring, that if the *Jews* were of their blood, they might be tyed to adore the same gods which the *Jonians* worshipped: When therefore this matter was referred to the determination of the Judges, the *Jews* had the better, and obtained the liberty to live according to their own Laws and Customs: and he that at this time pleaded their cause, was *Nicholas Damascene*. For *Agrippa* pronounced, *That it was unlawful for them to innovate any thing.* And if any man desire to have a more exact knowledge hereof, let him read the 123, and 24 book of the Histories of *Nicholas*. Neither ought this judgment of *Agrippa*'s, to seem in any sort strange: for at that time our Nation had not by any Wars procured the *Romans* displeasure. But upon just occasion may a man admire the magnanimity of *Vespasian*, and of his son *Titus*, who behaved themselves with such moderation after so great a War, and such doubtful Battels as they had fought against us. But to return to my purpose, from whence I have digressed: At such time as *Antiochus* the great reigned in *Asia*, the Countrey of *Jewry* was much harassed, and both the *Jews* and Inhabitants of *Cœlosyria* endured many miseries. For *Antiochus* making War against *Ptolomey Philopater* & his son, called *Ptolomey the famous*, they were miserably perplexed. For whether *Antiochus* overcame, or was overcome, they were continually spoiled: so that betwixt the prosperity and adversity of *Antiochus*, they fared like a ship tossed in a storm. But at length, after *Antiochus* had overcome *Ptolomey*, he conquer'd *Jewry*. After the death of *Philopater*, his son sent a great Army into *Cœlosyria*, under the conduct of *Scopas*, who seized a great number of those Cities; and falling upon our Nation also, he conquer'd it. Not long after this, *Antiochus* fought with *Scopas*, near unto the River *Jordan*, and obtained the victory, discomfiting the greater part of the Enemies Army; at which time *Antiochus* recover'd again those Cities of *Cœlosyria*, which were before taken by *Scopas*. He took *Samaria* also: which when the *Jews* perceived, they submitted themselves of their own accord unto him; and having received him in the City of *Jerusalem*, they gave both his Army and his Elephants abundance of provision, and willingly assisted him with their Forces, to subdue those Garisons with *Scopas* had placed in the fortresses of the higher City. Whereupon *Antiochus* supposing it to be for his honour, to acknowledge and remunerate the affection and forwardness which the *Jews* had expressed in his service, wrote unto his Captains and Friends, signifying unto them how forward the *Jews* had been in his Wars: and to let them know, that he was resolved to gratifie them for their service.

Hedio & Rufinus, cap. 3.

The immunities and priviledges granted to the *Jews* by *Seleucus Nicanor*, King of *Syria*.

The priviledge in *Antioch* continued to the *Jews*.

Antiochus the great King of *Asia and Syria* vexeth the *Jews*.

The year of the World, 3790. before Christ's Nativity, 204.

Ptolomey Epiphanes King of Egypt warreth against the King of *Syria.*

Hereafter I will insert the copy of his letters which he wrote in favour of them, after I have recited that which *Polybius* the *Megalopolitane*, writeth, to this purpose, which I will recite out of the sixteenth Book of his histories. *Scopas* (saith he) the General of *Ptolomeys* Army, marching towards the mid-land, did in one winter overcome the whole nation of the *Jews*. He reciteth also in the same Book that after that *Scopas* had been overcome *Antiochus* seized *Bathanæa*, *Samaria*, *Abila*, and *Gadra*; and anon after the *Jews*, which dwelt at *Jerusalem* where the Temple was, joyned themselves with him: and although we are to speak more amply and particularly of that appartition that hapned near unto the Temple; yet we shall defer the recital hereof until another time. This is that which *Polybius* hath written. But to return unto our purpose: I will recite in this place the copy of those letters which were sent by the King. A B

Polybius the *Megalopolitane* of *Scopas Ptolomeys* Captain.

Antiochus Epistle to *Ptolomey*, as touching the liberty of the *Jews.*

King *Antiochus* to *Ptolomey*, Health.

Whereas the Jews *have given us most apparent testimony of their affection towards us, since the first time of our entrance into their Countrey, and have magnificently entertained at such time as we were in person before their City, by presenting themselves before us, with all their Elders; and have also furnished us largely with all that which was necessary for our Souldiers and our Elephants; and have likewise taken Arms with us against the* Ægyptian *Garrison: we have thought fit to afford them some satisfaction in repairing their City, ruinated by casualties, to the intent it might be inhabited and Peopled again, by gathering together those* Jews *that are scattered abroad in divers places, and planting them again in the same. And in especial (to the end that the service of God may be renewed) we have set down a certain sum of money, to be imployed in sacrifices, and in buying Beasts for their offerings, Wine, Oyl, and incense; that is to say, twenty thousand sicles of Silver, and for fine Floure, according to the law of the place, one thousand, four hundred and sixty measures of Wheat, and three hundred, seventy and five measures of salt. And my will is, that all these things that are abovenamed, be delivered unto them according to the form of our ordinance. We likewise command, that the work of the Temple be finished with the galleries, and other necessary buildings; and that all the Timber be brought out of* Judea *and other places, and especially out of* Libanus, *without any tax or tallage: which exemption also shall take effect in all other necessaries that are requisite towards the reparation of so famous a Temple. My pleasure likewise is, that all they of the same Nation govern their State, according to their own laws. Let the antient Priests and Scribes of the Temple also, and the singing men be freed from all taxations, that are payed by the poll, and the tributes of the Crown, and all other whatsoever. And to the end that the City may be the sooner built, I grant unto all them that inhabit the same at this present, or that hereafter transport themselves thither within the month of* October, *to inhabit the same with exemption from all charges for three years space. We forgive them moreover the third part of their tributes, to the intent they may recover their losses. We will also that those Citizens that have been forcibly led from thence into servitude, be set at liberty, both they themselves, and also those that are of their alliance; commanding their goods to be restored unto them. Farewell.* C D E

The Edict of *Antiochus* the great in honor of the Temple.

These are the contents of this Letter. And to yield the more honour unto the Temple, he sent an edict thorow all his Kingdom to this effect.

That it should not be lawful for any stranger, to enter within the inclosure of the Temple without the Jews *permission; except those that should be purified according to the law and custom of the place. That no man should bring into the city any flesh of Horses, Mules, wild or tame Asses, Leopards, Foxes, or Hares, or Generally of any Cattel prohibited to be eaten by the laws of the* Jews. *That it should not be lawful likewise for any man to bring their Skins into the City or to nourish any such beasts in the same, but that it might be only lawful to use those beasts which might be sacrificed unto God, according to the law of their ancestors. That whosoever should not observe these laws he should pay three thousand drachmes of silver unto the Priests. Furthermore, to express his piety and fidelity towards us, at such time as he heard of the troubles that happened in* Phrygia *and* Lydia, *he wrote also unto* Zeuxis *Governour of one of the higher Provinces, and his intire friend, commanding him to send certain of our Nation from* Babylon *to* Phrygia, *writing unto him unto this effect.* F G

King

H

King *Antiochus* to *Zeuxis* his Father, Health.

The year of the World, 3790. before Christ's Nativity, 204.

Antiochus's Epistle to *Zeuxis*, in which he maketh honourable mention of the *Jews*.

Understanding that those of Lydia *and* Phrygia *are newly fallen into Rebellion, I have thought good (according to my duty) to prevent the same: and whilest I consulted with my friends what was to be done, it hath been thought fit that two thousand Families of the* Jews *should be sent thither; all which should be drawn out of* Mesopotamia *and* Babylon, *to plant them in Garisons, and places of security. For I am perswaded of their good affection and zeal towards us, both in respect of their devotion towards God, as also from the testimony which our Predecessors have given them, namely, that they are faithful, and ready to execute that wherein*
I *they are employed. Moreover, it is our pleasure, that notwithstanding all difficulties, you cause them to pass thither, and permit them to live according to their own Laws. Now when they shall arrive in that place, thou shalt bestow on every one of them ground to build them houses on, with sufficient Lands both for Tillage, and to plant their Vineyards in; for which they shall pay no Tribute for ten years space: and during such time as they may gather of their own for their sustenance, they shall be allowed their provision of Corn for themselves, and their servants. Our will is also, that they who shall be employed on necessary affairs, be sufficiently provided of that they need, to the intent that being so bountifully dealt withall by us, they may shew themselves the more affectionate in that which concerneth us. Thou shalt give order also to the uttermost of thy power, that this Nation be no wayes oppressed, or injured by*
K *any man.* Farewell.

Antiochus's friendship and confederacy with *Ptolomy*.

Hitherto we have sufficiently declared what friendship *Antiochus* the Great bare unto the *Jews*. After this, *Antiochus* contracted an alliance and friendship with *Ptolomy*, who gave him his daughter *Cleopatra* in marriage, and assigned him for her dowry *Cœlosyria*, *Samaria*, *Judea*, and *Phœnicia*; and because these two Kings divided the Tributes between them, the chiefest in authority in every Province, collected from their Countrey, and paid the Sum agreed upon to the Kings Treasury.

The *Samaritans* molest the *Jews*. *Hedio & Rufinus*, cap. 4. *Onias* the High-Priest, provoketh the King of *Egypt* for non-payment of his Tribute.

At that time the *Samaritans* puffed up with their prosperity, vexed the *Jews*, spoiling their Countrey, and leading them away Prisoners by force. This hapned under the High-Priest *Onias*. For after the decease of *Eleazar*, *Manasses* his Uncle obtained the Priesthood,
L and after the death of *Manasses*, *Onias* the son of *Simon*, firnamed *the Just*, enjoyed this dignity. *Simon* was brother to *Eleazar*, as I have heretofore related. This *Onias* was of no great capacity, and withal was very covetous: by which means he failed to pay the twenty Talents of silver which his Predecessors were wont to pay to the Kings of *Egypt* of that Tribute which the People paid unto him. Whereupon *Ptolomy Evergetes*, the father of *Philopater*, was grievously incensed against him; so as he sent an Ambassador to *Jerusalem* to accuse him, because he failed to pay his accustomed Tribute, threatning him, that if henceforth he received it not, he would divide the Countrey amongst his Soldiers, and send them to inhabit it. When the *Jews* heard this they were much troubled: but *Onias* was no whit moved thereby, because he was wholly given over to cove-
M tousness.

N

O

CHAP.

The year of the World, 3774. before Christ's Nativity, 194.

A

CHAP. IV.

Joseph, *the Nephew of the High-Priest* Onias, *obtains pardon for his Uncle, of* Ptolomy *King of* Egypt, *gets the favor of that Prince, and raiseth a very considerable fortune for himself.* Hircanus, *the son of* Joseph, *becomes a great Favourite of* Ptolomy. *The death of* Joseph.

The Taxation of the High-Priest for offending the King.

BUt a certain man call'd *Joseph*, the son of *Tobias* and of *Onias* sister, who was the High-Priest, being young in years (but honored in *Jerusalem* for his wisdom, foresight and justice having certain notice by his mother of the arrival of this Ambassador, came unto the City for he had been absent in the Village of *Phicala* where he was born) and sharply reproved *Onias* his Uncle on the mothers side, because he did not any wayes provide for the security of his Countrey, but sought to draw his Countreymen into a general hazard, in that he retained in his hands that money which was levied for the Tribute, whereby he told him, that he had obtained the Government over the people, and purchased the High-Priesthood. And that if he were so bewitched with mony, that for the love of it, he could have the patience to see his Countreymen in hazard, and behold his Citizens suffer all that which cruelty could inflict upon them, he advised him to repair to the King, and to require him to bestow the whole or the half of the Tribute upon him. Hereunto *Onias* answer'd, *That he would no more execute the Government; and that if it was possible for him, he was ready to give over the Priesthood, rather than repair unto the King.* Whereupon *Joseph* asked him, *If he would permit him, in the peoples behalf, to go Ambassador to* Ptolomy. Whereunto *Onias* answer'd, *That he gave him leave.* Upon this occasion, *Joseph* went up into the Temple, and summoned the people to a general Assembly, exhorting them to be no ways troubled, and to conceive no fear through the negligence of his Uncle *Onias*, wishing them to be of good courage, and promising them that he himself would go Ambassador unto the King, and faithfully plead their Cause before him, and persuade him that they had committed no insolent neglect or contempt against his Majesty; which when the people understood, they gave *Joseph* hearty thanks. Whereupon he presently came down from the Temple, and honorably entertained the Ambassadors that came from *Ptolomy*, and having presented them with gifts of great value, and feasted them magnificently for many dayes, he sent them back to their Prince; assuring them, that he would in person follow them. And the rather was he incited to this journey, because the Ambassador had persuaded him to come into *Egypt*, under such assurance, that he would obtain all his requests at *Ptolomy*'s hands; the rather, for that he was won with the young mans free spirit and noble entertainment.

B C D

The Kings Ambassador honourably entertained, who reporteth *Josephs* liberality upon his return into his Countrey.

As soon as the Ambassador returned into *Egypt*, he certified the King of *Onias*'s ingratitude, and *Joseph*'s humanity: certifying him, that he would come in person to entreat pardon for the People for that offence they had committed against him; and the rather, for that he was in especial authority among the People: and he so far enlarged himself in the praise of *Joseph*, that both the King and Queen *Cleopatra* had a good opinion of him, although he was as yet absent. But *Joseph* sent unto *Samaria* to his Friends, and borrow'd money, making preparation for his Voyage. Having therefore furnished himself with Apparel, Vessels and Horses, and with almost twenty thousand drachms, he arrived at *Alexandria*.

E

At that time it hapned, that the Princes and Governors of *Phœnicia* and *Syria* repaired thither to farm their Tributes; for the King was accustomed every year to sell them to the men of most respect in every City: these meeting with *Joseph* on the way, began to mock at his baseness and poverty. But when he came to *Alexandria*, and had intelligence that the King was at *Memphis*, he set forward, and went out to meet him. When therefore the King, accompanied with the Queen, and *Athenion* his Friend, who had discharged the place of Ambassador in *Jerusalem*, came riding in his Chariot; *Athenion* (who had been honorably entertained by *Joseph*) perceiving him upon the way, certified the King that it was he of whom he had spoken upon his return from *Jerusalem:* protesting on his behalf, that he was a virtuous and honorable young man. Whereupon *Ptolomy* received him with more kindness than the rest, and made him come up into his Chariot; where he was no sooner seated, but the King began to accuse *Onias* for what he had committed. But *Joseph* said unto him, *Pardon him, O King, and have respect to his old age. For you know that ordinarily old men and young children have one and the same understanding; but from ourselves who are young, you shall have what you please to require, without any pretext or cause of discontent.*

F G

This

The year of the World, 3770. before Christ's Nativity, 194.

H This wise answer increased the affection which the King had already conceived for him: whereupon he commanded that he should be lodged in his own Palace, and that daily he should accompany him at his Table.

As soon as the King came back to *Alexandria*, the Lords of *Syria* seeing *Joseph* sitting near unto the King, were displeased: and the day drawing near wherein they were to know what they should pay for their tribute, they that were of the greatest quality in their countrey farmed it; so that the Tributes of *Cœlosyria*, *Phœnicia*, *Judea*, and *Samaria*, amounted together to eight thousand talents. Whereupon *Joseph* arising, blamed the farmers, because they had designed amongst themselves to beat down the price of the tributes, promising to give double; and that he would likewise return the

I forfeitures that were levied upon the goods of such as offended; which were farmed together with the tributes. The King gave ear to this discourse of his with great content and said, *that he approved the sale of these tributes unto* Joseph, *who would hereby so considerably augment his revenue.* When therefore he was asked *whether he could give suretie?* he made him answer with great confidence: *O King* (said he) *I will give thee such pledges as are both worthy and honorable, and such as you cannot mistrust.* When therefore the King desired him to produce them: *I will* (said he) *O King, present thee for sureties, thy self and the Queen thy Wife, that one of you may be surety for me to the other.* *Ptolomey* smiling hereat, granted him the farm of the tribute, without farther surety. This favor of his displeased those Governours of the Cities that were come into *Egypt*, in that they

K saw themselves contemned and constrained to return with shame unto their houses. But *Joseph* obtained 2000 footmen from the King; that he might by their assistance levy the tribute from those Cities, who were negligent in their payments: and after he had borrowed five hundred talents of the Kings friends in *Alexandria*, he departed into *Syria*.

The tributes of *Cœlosyria* committed to *Joseph*.

As soon as he came to *Ascalon*, he demanded the payment of the tribute at the Citizens hands, which they not only refused, but moreover upbraided him with injurious words. Whereupon laying hold on about twenty of the principal among them, he put them to death: and having gathered their substances together, he sent the King some thousand talents, certifying him of that which he had done. *Ptolomy* admiring

L at his wisdom, and approving what he had done permitted him to dispose of all things at his pleasure. The *Syrians* when they heard this began to fear the like severity; and perceiving that the *Ascalonites* were slain by *Joseph*, they opened their gates, and received him willingly, and payed him their tributes. Whereas also the *Scythopolitanes* contumaciously refused to lay down, according to order, their accustomed tributes, he slew the chiefest amongst them: and sent the confiscation of their goods unto the King. When therefore he had gathered much silver and made great gains of the farming of the tributes, to the intent he might establish and make his power of longer continuance, he liberally employed his gains, considering with himself, that it was a part of wisdom to secure his good fortune, by those riches which he himself had gotten: For he sent many presents

M both to the King and Queen, and gave liberally to their friends and favorites, and to all those which had any authority or credit in the Court, that he might win and bind them unto him by his benevolence. And in this felicity continued he twenty two years; during which time he was the father of seven children by one wife, and of another called *Hircanus*, by another Wife who was the Daughter of his Brother *Solymius*, whom he married upon this occasion.

The *Ascalonites* and *Scythopolitanes* punished for their contempt

Going once to *Alexandria* in the company of his brother (who carried with him his daughter already marriageable, intending to bestow her upon some *Jew* of good quality) whilest he sat at meat with the King, a fair Damsel coming into the room danced so well that she gained the heart of *Joseph*, whereupon, he told his brother of it, praying

N him since by the Laws of their Countrey it was forbidden to a *Jew* to marry a stranger, that he would hide his fault, and be an assistant unto him, that he might procure her for his Mistris. His brother promised him his assistance and in the mean time he dress'd up his own daughter, and brought her, by night, unto his bed: whereupon he lay with her (not knowing who she was, because he had drunk over much,) and had her company. His love still increased, and not knowing how to conquer his passion he told his brother that he feared the King would not bestow this Damsel on him. His brother told him that he needed not trouble himself, promising that he should enjoy her whom he loved, and that already she was his wife; letting him know the whole contrivance, and how he had rather wrong his own daughter than so suffer his brother to fall into dishonor.

Joseph's wealth and children.

O After that *Joseph* had commended the kind and natural affection of his brother towards him, he took his daughter to Wife, who bare him a Son called *Hircanus*, as it hath been said. Who being thirteen years old, gave testimony of that natural spirit, and dexteri-

Hircanus offspring and towardness.

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The year of the World, 3770. before Christ's Nativity, 199.

ty that was in him; by reason whereof his brethren conceived an hatred against him, A and the rather because he excelled them in all things, and thereby instead of gaining their love he raised their jealousy and hatred. Whereas *Joseph* was desirous to know which of his children had the ripest Judgment, and understanding; he sent them one after another to those masters, who were most renowned for Science in that time; but all of them returned back unto him rude, and illiterate, because they were negligent and idle. Whereupon he sent *Hircanus* the youngest of them into a desart place distant from the high way some seven days journey, and gave him with him three hundred couple of Oxen, to sow the ground in that barren place, concealing from him the yokes that should couple them together.

When therefore he came unto the place, and perceived that the yokes were missing B he asked advice of some of the husbandmen: who counselled him to send some one back unto his Father to fetch the couples. But he supposing he ought not to lose so much time as would be spent in sending back a messenger, he made use of a contrivance which seemed much beyond his years. For he caused ten couple of the oxen to be slain, and distributed the flesh amongst his workmen, and made them cut the Skins, and fashion couples thereof, and having yoked his Oxen, he caused the land to be manured, according to his Fathers direction; and afterwards returned home unto him. Whereupon he loved him the more intirely, by reason of his wisdom and the subtlety of his understanding; and esteemed him as if he had no other child but him alone, but this increased the malice and envy of his brothers. C

Joseph sendeth his Son *Hircanus* to *Ptolomey.*

When news was brought unto *Joseph*, that about that time King *Ptolomey* was blessed with a young Son, and how all the chiefest Lords of *Syria*, and the Countries under his obeysance, repaired to *Alexandria* in great pomp to celebrate the birth-day of the Kings Son; he being of himself unable (by reason of his age) to go thither, he asked his Children, whether any one of them would go and compliment the King. When therefore the eldest Sons had excused themselves, and refused to undertake the journey, pretending they were unfit to perform the message, and understood not the manner of living at Court, all of them advising that their brother *Hircanus* might be sent: *Joseph* was well pleased thereat, and calling for *Hircanus* asked him if he would go to King *Ptolomey*: he promised to undertake the journey, and told his Father he needed no great D sum of money to perform it, because he should travel frugally, and content himself for the whole expence with ten thousand drachms. *Joseph* was very glad to hear of his Sons prudence; and after *Hircanus* had kept silence for a while he advised his Father, that he should not present the King with any thing out of *Judea*, but that he should write unto his factor in *Alexandria*, commanding him to deliver such summs of money as he thought convenient to buy that which he found to be most magnificent and of best esteem in the City. *Joseph* imagining that perhaps he would imploy about ten talents in presents, and approving of his Sons Counsel, wrote unto his factor *Arion* (who had the use of almost three thousand talents of his in *Alexandria.*) For gathering up his money in *Syria*, he was wont to send it thither; and as oft as the prefixt time came E wherein the Kings tributes were to be paid, he commanded *Arion* to pay them. Having therefore letters of Credit unto him, he went towards *Alexandria.* Whereupon his brethren wrote presently unto all the Kings friends, that by some means they would make him away.

Treason intended against *Hircanus.*

Hircanus apology for his actions.

As soon as he was arrived in *Alexandria*, and had delivered his fathers Letters to *Arion*; *Arion* asked him how many talents he would have? hoping that he would desire but ten, or thereabout: but when *Hircanus* had told him he had need of a thousand, he waxed wroth, and reproved him for his prodigality, telling him how his Father had gathered his goods with much labour and frugality, and refusing to give it him, he prayed him to imitate his fathers example: and in a word he told him, that he would deliver F him no more than ten talents; and that for no other use, than to buy presents for the King. Whereupon *Hircanus* was offended and caused *Arion* to be kept in Prison. Whereof his Wife informed Queen *Cleopatra* and desired her that the young man might be chastised for his insolence (for *Arion* was in great esteem with the Queen, so that she acquainted the King with the matter.) Whereupon *Ptolomey* sent for *Hircanus*, and said unto him; *That he marvelled, that being sent unto him by his Father, he had not as yet visited him; and besides, that he had committed his Fathers Agent to Prison: he therefore commanded him to yield him a reason thereof.* Whereunto he answered, *that there was a law among the* Jews *that no man should taste of the sacrifices that had not first of all visited the Temple, and sacrificed unto God; and that in that respect he had not hitherto visited his Majesty, because he expected certain presents to present unto his Majesty from his Father, who was his Servant. Furthermore, he alledged that he punished his Fathers Servant, because he had disobeyed his command-* G

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H ment, *which he ought not to do, whether his Master were noble or ignoble; and if* (said he) *we chastise not such men, as they have deserved, expect* (*O King*) *that you also shall be neglected by your Subjects.*

The year of the World, 3780. before Christ's Nativity, 184.

When *Ptolomey* heard these words, he rose well pleased, and wondred at the magnanimity of the young man. *Arion* perceiving that the King rose satisfied, and that he was like to have no assistance at his hands, delivered *Hircanus* the thousand talents, and by this means he was set at liberty. Some three days after, *Hircanus* came and saluted both the King and Queen: who entertained him graciously, and feasted him, for the kindness which they bare unto his Father. He enquiring among the Merchants, bought one hundred young Lads well learned, and in the flower of their age, paying a talent for each

Hircanus apologie for his actions.

I one; and the like number of Virgins for so many talents. Being invited to a banquet by the King, with all the Princes and other Lords, he was placed beneath them all, because that (by reason of his youth) they that assigned the places, according to every mans dignity, made small account of him. The rest that sate at table, after they had eaten their meat laid all their bones before *Hircanus*, so that the table was covered round about him whereupon a certain Droll called *Triphon* (in whose railery the King took some delight) to divert the company, said,

Hircanus jests.

| *See here Sir, what store of bones lie before* Hircanus *whereby you may conjecture after what manner his Father hath fleeced all* Syria. *The King laughing at* Tryphons *words, asked* Hircanus, *how he came by so many bones before him? Not without good reason* (said he) *O*

K *King; for dogs devour the flesh with the bones, as these do* (*pointing at those who sate with him at the Table, because they had no bones before them:*) *but men eat the flesh, and cast the bones away, as I do, because I am a man.* The King was so well pleased with his discreet answer that he commanded the rest not to offer him any affront for the future.

Hircanus sounding what other men would give, gave more than the rest, for which he receiveth another kingly reward.

The next day he sought out all the Kings friends, and the principal Courtiers, and saluted them one by one, enquiring of their Servants, what presents they would court the King with upon the birth of his Son? Who told him that some of them would give twelve Talents, and others that were in dignity, would present them according to their ability. Whereupon *Hircanus* seemed dissatisfied as wanting power to offer such a present, pretending that he had no more than five Talents. All which these Servants

L presently reported to their Masters: who were very joyful thereat, in hopes that the King would not be well pleased to receive a small present from *Hircanus*. Now when the day of solemnity was come, and they that pretended to present the King most magnificently, offered no more than twenty Talents: *Hircanus* presented the hundred young Lads he had bought to the King, and the Virgins unto *Cleopatra*: for whom he had paid a talent by the pole. At this unexpected magnificence, all men were amazed: but besides this, he gave gifts of divers Talents to the King and Queens favourites and Servants, and their attendants; whereby he secured himself from the danger that might fall upon him by their means. For the brothers of *Hircanus* had written unto them to murther him. *Ptolomey* was much pleased with the great magnificence of this young

M man, and bid him ask whatsoever he pleased at his hands. But he required no other thing but that it would please the King to recommend him, by his letters, to his father and brethren. When therefore the King had particularly honored him, and had given him many rewards, he wrote unto his Father and brethren, and all his Governours, and Commissaries, and in that manner sent him away. His brothers hearing how he had in all things highly pleased the King, and that he returned with great glory, they went out to meet him, with an intent to murther him, with their fathers knowledg. For he being displeased with him, by reason of his above mentioned large expence, took no care to secure him: yet concealed he his discontent for fear of the King. But when his brothers came and encountered him on the way he slew divers of those that accompanied them, and

Hircanus brothers assailing him on the way, are slain and discomfited.

N two of his brethren also were left slain upon the place, and the rest fled unto *Jerusalem* unto their Father. And when upon his comming unto *Jerusalem*, he perceived that no man welcomed him, he was afraid, and departed presently from thence to the other side of *Jordan*, where he past his life in receiving and gathering the tributes of the *Barbarians*. In that time *Seleucus* sirnamed *Soter*, the Son of *Antiochus* the great, reigned in *Asia*. At that time also died *Joseph*, *Hircanus* Father, who was a man of good repute and great courage; who established the people of the *Jews* in a lasting Peace, and freed them from poverty and many disasters, and collected the Tributes of *Syria*, *Phœnicia* and *Samaria*, for the space of twenty two years. His Uncle *Onias* died also about the same time; leaving

Josephs death; *Onias*, and after him *Simon* his son, High-Priest. *Hedio & Ruffinus*, chap. 4.

O the Priest-hood to his Son *Simon*; after whose death, his Son *Onias* was made High-Priest: to whom *Arius* King of *Lacedemon* sent an Embassage and letters, the copy whereof hereafter ensueth.

CHAP.

The year of the World, 3780. before Christ's Nativity, 144.

CHAP. V.

Arius *King of* Lacedemon *writes to* Onias *the High-Priest to contract an Alliance with the* Jews, *pretending that the* Lacedemonians *were descended from* Abraham; Hircanus *builds a magnificent Pallace and kills himself for fear of falling into the hands of* Antiochus.

Arius King of *Lacedemon*, to *Onias*, Health:

The Letter of the King of *Lacedemon* to the High-Priest of the *Jews*. 1 *Mac.* 12.

WE *have found out a certain writing wherein it is recorded, that the* Jews *and* Lacedemonians *are of the same race, and both of them descended from* Abraham. *It is therefore requisite, that since we are brethren, you let us know wherein we can serve you, that we may have one common interest.* Demoteles *our messenger bringeth you our letters written on a square leaf, the seal whereof is an Eagle holding a Dragon in her talons.* These were the contents of the *Lacedemonians* letters.

Sedition among the people, after *Joseph*'s death.

After the death of *Joseph* it came to pass, that the people began to mutinie in the quarrel of his Children, For the elder brethren made War against *Hircanus*, who was the younger, by means whereof the People were divided: The greater part of them followed the Elder faction, and the High-Priest *Simon* also, by reason of his affinity with them, followed their party. Whereupon *Hircanus* resolved to repair no more unto *Jerusalem*, but fixing his habitation on the other side of *Jordan*, he made continual War against the *Arabians*, slaying a great number of them, and taking many prisoners. He built an huge Tower of white Marble from the bottom to the top, and on it he placed the figures of many living Creatures in sculpture of great height. About the same he cut a deep trench of water; and having hewed the front of the Rock that stood over against the building, he made divers caves therein, many furlongs long. He also made divers chambers therein, both to eat and sleep, and dwell in. He drew thither likewise currents of springing water, in so great abundance, that it gave much delight to those that dwelt there, and great ornament to the whole building. The mouth of every Cave was so little, that but one only man could enter at once: which he therefore made so narrow, because they might the better serve for his security and refuge; that if so be he were at any time assaulted by his brethren, he might avoyd the danger of surprisal. Moreover, he built within his Castle many large halls, which he adorned with great and goodly Gardens: and this place thus built, was called by him *Tyre* and is scituate between *Arabia* and *Judæa*, on the other side of *Jordan*, not far from the Countrey of *Essedon*. He commanded in this Country seven years, all that time that *Seleucus* reigned in *Syria*. After whose death, his brother *Antiochus*, surnamed *Epiphanes*, obtained the Kingdom. *Ptolomey* also King of *Egypt* (who was likewise called *Epiphanes*) died and left two children very young behind him, of whom the eldest was called *Philometer*, and the younger *Phiscon*. But when *Hircanus* perceived that *Antiochus* grew very powerful he feared to be punished by him for his incursions made upon the *Arabians* whereupon he slew himself with his own hands; and *Antiochus* enjoyed all his goods.

Hircanus afflicteth the *Arabians* with continual war. *Hircanus* buildeth a strong Tower.

Antiochus Epiphanes, King of *Syria*. The sons of *Ptolomey Epiphanes*, *Philometer* and *Phiscon*. *Hircanus* killeth himself. *Hedio & Rufinus*, cap. 6. 1 *Mac.* 1.

CHAP. VI.

H

CHAP. VI.

The year of the World, 3780. before Christ's Nativity, 174.

Onias, *sirnamed* Menelaus, *seeing himself excluded from the High-Priesthood, retires to* Antiochus, *and renounceth the Religion of his Forefathers*; Antiochus *enters* Egypt, *and being ready to make himself Master of it, the* Romans *force him to retire.*

Onias, sirnam'd *Menelaus* substituted in his place.

The Wars betwixt *Jason* & *Menelaus*.

Apostates from the *Jewish* Religion.

Onias the High-Priest being dead about this time, *Antiochus* gave the Priesthood to *Jesus*, sirnamed *Jason*, his brother. For that Son unto whom *Onias* had left the Succession, was as yet very young (of whom we will speak in convenient time and
I place.) This *Jesus*, (*Onias* brother) was deprived of the Priesthood, through the Kings displeasure conceived against him, who gave it shortly after to his younger brother called *Onias*: For *Simon* had three Sons, who, as we have declared, successively possessed the Priesthood: this *Jesus* caused himself to be called *Jason*, as his other brother caused himself to be called *Menelaus*, whereas his name was *Onias*. But *Jesus*, who had first of all been established in the place of the High-Priest, arose against *Menelaus*, who was elected into the place after him. So that the People were divided into Factions, and *Tobias* sons were on *Menelaus* side; but the greater number of the People followed *Jason*: so that *Menelaus*, and the Sons of *Tobias*, being much troubled by them, retired to *Antiochus*, telling him that they intended to forsake the Religion and Ordinances of their fathers,
K and to follow that of the King, and to live after the manner of the *Greeks*; exhorting him to give them licence to erect a place of Exercises in *Jerusalem*. Which when *Antiochus* had granted them, they so behaved themselves, that there appeared no more sign of Circumcision in them: so that at such time as they were naked, there was no difference between them and the *Greeks*; and neglecting all the ordinances and Customs of their own Countrey, they conformed themselves to the behaviour and manners of other Nations. *Antiochus* having all things in his Kingdom according to his hearts desire, resolved to make War upon *Egypt*: he contemned *Ptolomy*'s sons age (who were not as yet capable to manage their affairs.) Arriving there near to *Pelusium* with a great power, he circumvented by a stratagem the young *Ptolomy Philometor*, and subdued *Egypt*: for after
L he had besieged *Memphis*, and taken it, he came to *Alexandria*, with an intent to besiege the City, and to lay hold on the King, who was therein. But he was driven, not only from *Alexandria*, but also out of all *Egypt*, by the summons that were sent him by the *Romans*, who commanded him to depart, and withdraw his Army out of that Countrey, as we have heretofore declared in another place. Now will I more largely and particularly discourse the acts of this King who overcame *Judea*, and spoiled the Temple: for having only made a brief mention of him in my former works, I think it necessary in this place to make a more exact recital of his History.

Antiochus enforced to depart out of *Egypt*.

The History of *Antiochus Epiphanes*.

CHAP. VII.

M

King Antiochus *being received into* Jerusalem, *utterly ruines it*; *pillageth the Temple, and builds a Cittadel that commands the Town. He aboliseth the worship of God, many* Jews *forsake their Religion. The* Samaritans *disown their relation to the* Jews, *and consecrate the Temple at* Samaria *to* Jupiter.

Antiochus entering *Jerusalem*, spoileth the Temple.

After that King *Antiochus* was returned out of *Egypt*, and for the fear of the *Romans* had forsaken that Countrey, he led his Army against *Jerusalem*, and Encamped before the City, and took it by surrender, the Gates of the City being set open unto him by those of his Faction: which hapned in the 143 year since the beginning of
N the Reign of *Selencus*. When he saw himself Lord and Master of *Jerusalem*, he slew divers of the contrary Faction; and after he had gather'd together many great and rich spoils, he returned back to *Antioch*. Two years after, in the 145 year of the Reign of that Family, on the 25th day of that month which we call *Chasleu*, and the Macedons *Apellæus*, the Romans *December*: in the 153 *Olympiade*, he returned again to *Jerusalem*; at which time, he spared not them who gave him peaceable entrance, and opened the Gates. But his insatiable avarice transported him so far, that he feared not to violate the Temple, and to spoil it of all those riches which he knew to be there laid up; being no less insolent towards his friend, than to the offender, he spared neither. For having seen what quantity of Gold was in the Temple, and how great a number of Presents
O and precious Ornaments were there laid up, he was so covetous, that he brake and violated all covenants and conditions. After therefore he had spoiled the Temple, and carried away the Vessels dedicated unto God, the golden Candlestick, the golden Altar, the

The year of the World, 3789. before Christ's Nativity, 164.

Table of the Shew-bread, the Censers, and pulled down the Curtains made of fine linen A
and scarlet. After he had emptied the treasures that were hidden, and left nothing be-
hind him of any value, to compleat the miseries of the *Jews*, he forbad them to offer
their usual and daily sacrifice unto God, according to the order of the Law: and after he
had spoiled the whole City, he slew a great part of the Inhabitants, and carried away
the rest of them into captivity, with their wives and children, to the number of 10000.
Furthermore, he burnt the fairest Buildings of the City, and razed the walls, and raised
a Fortress in the lower City. For the Temple was as it were a high Cittadel, comman-
ding the rest. For this cause, having enclosed it with high walls and towers, he placed a
Garison of *Macedonians* therein, with whom remained the rabble and scum of the wick-
ed Apostate *Jews*, who were given over to all Impieties, and who also afflicted their fel- B
low-Citizens with many Injuries. The King also commanded that an Altar should be
erected in the Temple, on which he caused Swine to be slaughtered, offering Sacrifice
contrary to the Religion and Ordinances of the *Jews*. He constrained them likewise to
forsake the worship of the true God, and to adore those Idols whom he reverenced for
gods, building in every City and Borough both Temples and Altars, on which he ordina-
rily caused Swine to be offered. He forbad them likewise to circumcise their children,
threatning to punish him whosoever he were that was found to do the contrary. Moreo-
ver he chose certain Overseers that should compel them to observe his commands, so that
a great number of *Jews*, some of their own accord, others for fear of punishment, con-
formed to the Kings commands. But those men who were of upright hearts, and valiant C
minds, little regarded these menaces: For having more respect to their laws and customs,
than to the torments wherewith they were threatned, if they observed not the Edict;
they were beaten, and exposed to most cruel punishments, for many days, amidst which
many times they yielded up the ghost. For after they were whipt, and maim'd in their
bodies, they were crucifi'd and tortur'd alive: they strangled the Women also with their
circumcised children, whom, according to the Kings command, they hung about the
necks of their Parents that were crucified: And if in any place they found any part of
the sacred Scripture, they defac'd and burnt it; and they with whom it was found, were
put to a most cruel death.

Antiochus abrogating God's Law, through extreme tiranny enforceth the *Jews* to Idolatry, and fortifieth the Temple. *Hedio & Ruffinus*, cap. 7.

The Devil seeketh to abolish the Bible.

The *Samaritans* seeing this affliction of the *Jews*, pretended no further alliance to them, D
and called their Temple of *Garazim* no more the Temple of God, but (as we have
heretofore declared) they shewed their own corrupt and unconstant natures, and deri-
ved their descent from the *Medes* and *Persians*, as in effect they were; wherefore they
sent Ambassadors to *Antiochus*, with Letters to this effect.

The variable wits of the *Samaritans*, which made them so odious in the sight of the *Jews*.

To King *Antiochus* the visible God, the request of the *Sidonians* that dwell in *Sichem*.

Our Ancestors enforced by the continual Pestilence that reigned in their Countrey, and induced by a certain ancient Superstition, have been accustomed to observe that day as a Festival, which the Jews *call their Sabbath, and having built on the Mount of* Garazim *a Temple, and* E
dedicated it unto a God who hath no name, they have offered up in the same divers solemn Sacrifices. But since that you have inflicted punishment on the Jews, *according as their wickedness deserveth, the Commissaries of the King, supposing that we were tied to their customs, (by reason of some Alliance between us) joyn us with them, and charge us with the same Accusations: whereas we are born* Sidonians, *as appeareth by our publick Records. We therefore beseech you, who are our Benefactor and Saviour, to command your Governor* Apollonius, *and your Steward* Nicanor, *not to molest us any more, by charging us with those Accusations which are peculiar to the* Jews, *who neither are tied to us by Alliance, nor agree with us in Customs; but that our Temple, which hath not hitherto born the name or title of any god, may now be called the Temple of* Jupiter *of* Greece: *by which means, we shall be deliver'd from all trouble; and being at liberty to* F
attend our affairs, we may the easier and more willingly pay you the greater Tributes. To this request of the *Samaritans* the King answer'd, sending them back their own Letter:

King *Antiochus* to *Nicanor*, Health.

The Sidonians *of* Sichem *have sent us this request, to which we annex unto these our Letters: Since they, who were sent unto us to this intent have sufficiently made appear both to us and our Council, that they are utterly strangers unto those Crimes wherewith the* Jews *are charged, and are desirous to live according to the Laws of the* Grecians, *we absolve them in as much as concerneth this cause, and their Temple, which hereafter shall be called by the name of* Jupiter *of* G
Grece: *We have written to the like effect also to* Apollonius *their Governor.* Given the *46th* year, and the *11th* of the month *Hecatombæon*, which signifieth *August*.

CHAP.

H

CHAP. VIII.

The year of the World, 3799. before Christ's Nativity, 163.

Matthias *and his sons slay those that were sent by King* Antiochus *to compel them to offer abominable Sacrifices, and after betake themselves to the Desart. They are followed by many others, of whom a great number are stifled in their Caves, because they would not defend themselves on the Sabbath-day.* Matthias *abolisheth that Superstition, and exhorts his sons to assert their privileges, and deliver their Countrey from bondage.*

AT this time there dwelt a certain man in *Modin* (a village of *Jury*) whose name was *Matthias*, who was the son of *John*, who was the son of *Simon*, the son of
I *Asmonæus* a Priest, of the rank of *Joarib*, born in *Jerusalem*. This *Matthias* had 5 sons, *John* call'd *Gaddis*, *Simon* call'd *Matthes*, *Judas* call'd *Machabeus*, *Eleazar* named *Auran*, *Jonathan* called *Aphus*. This *Matthias* oftentimes complain'd unto his sons, of the deplorable condition to which their Nation was reduc'd, of the ruine of their City, the desolation of their Temple, and the miseries of the People, telling them, *That it were better for them to die in the defence of the Laws and Religion of their Forefathers, than to live dishonourably amidst so many Calamities.* When therefore the Commissaries, deputed by the King, came unto *Modin*, to constrain the *Jews* to perform that which was enjoin'd them, and to command them to sacrifice according to the ordinance; requiring *Matthias* (who surpassed the rest in honour and other qualities, but especially in excellency of descent and nobility)
K to begin first of all to offer Sacrifice, to the end that the rest might follow him, and be induc'd by his example; assuring him, *That the King would testifie his being well pleased with his compliance, by the rewards which he would suddenly send him.* *Matthias* answer'd, *That he would by no means commit that Idolatry*; assuring them, *That although all other nations of the World, either for love, or fear of punishment, should obey the Edicts of* Antiochus; *yet that neither he, nor any of his children, would be induc'd to forsake their fathers Religion.* As soon as he had return'd this answer, he held his peace, and a certain *Jew* stepped forth to offer sacrifice according to *Antiochus* ordinance; wherewith *Matthias* was so much displeas'd, that both he and his sons fell upon him, and with their swords hew'd him in pieces. He slew
L *Apelles* the Kings Captain likewise, and the Soldiers which he brought with him, to compel the people to commit impiety. And not content herewith, he overthrew the Altar, crying out with a loud voice, *If* (said he) *any one be affected to the Laws of his Fathers, and the Service of God, let him follow me:* And this said, he presently retir'd into the Desart with his sons, leaving the Borough utterly unpeopled. The rest, after his example, retir'd also into the Desart, with their Wives and Children, and made their habitation in Caves. The Kings Captains having intelligence hereof, gather'd those Forces that were at that time in the Cittadel of *Jerusalem*, and pursued the *Jews* into the Desart. And having overtaken them, they labour'd first of all to make them submit themselves, and to make choice of that which was most for their advantage, rather than to endanger themselves, and enforce them to chastise their disobedience with blood. But the *Jews* nothing
M mov'd herewith, resolv'd rather to dye, than commit such an impiety: Whereupon they (who omitted no opportunity) assailed the *Jews* on a Sabbath-day, and burnt them within their Caves; who neither resisted their Enemies, nor so much as closed up the mouths of their Caves, forbearing to make any resistance, by reason of the day, resolving with themselves, not to violate the Sabbath-day (for we are commanded to cease from all labour on that day.) There were therefore about a thousand stifled in their Caves, with their Wives and Children. Yet notwithstanding divers escaped, and joined themselves with *Matthias*, whom they chose for their Captain; who declared unto them, *That they ought to fight on the Sabbath-day:* assuring them, *That if they did not, but scrupulously observed the*
N *Law, they themselves should be Enemies unto themselves, if perhaps the Enemy should assail them on that day, and they should not stand upon their guard: for by that means they should be destroyed without resistance.* Hereby he persuaded them to do as he had said: and until this day, it is a custom among us, that if need require, we make no difficulty to fight on the Sabbath-day. *Matthias* therefore having assembled a sufficient number of men about him, destroyed the Altars, and slew those that had forsaken their Religion, as many of them as he could lay hands on. For divers were scatter'd here and there among the Nations, for fear; he commanded these to circumcise their children that were not circumcised, driving those from every place, whom *Antiochus* had ordain'd to see his law executed.

Hedio & Rufinus, cap. 8.

After that *Matthias* had govern'd for the space of one year, he fell sick of a dangerous
O disease; whereupon he called for his sons, and spake unto them after this manner: *My sons, I must now go that way which is destined unto all men; I therefore exhort you to follow my advice, and diligently to observe it, remembring the intent of your father, who hath begot and nourish'd you; which is, to maintain the Laws of our Countrey, and to establish our State, which*

The zeal and piety of Matthias and his sons.

An Apostate slain by Matthias.

Matthias with his sons flieth into the desart

The Jews are slain on the Sabbath-day, which slaughter maketh Matthias more wary.

Matthias rooteth out all Idolatry.

The year of the World, 3799. before Christ's Nativity, 165.

Matthias exhorteth his sons to Piety, Fortitude and Concord.

is in danger to be overthrown, and hold no correspondence with those that would betray it to the A *Enemy. Let it appear to all the World, that ye are my children indeed; strengthen your hearts with courage, to overcome all force and necessity: and assure your selves, that if you act after this manner, God will not forsake you, but taking pleasure in your virtue, he will once more establish you in your former peace and liberty, and will permit you to live again after the manner of your Ancestors. True it is, our bodies are mortal, and subject unto destiny, but the memory of our virtuous actions will never perish: being therefore stirred up with the love thereof, strive and bestir your selves to obtain honour, to the end that projecting mighty things, you make no difficulty to hazard your lives in the execution of the same. Above all things, I exhort you unto concord, to the end that in whatsoever one of you shall be found more naturally apt and fitted than another, he may prosecute it without any contradiction of the rest. I charge you also to observe* B *and obey your brother* Simon *(who is a politick and valiant man) in whatsoever he shall counsel you. And for your Captain, you shall choose* Machabeus, *because he is both valiant and strong; for he shall revenge the injuries and outrages which have been done to our Nation, and put our enemies to flight: And assure your selves, that there is no man that hath any love to Virtue and Religion, who will not joyn himself unto you in so holy an enterprize.*

CHAP. IX.

The death of Matthias. Judas Machabeus *one of his sons, takes upon him the management of the publick Affairs. He delivers his Countrey, and purgeth it from the Abominations* C *which had been committed therein.*

1 Mac. 2. Matthias death.

Judas Machabeus appointed Governor.

After *Matthias* had thus spoken unto his sons, and pray'd God to favor their enterprizes, and to restore the People to their ancient policy, and their accustomed manner of living, which they had in former times observ'd; he dyed, and was buried in *Modin*. After the People had mourned for him for a certain time, and perform'd publickly such honour at his funerals, as was agreeable to his quality, his son *Judas Machabeus* took upon him the management of the War, in the 146 year; and by the assistance of his brethren, and other *Jews*, he drave the Enemies out of the Countrey, and put those of his own Nation to death, who had forsaken their Religion, and purged the Countrey of all D abominations which had been committed therein.

CHAP. X.

Apollonius, *General of* Antiochus's *Army, cometh into* Jewry, *and is discomfited and slain; and also* Serron *Governor of the lower* Syria.

Hedio & Ruffinus, cap. 9. Judas Machabeus overcometh Apollonius in battel.

Seron, Governor of Cœlosyria, is put to flight in Judea.

When *Apollonius*, who was *Antiochus*'s General in *Samaria*, heard hereof, he gathered his Army together, and invaded *Judea*: against whom *Machabeus* made head, and overcame him in a Battel, wherein there died many, and amongst the rest *Apollonius*, E whose Sword *Machabeus* got as his part in the spoil. There were a great number of them also wounded, and much Booty was taken in the Enemies Camp: after which Victory, enriched with spoils, he retreated. But *Seron*, Governor of *Cœlosyria*, hearing hereof, and understanding that divers had joyned themselves with *Judas*, and that he had already about him a sufficient power to keep the Field, and give him battel; he thought that it concern'd him to begin to punish those who obey'd not the Kings Edicts. Whereupon, after he had assembled all the Forces that he had, and besides them, hired certain Apostates, or fugitive *Jews*, he marched forth against *Judas*, and came as far as *Bethoron*, a village in *Sewry*, where he encamped. *Judas* also came out to meeet with him, resolving to give him battel: and seeing that his Soldiers would hardly be drawn out to fight, (both by F reason of their inequality of number, as also because they were faint by fasting a long time) he encourag'd them, saying, *That the means to obtain victory, and to have the upper hand over their Enemies, consisted not in the greatness of their number, but in their dependance upon God: whereof they had a most eminent example in their Forefathers, who had often times defeated with a small number of men, divers thousands of their Enemies, because they fought for the defence of their Laws, and for their children: for the greatest power,* (said he) *that a man can have, is to be innocent, and without offence.* By these words, persuaded he his Soldiers, so that without any fear of the multitude of their Enemies, they all together ran upon *Seron*, and encountring with him, they discomfited the *Syrians*. For their Chieftain being slain, all the rest betook themselves to flight, in which thing only consisted the safe- G ty of their lives. *Judas* therefore pursuing them as far as the Champain, slew about 800 of them. The rest saved themselves in those quarters that bounded upon the Sea.

CHAP.

H

CHAP. XI.

The year of the World, 3799. before Christ's Nativity, 165.

Judas Machabeus *defeats a great Army which King* Antiochus *sent against the* Jews. Lysias *the next year returns with a much grater power.* Judas *kills five thousand of his men, and causeth him to retreat. He purifieth the Temple, and setteth it in order. Other great Exploits perform'd by him.*

I WHen King *Antiochus* heard these things, he was much displeased at that which had hapned: whereupon he mustered all his Forces, and hiring divers strangers and mercenary Islanders, he prepar'd himself to invade *Judea* about the Spring-time. But after the muster of his Army, when he found that his treasure failed him, and that he was in great scarcity of money, (for his Tributes were not duly paid him, because the Nations were rebellious) being likewise in his own nature a man of great and magnificent spirit, which put him upon great expences, he resolved first of all to go into *Persia*, to gather his Tributes. He therefore left the charge of his affairs with *Lysias*, (a man very much esteemed by him, and one that govern'd all the Countrey from *Euphrates*, as far as the borders of *Egypt*, and the lower *Asia*) giving him likewise a part of his Army, and some of his Elephants. To him had the King given charge to see his son *Antiochus* carefully trained up, untill his return: commanding him expresly, *That when he had con-*
K *quered* Judea, *he should make the Inhabitants thereof his slaves, and sell them to those that would give most, and destroy* Jerusalem, *and utterly abolish that race.* The King having given this charge to *Lysias*, led forth his Army towards the Countrey of *Persia*, in the 147 year: And after he had passed *Euphrates*, he marched onward toward the upper Provinces.

Antiochus's preparation to invade *Judea.*

Antiochus committing his Kingdom, Provinces and son to *Lysias's* charge departeth into *Persia.*

Lysias chose *Ptolomey* the son of *Dorymenis*, *Nicanor* and *Gorgias*, (men of great power and authority amongst the Kings friends) and gave them 40000 Footmen, and 7000 Horsemen, to invade *Jewry*. Who marching as far as the City of *Emaus*, encamped in the Plain near unto it, and strengthned their Army with divers Allies out of *Syria*, and the Countries thereabouts, and with divers *Jews* also who were Apostates. There came also certain Merchants with them, with an intent to buy those that should be taken Pri-
L soners, bringing Gives with them, to manacle those that should be captivated, and Money to pay for them.

When *Judas* had view'd the Camp, and numbred the Enemy, he encourag'd the Soldiers, exhorting them to repose their confidence and hope of victory in God, willing them to invocate and call upon him, according to their Law; and that cloathing themselves in sackcloth, they should humble themselves according to their accustomed manner in such extreme dangers, and call upon God with supplications and prayers; and that in so doing, God would have compassion on them, and give them power to stand against their Enemies, and put them to flight. When therefore he had order'd his battle according to
M the custom of his Countrey, by thousands and hundreds, and sent away those that were newly married, and such as had newly bought possessions, left the love of their Wives or Estates should abate something of their courage, he stood up in the midst of them, and exhorted his Soldiers to fight valiantly, in these, or such like words:

Hedio & Rufinus, cap. 10. *Ptolemy, Gorgias*, and *Nicanors* War in *Judea.*

My Countreymen and Companions, never have we hitherto had any occasion more necessary, wherein we ought to shew our courage, and contemn our dangers, than at this present. For at this time, if you fight couragiously, you may recover your liberty: which of it self is so acceptable unto you all; and ought the rather to be desired, because thereby you will enjoy the free exer-
N *cise of your Religion. As therefore you shall behave your selves at this time, you may obtain the victory, and enjoy a happy life, (which consisteth in living according to our Laws and ancient customs) but if you prove Cowards, you are to expect nothing less than the extreamest infamy, and the utter extermination of all your race. Think therefore with your selves, that if you fight not, you must die: and on the other side assure your selves, that in fighting for your liberty, for your laws, and for piety, you shall obtain immortal glory: prepare your selves therefore, that to morrow morning you may give your enemies battel.* Thus spake *Judas* to his Army, to encourage them.

Judas's Oration to his Soldiers,

Whil'st he was intent upon the battle, certain tydings was brought him, that *Gorgias* was sent with 1000 Horsemen, and 5000 Footmen, to the end that under the conduct of some fugitives, he might by night, and when he left suspected him, set upon him: whereupon he resolved the very same night to break into the Enemies Army, especially since he knew that their Forces were divided. Having therefore refresh'd both himself and his Army, and left a number of fires in his Camp, he marched all that night, and sought out
O the Enemy, who was at *Emaus*. *Gorgias* perceiving that the *Jews* had forsaken their Camp, suppos'd they were retir'd for fear into the Mountains to hide themselves: so

1 *Mach.* 4

that he resolved to proceed, and search for them diligently. But early in the morning, A
The year of the World, 3800. before Christ's Nativity, 164. *Judas*, accompanied with 3000 Men, (who were ill arm'd by reason of their poverty) came up unto his Enemies, who were at *Emaus*; and after he had seen their warlike discipline, and mighty number, and how Soldier-like they were encamped, he exhorted his followers, telling them, *That they ought to fight, although they were naked: for although they were in that condition, yet God (who took pleasure in the greatness of their courage) had already given them the victory against a number of armed Soldiers.* And forthwith he commanded the Trumpets to sound; so that rushing in upon his Enemies on the sudden, the surprize and astonishment was so great, that he slew divers of them who resisted, and put the rest to flight; he pursu'd them as far as *Gadara*, and the Plains of *Idumea*, of *Azor*,
Judas overcometh *Lysias*'s Army. and of *Jamnia*. In this Encounter there dyed about 3000 of the Enemy. Notwithstanding, *Judas* would not permit his Soldiers as yet to take the benefit of the spoil, because they were to fight against *Gorgias* and his Army, assuring them, *That as soon as they should have defeated him, they might take their booty, without fear, because they should have no more Enemies to expect.* B

Whil'st he thus spake unto his Soldiers, they that were with *Gorgias*, perceived from the top of an hill, that the Army that was left behind them, was put to flight, and that their Camp was on fire: for although they were far off, yet did the smoke assure them of it. Which when they understood, and perceiv'd *Judas* and his fellows in battle aray,
Judas gathereth a huge prey. expecting their coming, they feared, and betook themselves to flight. When as therefore *Judas* perceived that *Gorgias* Troops were discomfited, without stroke strucken, he went C out to gather the pillage; and after he had gotten together great store of gold, silver, scarlet, and purple, he returned to his quarters with joy, praising God for their happy success: for this victory did not a little advantage them, towards the attainment of their liberty. But *Lysias*, to repair the dishonour which he had suffer'd by this defeat, raised
Lysias once more invadeth *Judea*, and loseth 5000 of his Soldiers. the next year another Army of almost 60000 chosen Men, and 5000 Horsemen, to invade *Judea*. After he had therefore made his entry by the Mountains, he encamped in *Bethsura*, a village of *Judea*.

Judas having notice thereof came forth against him, accompanied with 10000 Men; and discovering the number of his Enemies far to exceed his, (after he had besought God by Prayer, *That it would please him to assist him in the battle*) he charged the Van- D gard of the Enemy with so great courage, that he discomfited them, and slew about 5000, leaving the rest in great fear. *Lysias* knowing the resolution of the *Jews*, and how they were resolved to dye, except they might enjoy their liberty; and fearing their desperation, more than their force, he gather'd together the rest of his Army, and returned
The Temple of *Jerusalem.* back to *Antioch*: where he sojourned, hiring many Foreign Soldiers, to make a greater Army to invade *Jewry*. After that *Antiochus*'s Captains had been discomfited so many times, *Judas* assembled the People together, and told them, *That after they had obtained so many victories through the mercy of God, it behoved them to go up to* Jerusalem, *and to purifie the Temple that was left desolate, and to offer those Sacrifices ordained by the Law.* When he came thither with a multitude of people, he found the Temple like a Desart, and the E Gates thereof burnt, and Grass growing within it; so great a desolation drew sighs from his heart, and he wept with all those that accompanied him: And having chosen out certain of his best Soldiers, he commanded them to assault the Garison that were in the Fortress, whiles he himself purged the Temple. Which command of his being exactly and resolutely fulfilled, he sent for new Vessels, a Candlestick, a Table, and Altar of Incense, all made of Gold. He put also veils or hangings to the doors, accustomed to be spread abroad, and made Gates to the Temple. And having thrown down the Altar of burnt-offerings, which had been prophaned by *Antiochus*, he built a new one of all sorts of stones, neither hewen, nor hammered, according to art. The 25 day of the month of *Chasleu*, (with us *September*) there were lights set upon the Candlesticks, and per- F fumes laid upon the Altar, and loaves upon the Table, and sacrifices offer'd upon the
The Temple left desolate for 3 whole years space. *Dan.* 12. new Altar. All which hapned the same day three years, wherein the sacred Religion was changed into prophaness and impiety. For the Temple was ruinated and left desolate by *Antiochus*, and remained in that state for the space of three whole years. For this desolation hapned in the 145*th* year, and the 25*th* day of the month call'd *Apellæus* or *August*, in the 153 *Olympiad*: and the Temple was purified the same day, in the year 148, and the 154 *Olympiad*. This desolation of the Temple hapned, according as *Daniel* had foretold, four hundred and eight years before: for he declared that the *Macedonians* should destroy it.

The festival solemnized for the re-establishment of the Temple. After that *Judas* had re-establish'd the service of the Temple, both he and his Coun- G treymen solemniz'd a feast for eight days, omitting not any kind of lawful pleasure, banquetting sumptuously, and honouring God in Hymns and Psalms. Thus rejoyced they at

H at this re-eſtabliſhment, ſeeing that contrary to all hope, after ſo long time, they had recover'd the cuſtoms of their Countrey, and their ancient Religion: ſo that a Decree was made for thoſe that ſhould come after, whereby it was commanded, *That for the ſpace of eight days the rebuilding of the Temple ſhould be ſolemnized, with the ceremonies and ancient ordinances:* And ever ſince that time, until this day, we celebrate this feaſt, called the *Feaſt of Lights*, for this reaſon, in my opinion, becauſe this ſo great felicity began to ſhine unto us as a light, contrary to all hope. He incloſed the City likewiſe with a wall and built high Towers thereon, in which he placed Gariſons againſt the incurſions of the enemies. He fortified the City of *Bathſura* alſo, that it might ſerve as a Fort againſt the Enemy. *The year of the World, 3801. before Chriſt's Nativity, 163.*

I Whil'ſt theſe things paſſed thus, the Nations round about diſpleaſed with the re-eſtabliſhment and power of the *Jews*, flew divers of them, whom they ſurprized by ambuſhes and treachery. On thoſe *Judas* made continual War, to hinder their incurſions, and to make them partakers of thoſe evils they had inflicted upon the *Jews*. So that invading *Acrabathan*, he flew the *Idumæans* that were deſcended from *Eſau*, and brought away great prey out of their Countrey, and ſhut up the ſons of *Baan* their Prince, who lay in wait for the *Jews*; and having beſieg'd them, he overcame them, ſetting fire on their Towers, and killing all the men that were therein. After this, he departed from thence, and made War upon the *Ammonites*, who had a great and mighty Army, under the conduct of *Timotheus*: Theſe he encounter'd and overcame, and took their City of *Jazor*, K and burnt it, and led away their wives and children into captivity, and afterwards returned into *Judea*. The neighbouring Nations hearing of this, aſſembled themſelves together in *Galaad* againſt the *Jews*, who inhabited the frontiers of *Galaad*; who having retired to the Fort of *Dathema*, ſent Letters unto *Judas*, to let him know, *That* Timotheus *intended to ſurprize the place whereunto they were retreated, and requeſted him to deliver them from this danger.* And whil'ſt he was reading of theſe Letters, certain meſſengers came unto him out of *Galilee*, to inform him, that they were aſſaulted by the Inhabitants of *Ptolemais*, *Tyre*, *Sidon*, and other People thereabouts. *Hedio & Ruffinus, cap. 13. Machab. 5.* *Judas* maketh continual War with the neighbouring Nations. *Hedio & Ruffinus, cap. 14.*

CHAP. XII.

L

The Exploits of Simon *the brother of* Judas Machabeus *in* Galilee. Judas, *accompanied with* Jonathan *his brother, obtaineth a victory over the* Ammonites. *Some other performances of* Judas.

JUdas, that he might ſend relief to theſe two parties that were aſſaulted both at the ſame time, commanded his brother *Simon* to take 3000 choſen men with him, and to go and ſuccour thoſe *Jews* that were aſſailed in *Galilee*: and himſelf, accompanied with *Jonathan* his other brother, and 8000 fighting men, repaired unto the Countrey of *Galaad*, leaving the government of the reſt of the Forces in the hands of *Joſeph* the ſon of M *Zachary*, and *Azarias*, commanding them to have a careful and diligent eye to *Judea*, and not to engage with any one until his return. *Simon* coming into *Galilee*, fought againſt his enemies, and diſcomfited them; and afterwards purſuing them that fled as far as the gates of *Ptolemais*, he ſlew about 3000: and after he had gather'd the ſpoils of ſuch as were ſlain, he ſet many *Jews* at liberty who were Priſoners; and having reſtor'd them to their goods, he retir'd back again to his Countrey. But *Judas Machabeus*, and *Jonathan* his brother, having paſt *Jordan*, and marched on the other ſide thereof for the ſpace of three days, came at length to the *Nabatheans*, who peaceably came out to meet them; by whom he underſtood the ſtate of thoſe that were in *Galaad*, and how divers of them were in extreme want, incloſed and beſieged in Caſtles and Cities of the Country by their enemies. Theſe likewiſe beſought him to make haſte, and encounter the ſtrangers, N and to ſeek the means to ſave their Countreymen. Hereupon he returned into the Deſart, and firſt of all aſſailed the Inhabitants of *Boſra*, and took their City, and ſet it on fire, killing all the men that were therein, who were able to bear Arms. Neither was he contented therewith, but when night drew on, he marched towards another Caſtle where the *Jews* were incloſed, and ſhut up by *Timothy* and his Army; and coming up to them about break of day, he ſurprized the Enemy at ſuch time as they were raiſing their ladders to ſcale the walls, and made ready their engines for battery: whereupon he cauſed the Trumpets to ſound, and after he had encouraged his People to fight valiantly and faithfully for their kinſmen and friends, being in great danger, and had diſtributed his O Forces into three Battalions, he ſet upon the Enemies rear ward. *Timotheus*'s Soldiers perceiving that it was *Machabeus*, whoſe valor and good fortune they had already experienced to their great loſs, they, without delay, betook themſelves to flight. But *Judas*, with his *Simon* overcometh his enemies in *Galilee*, deliver-eth the *Jews* that were captive. *Judas* and *Jonathan* ſuccour the *Jews* beſieged in *Galaad*. *Boſra* taken and burnt. *Judas* ſucceedeth the beſieged *Jews*.

The year of the World, 3981. before Christ's Nativity, 163.

his Army, followed after them, and slew about 8000 of them; and marching toward *Malla*, (a City of the Enemies) he surprized it, and slew all the men therein, and afterwards consumed it with fire. After this, departing thence, he took and destroyed *Chaspoma*, *Bosor*, and divers others places in *Galaad*. A

Timothy's Soldiers slain. *Malla* taken and burnt. *Chaspoma* and *Bosor* taken.

Shortly after, *Timothy* levied another great Army, and drew out with him all his Allies to his succor, and a number of *Arabians*, whom he had hired: with this Army of his passed he the River, and encamped near unto a Town called *Rapha*; exhorting his Soldiers to behave themselves like valiant men against their Enemies the *Jews*, and to hinder their passage, because all their hopes of victory depended upon the securing of that pass. *Judas* understanding that *Timotheus* was prepared to fight, took with him all his Forces, and marched hastily against the Enemy; so that having passed the River, he set upon them, killing divers of them that resisted: and terrifying the rest, who casting away their Arms, were constrained to flie. There were some of them who saved themselves by their swiftness; and some by retreating into a Temple called *Carnain*, where they were in hope to be secured, and so to escape: but after that *Judas* had taken the City where the Temple was, he slew them, and burnt it, and caused all his Enemies to perish either by the sword or by fire. After this overthrow, he led away with him from *Galaad* all the *Jews*, their wives and children, and substance, and brought them with him unto *Judea*. When as therefore he drew near unto the Town of *Ephron*, which was situate directly in his way, so that it was impossible for him to march any other ways in his return home, without going very much about, and putting himself to great inconveniencies; he sent Messengers to the Inhabitants, to pray them to open their gates, and to grant him free passage through their City: for they had made barricadoes of stones to cut off the passage. But when therefore the *Ephronites* would give no ear unto him, he besieged their City for a day and nights space, and took and burnt it, and slew all the men that were therein, and afterwards went onward on his way; and so great a number was there of those that were slain, that he marched upon the bodies of dead men. B C

Timothy gathereth new Forces, and is overcome by *Judas*.

The *Jews* are brought out of the Countrey of *Galaad* into *Judea*.

Ephron besieged and burnt.

After they had past *Jordan*, they came into a great Plain, wherein the City of *Bethsan* (by the *Greeks* called *Scythopolis*) stood; from whence they departed, and came into *Judea* with joy and gladness, singing and praising God, and using their accustomed pastimes and songs of victory. This done, he offer'd up sacrifices of Thanksgiving for their happy success, and the safety of his Army; especially since in all those battels and encounters he had not lost one *Jew*. D

An admirable victory of *Judas Machabeus*, who, in all these conflicts, lost not one man.

In the mean while two Captains, to wit, *Joseph* the son of *Zachary*, and *Azarias*, who were left for the guard of *Judea*, (whil'st *Simon* went into the Countrey of *Galilee* against those of *Ptolemais*, and *Judas* and *Jonathan* his brother were in *Galaad* against the *Ammonites*) desirous also to obtain the honour and reputation of valiant men by some notable exploit, marched with the Forces under their command towards *Jamnia*. Against these came forth *Gorgias*, who was Governor in that place, and charg'd them in that manner, that the *Jews* lost 2000 men, and fled as far as the Marches of *Judea*. This mischief fell upon them, because they had disobey'd *Judas*'s commandment, who had prohibited them to fight with any before his return. And this gives us just cause more and more to admire the providence and excellent conduct of this great Captain of the *Jews*. *Judas* and his brethren making War against the *Idumeans*, gave them no respite, but continually charging them on every side, they took also the City of *Chebron*, and destroyed all the fortifications thereof, and burnt the Towers, spoiling all the Countrey of the enemies, and razed the City of *Marissa* likewise. Afterwards coming to *Azor*, they took and spoiled it, and carried away a great quantity of booty from thence, and returned back into *Judea* in safety. E F

Joseph and *Zachary* overcome by *Gorgias*, lose 2000 Soldiers.

Chebron and *Marissa* besieged.

CHAP.

G

H

CHAP. XIII.

The year of the World, 3801. before Christ's Nativity, 163.

King Antiochus Epiphanes *being forced shamefully to raise his siege from before* Elymais *a Town in* Persia, *(where he designed to pillage a Temple consecrated to* Diana*) and troubled for the defeat of several of his Captains which he sent against the* Jews, *dyeth for grief.*

AT this time *Antiochus* passing through the upper Provinces of his Kingdom, understood that there was a very wealthy City in *Persia* called *Elymais*, in which
I there was a Temple dedicated to *Diana*, full of all sorts of Presents: wherein also he was inform'd, that the Shield and Cuiraſſe of *Alexander* was kept, who was *Philip* King of *Macedons* Son. Hereupon he resolv'd to make himself Master of the place, and forthwith besieg'd it. And the Inhabitants thereof being neither affrighted with his approach, nor terrifi'd with his Siege, made a stout resistance, so that he failed of his purpose. For they drave him from their City; and sallying out upon him, they pursu'd him so hotly, that he fled back to *Babylon*, and lost a great number of his men. After this defeat, and frustration of his hope, news was brought him of the overthrow of his Captains, whom he had left to war against the *Jews*, and how they of *Jewry* were now the stronger, and had the upper hand. This trouble seconding his former discontent, touch-
K ed him so nearly, that he fell sick; and his disease, aggravated with other accidents, increasing, he knew well that he should die: and therefore he call'd for his most familiar friends, and told them, *That his sickness was violent and desperate, and that he deserv'd this affliction, because he had persecuted the people of the* Jews, *and destroyed their Temple, committed horrid Sacriledge, and contemned that God which they adored:* And whil'st he thus spake unto them, he gave up the ghost. So that I wonder at *Polybius* the *Megalopolitane*, (who is in other things a good Historian) who writeth, That *Antiochus* died, because he would have spoiled the Temple of *Diana* in the Countrey of *Persia*. For since he had only intended to commit Sacriledge, but had not effected it, he merited not to suffer punishment for it. And if it seemeth good unto *Polybius*, that *Antiochus* was punished by
L death upon this occasion; it is far more likely to be true, that his death befel him for the Sacriledge he had committed in the Temple of *Jerusalem*. But our purpose is not to argue against those that maintain that *Polybius*'s reasons are of greater truth and consequence than ours are.

Hedio & Rufinus, cap. 13. *1 Mach. 6.* *Antiochus* desirous to spoil *Diana*'s Temple, besiegeth *Elymais*, and is shamefully repulsed to *Babylon*. *Antiochus Epiphanes* burden'd with cares falleth sick. *Polybius Megalopolitane* of the cause of *Antiochus* sickness.

CHAP. XIV.

Antiochus Eupator *succeeds his father* Epiphanes. Judas Machabeus *lays siege to the Citadel at* Jerusalem. Antiochus *comes against him with a great Army, and besiegeth* Bethsura; *they both raise their sieges, and come to a pitch'd Battel. The wonderful courage, and*
M *the death of* Eleazar, *one of the Brothers of* Judas. Antiochus *takes* Bethsura, *and besiegeth the Temple of* Jerusalem; *but when the* Jews *were reduced to the greatest extremity, he raiseth the siege upon the news that was brought him of* Philip's *having caused himself to be proclaimed King of* Persia.

BEfore *Antiochus* gave up the ghost, he called for *Philip* one of his chief friends, and made him Governor of his kingdom. And having deliver'd his Diadem into his hands, his Royal Robe, and his Ring and Jewels, he charg'd him to deliver them to his son *Antiochus*, entreating him to take care of his education, and to secure the kingdom
N for him, until he came to years of discretion. This done, *Antiochus* died the 149 year of the kingdom of *Syria*. After that *Lysias* had certifi'd the people of the Kings death, he proclaim'd his son *Antiochus* (whom at that time he had in his protection) King, firnaming him *Eupator*, (according to the instructions that were given him.) About that time, the Garison and Apostates that were in the Fortress of *Jerusalem*, did much mischief unto the *Jews*. For setting upon them that went up to the Temple to worship and offer Sacrifice, they slew them: for the Fortress commanded the Temple. For this cause, *Judas* resolved to cut off these Garisons, and to that intent he assembled all the people, and besieged it. This enterprize was undertook in the year 150, after that *Seleucus* had usur-
O ped the government of those Countries. Having therefore made him certain Engines, and raised divers Platforms, he industriously continued the siege: But divers of those Apostates that were revolted, and of that Garison, came out by night, and assembling together such men as were as malicious as themselves, they came unto King *Antiochus*, beseeching

Antiochus appointeth *Philip* Governor of his Kingdom and committeth his son *Antiochus* to his charge. *Hedio & Rufinus*, cap. 14. *Lysias* createth *Antiochus* the younger King, and firnameth him *Eupator*. The *Macedonians* in the Castle of *Jerusalem*, do much harm to the *Jews*. *Judas Machabeus* besiegeth the Castle.

The year of the World, 3803 before Christ's Nativity, 161.

seeching him, *That he would not suffer them to be abused by those of our Nation; nor to be neglected by him, since their sufferings proceeded only from their having devoted themselves to his fathers service; for whose sake they had forsaken their own Religion, and follow'd his Laws and Ordinances.* Furthermore they told him, *That the Fortress was in danger to be surprized by* Judas *and his Associates, except some present succors were sent unto them.* When *Antiochus* the younger had notice hereof, he was displeased, and sent for his Captains and Friends, commanding them to hire strangers, and to list all those in his kingdom that were of years to bear Arms; so that he gather'd in short time an Army of 100000 Foot, and 20000 Horse, and 32 Elephants: and with this equipage marched out of *Antioch*, committing his Army to *Lysias*. As soon as he came into *Idumæa*, he went up unto *Bethsura*, a walled City, and very difficult to be taken, which he besieged: but with such a disadvantage, that the *Bethsurians* resisting him valiantly, and sallying out upon him, burnt those Engines which he had prepar'd for the battery of the Town. When therefore a long time was consumed about the siege, *Judas* having intelligence of the Kings approach, raised his Camp from before the Castle of *Jerusalem*, and marching forward to meet the Enemy, he encamped in a certain streight, in a place call'd *Beth-zacharia*, about 70 furlongs from the Enemy.

A

B

The fugitive Jews flie out of the Castle, and require Antiochus's assistance.

Antiochus marcheth into *Judea* with his Army.

Bethsura besieged.

Judas with his forces encounteth the King at *Beth-zacharia.*

The King having notice thereof, raised his siege from *Bethsura*, and marched toward the streight where *Judas*'s Army was encamped, and about the morning he set his Soldiers in battel aray. He first of all caused his Elephants to march one after another through the streight, for that it was impossible for them to march in a square body. About every Elephant were 1000 Footmen, and 500 Horsemen. These Elephants bare high Towers on their backs, fill'd with Archers. The rest of his Forces he caused to march two several ways by the mountains, under the conduct of his most trusty friends, commanding them to charge their Enemies with a great shout, and to discover their golden and brazen bucklers, to the end the reflection thereof might dazle the eyes of the *Jews*: whereupon, the mountains resounded with the fearful cryes of *Antiochus* Army; yet was not *Judas* any ways discourag'd at it. For receiving the charge with a great Courage, he slew almost 600 of the forlorn hope. But *Eleazar* sirnamed *Auran*, *Judas*'s brother, seeing a huge Elephant among the rest, with trappings somewhat extraordinary, and supposing that the King was mounted thereon, he made towards him with a mighty Courage; and after he had slain divers of those that invironed the Elephant, and scatter'd the rest, he thrust his sword into the belly of the beast, and wounded him to death; but the Elephant falling upon *Eleazar*, slew him with his weight: and thus honourably dyed this worthy man, after that he had slain a great number of his Enemies, and sold his life at a dear rate. *Judas* seeing his Enemies Forces so great in number, retir'd back to *Jerusalem* to continue his siege: and *Antiochus* sent part of his Army to *Bethsura* to take it, and with the rest he himself marched toward *Jerusalem*.

C

D

Eleazar, Judas's brother, killeth an Elephant.

Judas returneth to *Jerusalem* and *Antiochus* followeth him.

The *Bethsurites* being afraid of this mighty Army of the King, and seeing their necessary provisions failed, yielded up their City, after they had taken the Kings oath, that he would offer no violence; so that when *Antiochus* was Master of the City, he offer'd them no injury; only he thrust them out disarmed from the City, and placed a Garison therein. He spent a long time also in besieging the Temple of *Jerusalem*, for they who kept it, defended it valiantly. For against every Engine the King built and raised up against them, they erected a contrary Engine. They only wanted victuals, because their old provision was consumed, and the ground had not been manured that year, because it was the seventh, ; in which, according to the Law, the Countrey ought not to be tilled; which was the cause that divers of those that were besieged, fled away privately for want of victuals, insomuch that very few remained for the defence of the Temple. In this condition were they who were besieg'd in the Temple.

E

The Bethsurites yield up their City. The Temple of Jerusalem besieged.

But when King *Antiochus* and *Lysias* the General had received notice, that *Philip* coming out of *Persia*, intended to make himself Lord of the Countrey; they concluded to give over the siege for that time, and to march forwards against *Philip*, without giving any notice thereof to his Soldiers. He only commanded that *Lysias* should call a council of his Captains, and without discovering of his design against *Philip*, to tell them, *That he raised the siege, because the place was very strong, and his Army began to want victuals, and the publick affairs required his presence in other parts of his Dominions. Furthermore, he thought it expedient to capitulate with the besieged, and contract friendship with all the Nation of the* Jews, *promising them the free exercise of their Religion, because they rebelled only that they were deprived of it; and he was assured, that having the grant thereof, they would live peaceably, and he might safely return into his own Countrey.* When *Lysias* had declared these Reasons, all the Army and the Captains approved thereof.

F

Antiochus hearing news of *Philips* intent to invade *Persia*, giveth over his siege to meet him.

G

CHAP.

CHAP. XV.

The year of the World, 3803. before Christ's Nativity. 161.

King Antiochus Eupator *makes peace with the* Jews, *but, contrary to his promise, he demolisheth the Wall that encompassed the Temple. He cuts off the head of the High-Priest* Onias *sirnamed* Menelaus, *and confers that honour upon* Alcim. Onias *the Nephew of* Menelaus *retires into* Egypt, *where the King and Queen* Cleopatra *his Wife, permit him to build a Temple at* Heliopolis, *in imitation of that at* Jerusalem.

I IN pursuance of this resolution, King *Antiochus* sent a Herald to *Judas*, and those that were besieged with him, promising them Peace, with permission to live according to their Religion. Which conditions they willingly embrac'd: and having taken an oath of assurance from the King, they surrendred up the Temple, Whereupon *Antiochus* entred into it, and seeing it to be a place so well fortifi'd, he, contrary to his oath, commanded his Army to level the Wall that inviron'd it even with the ground: which done, he return'd to *Antioch*, leading away with him the High-Priest *Onias*, who was called *Menelaus*. For *Lysias* had counselled the King to murther *Menelaus*, if he intended that the *Jews* should live in peace: and the rather, because it was he only who was the Author of all those evils, by reason of the counsel he had given to *Antiochus* his Father, to inforce the *Jews* to forsake their Religion. The King for that cause, sent *Menelaus* unto *Berœa*,
K a City of *Syria*, where he commanded him to be put to death, after he had enjoy'd the High-Priesthood ten years. He was a wicked man, and to raise himself to that great honour and authority, had caused several of our Nation to violate our most holy Laws. As soon therefore as *Menelaus* was dead, *Alcim* was made High-Priest, who was called *Jacimus*. Now when *Antiochus* found that *Philip* had already conquer'd a great part of his Countrey, he fought with him, and taking him Prisoner, he put him to death. But *Onias* the son of the High Priest, (whom, as we have heretofore declared, was left an Orphan in his Infancy) seeing that the King had slain his Uncle *Menelaus*, and given the Priesthood to *Alcim*, who was not of the race of the Priests, and had transferred this honour into another Family at the perswasion of *Lysias*, he fled unto *Ptolomy* King of *Egypt*,
L where being honourably entertained by the King and his Queen *Cleopatra*, he obtained a place at *Heliopolis*, where he built a Temple like unto that which was at *Jerusalem*: whereof we shall hereafter have a more fit opportunity to speak.

Antiochus maketh Peace with *Judas*. The wall of the Temple defaced. *Onias*, otherwise called *Menelaus*, led away Prisoner. *Alcim* or *Jacimus* made High-Priest. *Philip* slain by *Antiochus*. *Onias* the High-Priest's son Built a Temple in *Egypt*, resembling that at *Jerusalem*.

CHAP. XVI.

Demetrius *the son of* Seleucus, *escapes from* Rome, *comes into* Syria, *and causeth himself to be Crowned King, and puts to death King* Antiochus *and* Lysias. *He sends* Bacchides *with an Army into* Judea, *to exterminate* Judas *and his party, and to establish* Alcim *in the High-Priesthood; he proceeds with great cruelty, but* Judas *compels him to retire to*
M Demetrius *for fresh supplies.*

AT that time *Demetrius* the son of *Seleucus* fled from *Rome*, and took possession of *Tripolis* in *Syria*; and after he had set the Diadem upon his own head, and had levied and hired certain Soldiers, he invaded the Kingdom: where he was received to the general content of all men, who submitting themselves unto him, laid hold on the King *Antiochus* and *Lysias*, and brought them alive unto him; but he forthwith commanded that they should be put to death, after that *Antiochus* had reigned two years. To this new elected King, divers *Jews*, (banish'd for their impiety) and with them the High-Priest *Alcim* resorted; who in general accused their own Nation, and principally *Judas*
N and his brethren, objecting against them, that they had slain his friends, and all such as were on his side; and that among all those that were in the Kingdom, and expected his coming, some of them were slain, and the rest being driven from their native Countrey, were banish'd into other places: Wherefore he desired him that he would send some one of his friends to take notice of the outrages committed by *Judas* and his brethren. *Demetrius* was much moved by these reports, and for that cause sent *Bacchides* (who was in times past much esteemed by *Antiochus Epiphanes* for his valor, and to whose government at that time all *Mesopotamia* was committed) To whom he gave an Army, joining with him the High-Priest *Alcim*, with Commission to kill *Judas*, and his Confederates. *Bacchi-*
O *des* departing from *Antioch* with his Army, came into *Judea*, and sent an Herald unto *Judas* and his brethren to treat with them upon certain Articles of Peace, because his intent was to surprize them by some treachery. But *Judas* suspecting his design, gave little heed unto him: for in that he came thither with so great an Army, he easily conjectured that he

Hedio & Rufinus, cap. 15. 1 *Macchab.* 7. *Demetrius* seizeth *Tripolis*, and other Cities of *Syria*, and killeth *Antiochus* and *Lysias*. *Alcim* the High-Priest with Apostates accuseth *Judas* before *Demetrius*.

The year of the World, 3804. before Christ's Nativity, 160.

he intended no Peace, but to make War: notwithstanding some of the People gave ear unto the peaceable Proclamation of *Bacchides*; and supposing that there was no ill design in *Alcim*, who was their Countreyman, they submitted themselves unto his government. And having received an oath from them both, that neither they nor any of their followers, should any ways be endamaged by them, they committed themselves to their protection. But *Bacchides* setting light by his oath, slew 60 of them; and by this breach of his faith towards these, he caused others (who intended to submit themselves) to forsake and flee from his Government. As soon as therefore he had removed his Army from *Jerusalem*, he came unto the Village of *Bethzeth*, and there apprehending many of those which had fled, and some others among the People, he slew them all, commanding all those that lived in the Countrey to obey *Alcim*, to whom he left in that place, for the guard of his person, a part of his Army: and that done, he returned unto *Antioch*, to King *Demetrius*. In the mean while *Alcim* intending to secure his government, and supposing that it would be so much the better confirmed, if he could obtain the good will of the People, he used all kind of plausible and familiar speech unto them; and conversing with every man pleasantly and graciously, he joined in a short time great Forces to those which he had before: amongst whom, there were many fugitives and ungodly Men, by whose help and assistance he marched through the Countrey, killing all those whom he found to be of *Judas*'s faction. *Judas* perceiving that *Alcim* having gather'd great Forces, had already slain divers of the most worthy men, and such as feared God, he prepared himself also to over-run the Countrey, and slew as many of *Alcim*'s party as he could meet with. At length finding that he alone was unable to stand against *Judas*, he thought fit to seek after the assistance of *Demetrius*. For which cause, he repaired to *Antioch*, and incensed *Demetrius* exceedingly against *Judas*, accusing him for offering many injuries unto him: protesting that he should suffer many more, except he were prevented and punished by a good Army sent out against him.

Bacchides killeth divers that trust his Oath.

Bacchides useth great Tyranny in *Bethzeth*.

Alcim useth popularity & familiarity to win the peoples hearts, & killeth all such as were of *Judas*'s faction.

Judas resisteth *Alcims* power.

Alcim accuseth *Judas* to *Demetrius*.

CHAP. XVII.

Demetrius, *at the Instance of* Alcim, *sends* Nicanor *with a great Army against* Judas Machabeus, *whom he endeavours to surprize. They come to a Battle, and* Nicanor *is slain. The death of* Alcim, *by a most remarkable piece of Divine vengeance.* Judas *is made High-Priest in his place, and enters in an alliance with the* Romans.

Helio & Rufinus, cap. 16.

Demetrius sendeth *Nicanor* against *Judas*.

Nicanor dissembling with *Judas*, labor'd to surprize him.

DEmetrius imagining, that if *Judas* should increase in Power, it would be some prejudice to his state, sent *Nicanor* his most faithful friend, to make war against him (who was one of them who accompanied him in his flight from *Rome*.) And having furnish'd him with a sufficient Army, and able to make head against *Judas*, he commanded him to spare none of that nation. When *Nicanor* came to *Jerusalem*, he would not proclaim an open War against *Judas*, but design'd to surprize him by some subtilty: to this intent he sent him a peaceable Message, telling him, *That he knew no reason why he should engage himself in the dangers of a tedious War, since he was ready to assure him with an oath, that he would offer him no injury; and that he came thither with his friends only to express the good affection of the King* Demetrius *towards him, and his kindness to the Nation of the* Jews. *Judas* and his brethren believed this delusion of *Nicanor*, and suspecting no harm, they gave credit to him, and entertain'd both him and his Army. When therefore *Nicanor* had saluted *Judas*, he conferred with him, and in the mean while gave a sign unto his Soldiers to lay hands on him, who perceiving his Treason, brake from him, and fled unto his Soldiers. When *Nicanor* saw that his intentions were discover'd, he resolved to make open War upon *Judas*, and to give him battel, near unto a borough called *Caphar-salama*: in which place obtaining the Victory, he constrain'd *Judas* to retreat into the Fortress at *Jerusalem*. On a certain day when *Nicanor* came down from the Fortress, and went towards the Temple at *Jerusalem*, certain of the Priests and Elders went out to meet him, and after they had done their reverence, they shew'd him those Sacrifices, which (as they said) they intended to offer unto God for the Kings prosperity and health. But he blaspheming, threatned them, *That if the people did not deliver* Judas *into his hands, he would destroy the Temple upon his return*; and with these menaces he departed out of the City. Which when the Priests heard, they wept bitterly, and intreated God, *That it might please him to defend his sacred Temple, together with those which called on his Name therein, from the violence and outrage of their Enemies.*

Nicanor threatneth the People, that except they yield up *Judas*, he will destroy the Temple.

Nicanor departed from *Jerusalem*, and came unto *Bethoron*, and encamped there, where he received great supplies of Soldiers which came unto him out of *Syria*. Now *Judas* was encamped in another Village called *Adas*, about 30 Furlongs distant from *Bethoron*, having

H having with him at the most not above 100 Men. Notwithstanding he exhorted his Soldiers not to be afraid of the multitude of their Enemies; nor so much to consider against how many they were to fight, as against whom, and for what Recompence, to the intent they might altogether couragiously set upon the Enemy, at such time as he should lead them forth to battel. Whereupon assailing *Nicanor*, there arose a dangerous conflict between them, wherein *Judas* had the better; for he slew a great number of the Enemy: and finally, *Nicanor* himself fighting couragiously, was slain; and as soon as he fell, his Army betook themselves to flight. For having lost their Captain, they dispersed themselves, and cast away their Weapons: *Judas* speedily pursuing them, made a great slaughter, and by sound of Trumpet, certified those of the Neighbouring Villages, *That*
I *he had discomfited the Enemy.* Whereupon the Inhabitants betook themselves to their weapons, and meeting with those that fled, they slew them, so that not one escaped from this battel, although the *Syrian* Army consisted of 9000 Men. This Victory hapned on the 13th day of the month *Adar*, as our Countreymen call it, and the *Macedonians Distre*: And hereof each year there is a solemn Feast and Memorial observed. From this time forward, the Nation of the *Jews* were in quiet without any Invasion, and lived in peace for a little time: but afterwards they were troubled with the like Incursions. Whereas therefore the High-Priest *Alcim* intended to beat down an old Wall of the Sanctuary, which had been built by the holy Prophets, he was suddenly strucken by God; so that he
K lost his speech, and fell to the ground; and after he had endured many torments, at last he died miserably, after he had enjoyed the Priesthood for the space of four years.

The year of the World, 3804. before Christ's Nativity, 160.

Judas and his followers, put *Nicanor* and his Soldiers to flight.

Adar, March.

Alcim the High-Priest dieth.

After his Death, the People with a general consent, conferred that Office upon *Judas*; who hearing of the great power of the *Romans*, and how they had conquer'd *Gaule*, *Spain*, *Carthage*, *Greece*, and the Kings *Perseus* and *Philip*; and besides all these, the great King *Antiochus*, he resolved to procure their friendship, and to that purpose he sent *Eupolemus* the Son of *John*, and *Jason* the Son of *Eleazar*, his two most intimate Friends, unto *Rome*, to entreat the *Romans* to be their Allies and Confederates, and to write unto *Demetrius*, *That he should forbear to make War against the* Jews. When the Ambassadors that were sent from *Judas* were arrived at *Rome*, the Senate received them; and after they had discoursed with them upon the occasion of their coming, they accepted their Alliance,
L and made a Decree, the Copy whereof was then brought into *Judea*, and the Original reserved in the Capitol, engraven on a Table of Brass. Which Decree of the *Romans*, concerning their alliance with the *Jews*, contained these Articles:

Hedio & Rufinus, cap. 17. 1 *Mach.* 8.

Judas covenant th a peace with the *Romans.*

The decree of the *Romans* touching society and friendship of the *Jews.*

"*That no Man under the obedience of the* Romans, *should maintain War against the Nation of the* Jews: *nor should furnish those with Victuals, Ships, or Money, that should make War against them. And if any Enemies should assail the* Jews, *the* Romans *should give them succor to the utmost of their power: and that likewise if any one should make War against the* Romans, *the* Jews *should succor them. That if the* Jewish *Nation would add or diminish any thing of that association, it should be done with the common advice of the people of* Rome; *and that that*
M *which should be ordained, should remain irrevocable.*

This Copy was written by *Eupolemus* the Son of *John*, and by *Jason* the Son of *Eleazar*, at such time as *Judas* was High-Priest, and his Brother *Simon* General over the Army. Thus the first amity and alliance was contracted between the *Romans* and the *Jews.*

CHAP. XVIII.

King Demetrius *sends* Bacchides *with a new Army against* Judas Machabeus, *who resolves to give him battel, although he had but* 800 *Men.*

N WHen *Nicanor*'s death, and the defeat of his Army was told *Demetrius*, he sent a new Army into *Judea*, under the conduct of *Bacchides*: who departing from *Antioch*, and coming to *Judea*, encamped in *Arbela* a City of *Galilee*; where having taken captive a great number of those that were retir'd into Caves, he departed from thence, and went to *Jerusalem*. And understanding that *Judas* was encamped in the Village of *Berzeth*, he marched out against him with 20000 Foot, and 2000 Horse. *Judas* had not on his side in all above 2000 Men, the greater part whereof being afraid of the numerous Army of the *Syrians*, forsook their Camp, and fled away: by which means there remained no more with *Judas*, than 800 Men. He seeing himself abandoned by so many of his Men, and pressed by his Enemies, who gave him no time to reinforce his Army, he
O resolved to engage with those 800 which remained, whom he exhorted to be of good courage, and to fight valiantly; but they answered, That they were not able to make head against so great an Army, and counselled him to retire, and stand on his guard for that time, until he had gather'd Forces that might be able to face the Enemy. But *Judas* replied

Hedio & Rufinus, cap. 18. 1 *Mach.* 9.

Demetrius sendeth *Bacchides* with Forces into *Jury.*

Bacchides meeteth *Judas* with 20000 Soldiers.

The year of the World, 3864. before Christ's Nativity, 160.

plied to this effect: *God forbid* (said he) *that the Sun should see me turn my back upon mine Enemies. And if by this means I meet with my death, and that I must needs spend my last blood in this battel, I will never sullie so many notable actions so worthily atchieved, nor diminish that glory which I have obtained, by one ignominious flight.* And having in this manner exhorted the small remnant of those Soldiers that were with him, he commanded them that without any apprehension of danger, they should make head against the Enemy.

Judas with a small Army, intendeth to assail a mighty Host.

CHAP. XIX.

Judas Machabeus *with* 800 *Men, engageth against the whole Army of* Demetrius. *He is slain, after he had performed actions almost incredible. His praise.*

Bacchides disposeth his Army, and fighteth with *Judas.*

Bacchides drew out his Army, and ranged them in battel, placing the Horsemen on both the wings, his light-armed Soldiers and Archers in the front of the Army, and after these a strong Band, called the *Macedonian Phalanx*; and he himself led the right wing of the battel. And in this aray he approached *Judas*'s Camp, and caused the Trumpets to be sounded, commanding his Soldiers to give a great shout, and to charge their Enemies. *Judas* did the like, and encountred *Bacchides*; so that on both sides there was a most cruel conflict, which continued until the Sun-set. And when *Judas* perceiv'd that *Bacchides*, and the flower of his Army fought in the right wing, he chose out a certain number of his most resolute Soldiers, and drew towards that quarter, and setting upon them, he brake their squadron; and afterwards thrusting into the midst of them, he forced them to flie, and pursu'd them as far as the Mount *Aza*. They of the left wing perceiving the flight of those in the right, went after *Judas*, and inclosed him behind. So that being unable to flie, and seeing himself inclosed by his Enemies, he resolved to fight it out. And after having slain a great number of his Enemies, he found himself so feeble by the wounds which he had receiv'd, that he fell to the ground, and crowned all his other great and immortal actions by a glorious death. His Soldiers seeing him dead, and having no Commander of note left amongst them, after the loss of so valiant a Captain, betook them all to flight. *Simon* and *Jonathan* his Brothers, upon intreaty, recover'd his Body, and carried it to *Modin*, (a place where his Father was buried:) there was he interred by all the People, who wept for him divers days, and honour'd him publickly, according to the custom of their Countrey. Such was *Judas*'s end, who was a valiant Man, a great Warrier, and very respective of the commandments of his Father *Matthias*, having done and suffer'd all that was possible, to recover the liberty of his Countrey. Being therefore after this manner accomplished, he had left behind him a perpetual renown of his worthy acts, and an honourable memory of himself obtained by the liberty, in which he re-established his Nation, delivering them from the servitude of the *Macedonians*: He died, after he had discharged the Office of the High-Priest for the space of three years.

Judas dispersteth the Enemies Army, killeth some, and at last is slain himself.

Judas buried in *Modin.*

THE

H

The Thirteenth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS*.

The year of the World, 3805. before Christ's Nativity. 159.

The Contents of the Chapters of the Thirteenth Book.

1. Jonathan, *after his Brother* Juda's *death, succeedeth in the Government.*
2. Jonathan *having wearied* Bacchides *by War, compelleth him to make a League, and draw*
I *off his Army.*
3. Alexander, *the Son of* Antiochus Epiphanes, *maketh War upon King* Demetrius.
4. Demetrius *sendeth an Ambassador to* Jonathan *with Presents, persuading him to be of his Party.*
5. Alexander, *by greater Presents than* Demetrius, *and by offering the High-Priesthood to* Jonathan, *draweth him over to his Party.*
6. *Of the Temple of God built by* Onias.
7. *How* Alexander, *after the death of* Demetrius, *highly honour'd* Jonathan.
8. Demetrius *the Son of* Demetrius, *overcoming* Alexander, *possesseth the Kingdom, and maketh an alliance with* Jonathan.
K 9. Triphon Apamenus, *after he had overcome* Demetrius, *reserved the Kingdom for* Antiochus, Alexander's *Son, who receiveth* Jonathan *into favor.*
10. Demetrius *being overcome by the* Parthians, Triphon *breaketh his Covenant of Peace, and laying hold on* Jonathan, *traiterously killeth him, and afterwards assaulteth* Simon *his Brother.*
11. *How the Nation of the* Jews *committed both the Priesthood and the Government of the Army to* Simon.
12. Simon *driving* Tryphon *into* Dora, *besieged him, and maketh a League with* Antiochus, *firnamed* Pius.
13. *A debate arising between* Antiochus *and* Simon, Cendebæus *the King's Captain is driven*
L *out of the Countrey.*
14. *How* Simon *was traiterously slain at a Banquet, by* Ptolomy *his Father-in-law.*
15. *How* Ptolomy's *endeavours being made frustrate,* Hircanus *obtaineth the Government.*
16. *How* Antiochus, *firnamed* the Just, *leading an Army against* Hircanus, *for* 300 *Talents, is reconciled, and entreth into a League.*
17. Hircanus's *expedition into* Syria.
18. *How* Antiochus Cyzicenus *assisting the* Samaritans, *is conquered, and enforced to flie.*
19. Aristobulus *causeth himself to be crowned King.*
20. *The acts of* Alexander *the King of the* Jews.
21. *The Victory of* Ptolemy Lathurus *against* Alexander.
M 22. Demetrius Eucærus *overcometh* Alexander *in battel.*
23. *The expedition of* Antiochus Dionysius *into* Jewry.
24. Alexander *being dead, his Wife* Alexandra *succeeded him in the Kingdom.*

CHAP. I.

After the death of Judas Machabeus, Jonathan *his Brother is by the* Jews *chosen General of their Army.* Bacchides, *the Commander of* Demetrus's *Army, attempts to kill him treacherously; but failing, he assaults him openly. A great battel, and a fair retreat managed*
N *by* Jonathan. *The Son of* Amar *kills his Brother* John, *and thereby draws the Divine Vengeance on his head.* Bacchides *besiegeth him and* Simon *his Brother in* Bethalaga, *but they force him to raise his Siege.*

WE have declar'd in the former Book, how the Nation of the *Jews* (after they had been under the subjection of the *Macedonians*) recovered their liberty: we have likewise related the great Wars of *Judas* their Captain, and in which he was at last slain in the defence of their liberty: how likewise (after the death of *Judas*) all the wicked Apostate *Jews*, who had revolted from their Religion, took courage, molesting and doing many injuries to the rest of
O their Countreymen. Finally, how besides their Malice, the Famine raged in the Countrey; so that divers being unable to sustain these two scourges of Famine and War, were constrain'd to submit themselves unto the *Macedonians*. In the mean

The year of the world, 3805. before Christ's Nativity, 156.

The Jews compelled by the Apostates, and by famine, submit themselves to the Macedonians. Bacchides murthereth those of Judas's faction.

while, *Bacchides* gathering together the Apostates, (who were fallen from the Religion of the *Jews*, with an intent to live after the manner of the Heathen) committeth the government of the Country unto them, who laying hold on *Judas*'s friends and partakers, betrayed and deliver'd them to *Bacchides*: who first of all tormented and beat them, and afterwards put them to death. This so great affliction (than which, the *Jews* had never endured a worse, since their return from *Babylon*) was the cause that those of *Judas*'s faction, who were yet alive, fearing the total ruine of their Nation, addressed themselves to *Jonathan* his brother, exhorting him *to imitate his brother* Judas's *virtues, and to have no less care of his Country, than him who dyed in the defence of it: beseeching him, that he would not suffer his Nation to perish for want of a Captain, since he himself was so well qualified to command them. Jonathan* answer'd them, *That he was ready to dye for them*; and being in all things esteemed no less valiant and politick than his brother *Judas*, he was proclaimed General and Captain of the *Jews*.

Jonathan, by the publick instigation of the *Jews*, undertaketh the government. *Bacchides* complotteth to betray *Jonathan*, and his brother.

Bacchides having notice hereof, feared left *Jonathan* should be no less troublesom to the King and the *Macedonians*, than his brother *Judas* before him had been, for which cause he sought means to make him away by Treason. But both *Jonathan* and his brother *Simon* gat intelligence thereof, and having discover'd his practice, they took all their families with them, and fled into the desart that confin'd upon the City of *Jerusalem*: and retiring near unto a water call'd the Lake of *Asphar*, they remained in that place. When *Bacchides* perceiv'd that they mistrusted him, and were driven thither; he went out against them with all his Forces, and being encamped on the other side of *Jordan*, he gathered his Army together. *Jonathan* knowing well that *Bacchides* came out to seek him, sent his brother *John* (firnamed *Gaddis*) unto the *Arabians* and *Nabatheans*, to commit the trust of their goods into their hands, until the end of the War betwixt him and *Bacchides*: for the *Arabians* were his friends. Whil'st therefore *John* marched towards the *Nabatheans*, (who were of the City of *Medaba*) the sons of *Amareus* laid an ambush for him; and after they had furiously set upon him on the way, and laid hold on whatsoever he brought with him, they at length slew him, and all his company: for which fact of theirs, they were shortly after punished by his brethren, as we shall relate hereafter.

Bacchides draweth out his Forces against *Jonathan*. *John* the brother of *Judas*, is slain by *Amars* son. *Bacchides* assaileth *Jonathan* on the Sabbath-day, and loseth 2000 of his men.

When *Bacchides* knew that *Jonathan* was encamped in the Marshes of *Jordan*, he made choice of the Sabbath-day to set upon him, hoping that he would not defend himself on that day, because of the prohibition of the Law. But he, contrary to his expectation, encouraged his Soldiers, and declared unto them how it concerned their lives to be valiant, for that it was impossible for them to escape, because they were shut up in the midst betwixt the River and the Enemy: for they had the Enemy before them, and the River on their backs. As soon therefore as he had made his Prayer unto his God, That it might please him to grant him the victory, he set upon the Enemy with great resolution, and slew a great number of them: and perceiving how *Bacchides* assaulted him with great fierceness, he stretched out his right hand to strike him; but he preventing the stroke, by stepping aside, *Jonathan* and his companions lept into the River, and so saved themselves, by swimming over to the other side of *Jordan*, because the Enemy durst not pass the Water to pursue them. Whereupon *Bacchides* returned incontinently to the Castle of *Jerusalem* (after he had lost about 2000 of his men.) After this, he fortifi'd divers Cities (which were before ruinated) namely, *Jericho*, *Emaus*, *Bethoron*, *Bethella*, *Thamnata*, *Pharathon*, *Tecboa*, and *Gazara*, and built in every of them certain Towers, and great and strong Walls, and afterwards he planted Garisons therein, to sally out upon the *Jews*, and vex them; but especially he fortifi'd the Cittadel of *Jerusalem*, in which he kept for hostages the children of the principal men of *Judea*.

The Castle of Jerusalem fortified.

About that time there came a certain man to *Jonathan* and his brother *Simon*, bringing them news, that the sons of *Amareus*, would solemnize their Nuptials, and were to lead the Bride, which was daughter to one of the noblest amongst the *Arabians*, from the City of *Gabatha*: and it was intended that she should be conducted with great magnificence and pomp. *Jonathan* and his brother supposing that a fit opportunity was offer'd them to revenge their brothers death, and to punish the *Medabanes* for the wrongs they had done unto their brother, they took with them the greatest Forces that they could, and marched towards *Medaba*, where they lay in ambush under the side of a hill. But when they saw them that led the Bride, and accompanied the Bridegroom, and a great Troop of their Friends likewise, according to the manner of Marriages, they brake out of their ambush, and put them all to the sword; and after they had seized their jewels, and all the other booty of that company that follow'd them, they retired back again joyfully, having accomplish'd their design: and thus revenged they the death of their brother *John*, upon the sons of *Amareus*. For not only these alone, but their friends that accompanied

Simon revengeth his brother *Johns* blood on the sons of *Amareus*.

H panied them, with their Wives and Children, were all of them slain, to the number of 400. And in this manner *Simon* and *Jonathan* returned into the marshes aforesaid, and abode there. But *Bacchides* having fortified all the Garisons of *Judea*, returned back unto the King. And at that time the state of the *Jews* was in peace, for the space of nigh two years. *The year of the World, 3880, before Christ's Nativity, 156.*

But the wicked, and such as were revolted from the Religion of the *Jews*, seeing that *Jonathan* and his followers conversed in the Country with great assurance, by reason of the Peace; they sent certain Ambassadors unto King *Demetrius*, requiring him to send them *Bacchides*, who might apprehend *Jonathan*; declaring that it might easily be done: and that in one night breaking in upon them, he might murther them all before they I were aware. When *Bacchides*, by the King's commandment, came into *Jewry*, he wrote unto all his Friends, both *Jews*, and also his other Allies, requiring them to lay hold on *Jonathan*: but when by no policy, nor prowess of theirs, they were able to apprehend him, (for that *Jonathan* having notice of their ambushes, stood upon his guard) *Bacchides* the *Macedonian* was displeased with the Apostates and Fugitives, objecting against them, that they had deceived both the King and him: and laying hold on fifty of the principal of them, he put them to death. But *Jonathan* and his brother, with those of their company, retired themselves into *Bethlaga*, (a certain village in the desart) for fear of *Bacchides*; in which place he built Towers and Walls to keep his Garison in more security. *Bacchides* having notice of it, took the Army that he had with him, and those K *Jews* that were his Confederates, and marched forward against *Jonathan*; and approaching those fortifications that were made by him, he besieged him for many days. But *Jonathan*, for all his siege and violence, was not a whit terrified, but stood out valiantly; and leaving his brother *Simon* in the City to make head against *Bacchides*, he secretly stole out, and gather'd a great number of Soldiers that favor'd his proceedings, and in the night-time couragiously brake into *Bacchides* Camp; and after he had there slain a number of his men, he gave his brother *Simon* notice of his coming: who, as soon as he heard the noise in the Enemies Camp, hastily issued forth with his Soldiers, and burnt all the *Macedonians* Engines, and made a great slaughter of them. *Bacchides* seeing that he was circumvented by his Enemies, and that both before and behind he was pressed L by them, being astonished at this so unexpected an encounter, was almost out of his wits; so much was he troubled at the issue of his siege, that fell out altogether contrary to his expectation: for which cause he discharged all his choler upon those Apostates, supposing he was abused by them, who had sent unto the King, and had caused him to be sent thither: so that he thought of nothing now, but raising the siege, and returning home with as little dishonour as he could.

Demetrius, by the sollicitation of the fugitives, sendeth *Bacchides* against *Jonathan*, with an Army.

Bacchides displeased with the Apostates, for that they could not surprize *Jonathan*, killeth 50 of them.

Jonathan and his brother besieged in *Bethlaga*.

Jonathan stealing out of the City, assaileth *Bacchides* by night.

Bacchides revengeth himself on the fugitives, and is enforced to retreat.

CHAP. II.

M Jonathan *constraineth* Bacchides *to make peace with the* Jews, *and to depart out of the Country.*

WHen *Jonathan* knew his intentions, he sent an Ambassador unto him to conclude a Peace betwixt them, with this condition, *That they should each of them deliver up those Prisoners that were taken on either side. Bacchides* judging the Proposal to be honourable, and that a fit occasion was now offered him, whereupon he might raise his siege without any disgrace, promised *Jonathan* his friendship; so that both of them swore from that time forward, never to make War the one against the other, and each of them restored their Prisoners. Thus returned *Bacchides* into *Antioch* unto his King, and after N that retreat, he never made War again upon *Judea*: But *Jonathan* having obtained his security, went and dwelt in the Town of *Machmas*: where, during his government, he executed such severe justice on those that were revolted from the Religion of their Country, that he purged the Nation from Apostates.

1 *Mac. 9.* *Bacchides* maketh peace with *Jonathan*; *Jonathan* lyeth at *Machmas*, punishing the wicked.

CHAP. III.

The year of the World, 3813. before Christ's Nativity, 151.

Alexander Ballez, *the son of King* Antiochus Epiphanes, *enters with an Army into* Syria. *The Garison of* Ptolemais *set open their gates to him, by reason of their hatred to King* Demetrius, *who prepares himself for War.*

Hedio & Ruffinus cap. 11. *Alexander, the son of Antiochus Epiphanes, cometh into Syria, and seizeth Ptolemais,*

IN the hundred and sixtieth year, *Alexander*, surnamed *Ballez*, the son of *Antiochus Epiphanes* came into *Syria*, and seized the City of *Ptolemais*, by the reason of those Soldiers that were therein, who were ill-affected towards *Demetrius*, by reason of his arrogancy, which was such, that he granted no man access unto him: for being locked up in a Royal Fort, fenced with four Towers, (which himself had built near unto *Antioch*) he suffered no man to approach his presence, but was careless, and wholly negligent in his affairs, living in pleasure and idleness: whereby he was much hated by his Subjects, as we have already declared in another place. Now when *Demetrius* knew that *Alexander* had seized *Ptolemais*, he gathered all his Forces, and marched forth against him.

CHAP. IV.

King Demetrius *desireth the Alliance of* Jonathan, *who makes use of this occasion, to repair the Fortifications of* Jerusalem.

Demetrius's War against Alexander. 1 Mac. 10.

IN the mean time he sent Ambassadors unto *Jonathan*, that might make an alliance, and ratifie a friendship betwixt them: for he determined with himself to prevent *Alexander*, for fear lest he capitulating with him first of all, should obtain his assistance. And this did he especially for the fear he had of *Johnathan*, lest remembring those injuries he had before received at his hands, he should oppose himself against him. He therefore sent unto him, requiring him to assemble his Forces, and to make preparations for the War: camanding likewise, that those *Jews* should be delivered into his possession, whom *Bacchides* had shut up for hostages in the fortress of *Jerusalem*. After that *Demetrius* had demeaned himself in this sort, *Jonathan* came to *Jerusalem*, and in the presence of all the people, and of the Garison that was in the fortress, he read the Kings Letters; and after the reading thereof, the wicked and revolted *Jews* that were in the fortress were afraid, seeing that the King permitted *Jonathan* to levy an Army, and to receive hostages. But he receiving them into his hands, restored each of them to their fathers and mothers: and by this means remained *Jonathan* in *Jerusalem*, where he made divers reparations, and built according as he pleased. For he built the City-walls of hewen stone, to make them more durable against the assaults of War. Which when they perceived who were in the Garisons throughout all *Judea*, they forsook them all, and retired back to *Antioch*, except they that were in the City of *Bethsura*, and those in the Fortress of *Jerusalem*: for they consisted for the most part of those *Jews* that had abandoned their Religion, who for that reason feared to forsake their Garisons.

The Macedonians forsaking their Garisons, resort to Antioch.

CHAP. V.

King Alexander Ballez *desireth the friendship of* Jonathan; *and to oblige him, confers on him the office of High-Priest, void by the death of his brother* Judas Machabeus. *King* Demetrius *on the other side, makes fairer Proposals unto him, and those of his Nation. The two Kings come to a battel, in which* Demetrius *is slain.*

Hedio & Ruffinus, cap. 8.

BUT *Alexander* knowing what promises *Demetrius* had made unto *Jonathan*, and being well assured how valiant he was, and how he behaved himself against the *Macedonians*, and how he was persecuted by *Demetrius*, and Lieutenant *Bacchides*: he told his friends that it was impossible for him to meet with a better Ally at that time than *Jonathan*, who had approved himself a valiant man against his enemies, and particularly hated *Demetrius*, from whom he had received many injuries, and on whom he had several times taken revenge: wherefore if they thought it good to draw him unto their side against *Demetrius*, the time was very fit to make an Alliance between them; which advice of his being approved by his Favourites, he sent a Letter unto *Jonathan* to this effect:

King *Alexander* to *Jonathan* his Brother, Health.

We have long since heard of your valor and fidelity, which hath caused us to send our Ambassadors

H*sadors unto you, to treat with you of an alliance and amity betwixt us; and from this day forward, we elect and ordain you High-Priest of the* Jews, *and receive you into the number of our chiefest friends. Moreover, as a Present, I send you a Purple Robe, and a Crown of Gold, exhorting you, That since you are thus honoured by us, you will likewise yield us an answerable respect and friendship.*

The year of the World, 3813. before Christ's Nativity, 151.

Alexander endeavoureth to draw *Jonathan* to his party, by making him High Priest.

Jonathan having received this Letter, invested himself in the habit of the High-Priest, on the day of the feast of the Tabernacles, which was the forth year after the death of his brother *Judas*. (For during all that time there had not been any High-Priest.) He assembled also a great number of Soldiers, and caused a great quantity of arms and I weapons to be made.

When *Demetrius* heard this, he was much troubled, and accused himself of sloth, and too much negligence in his affairs, because he had not prevented *Alexander*, by drawing *Jonathan* to his party, but had suffered him to take the benefit of this occasion. Nevertheless he forbore not to write to *Jonathan*, and the rest of the people of the *Jews*, as followeth.

Demetrius studieth by promises, to allure himself of *Jonathan* friendship.

King *Demetrius* to *Jonathan*, and to all the Nation of the *Jews*, Health.

Since you have observed the friendship that you bear unto us, and have not engaged your selves K *with our enemies, notwithstanding their divers sollicitations, we praise your fidelity, and pray you to persevere in the same estate, assuring you, that you shall receive the like favors from us, in all integrity. For I am content to remit the greater part of the tributes and taxes that you have usually paid, either to the Kings my Predecessors, or to me; and from this time forward, I acquit you from those tributes you are to pay hereafter. And, moreover, I release you of the prize of salt, and of the gold which you were wont to give unto us for our Crown. We likewise acquit you of the thirds of the fruit of your lands, and the half of the fruit of your trees, which heretofore you have been accustomed to pay, that you may enjoy them peaceably from this time forward. I acquit you also at this present, for ever, of all that which the Inhabitants of* Judea, *and the three Provinces annexed thereunto,* Samaria, Galilee, *and* Peræa, *are bound to pay me;* L *willing and commanding that the City of* Jerusalem *be held sacred, and enjoy the privilege of a Sanctuary; and that it shall be exempt from the payment of tythes, and all manner of impositions. And I commit the fortress in the same to the hands of* Jonathan *the High-Priest, permitting him to place such a Garison therein, as he shall think fit, and such as will faithfully keep it for his use. I will also that all the* Jews *who are imprisoned in my Country, be set at liberty. Moreover, it is my pleasure, that no Horses of the* Jews *be taken up to run Post for us: I grant also that the Sabbaths, and festival dayes; and three days also before every one of those feasts, be dayes of liberty and freedom. And my will is, that the* Jews, *who inhabit within my dominions, be likewise freed from all molestations. The like privilege grant I them that will bear Arms with me, to the number of* 30000: *who, in what place soever they shall be, shall have* M *no worser entertainment than my own Army: and part of them will I place in my Garisons, the rest shall be of my guard; and I will make them Captains in my Court, and will permit them to live according to the ordinances of their Country, which they shall observe: and I will also that the three governments annexed to* Judea, *be made subject unto the same laws. My pleasure is, in like manner, that the High-Priest shall take order, that no* Jew *shall worship in any other Temple than that of* Jerusalem; *and of my own charge I give every year an* 150000 *sicles of silver, to be employed in Sacrifices: and that which shall be over and above those Sacrifices, my pleasure is, that it shall be your profit. Moreover, I acquit the Priests and Ministers of the Temple, of the* 10000 *drachms of silver, (which the Kings levied on the Temple) because they appertain unto the Priests who serve in the Temple, as I have been rightly informed. I grant* N *also to all those who shall repair unto the Temple of* Jerusalem *for refuge, and within the precincts thereof, (whether it be for money due unto the King, or for any other cause) that they be acquit thereof, and receive not any damage in their goods. I permit also, that the Temple be repaired and built at my charge. My will is also, that the walls of the City be re-edified, and that certain Towers be built about the same, at my expence. Furthermore, if there by any places fit to build fortresses and strong holds in, thorow all the Country of* Judea, *and to place Garisons in them, my will is, that all this be done and fortified, at the charges levied out of mine own coffers.* These are the promises and offers that *Demetrius* made unto the *Jews*.

But King *Alexander* having gathered great Forces, as well of strange and hired Soldi- O ers, as of those who in *Syria* had revolted from *Demetrius*, led forth his whole Army against the Enemy; and after the Ensigns were displayed, and the onset given, the left wing of *Demetrius* compelled *Alexanders* Soldiers that fought against it to flie; and his men

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men pursuing them, spoiled their Camp. But the Right Wing, in which the King himself was, being forced to retire, was discomfited; and as for the rest, they betook themselves to flight: but *Demetrius* fighting valiantly, slew some of his enemies; and in pursuing others, who could not endure his fierce assult, was in the end, by setting spurs to his Horse, carried into a deep and muddy Bog, whereinto by chance his Horse fell, and being unable to get out, he was slain in that place. For being discover'd by his enemies, they turned back upon him; and having inclosed him, they altogether shot their arrows against him: so that he being on foot, and fighting valiantly, was at length slain, after he had received divers wounds, and was no longer able to resist Thus died *Demetrius*, who departed this life the eleventh year of his Reign, as we have related in another place. A B

The battle between Alexander and Demetrius, and of Demetrius's death.

CHAP. VI.

Onias *the son of* Onias *the High-Priest, builds a Temple in* Egypt, *of the same form with that at* Jerusalem. *A contention between the* Jews *and the* Samaritans, *before* Ptolemy Philometor, *King of* Egypt, *concerning the Temple of* Jerusalem, *and that of* Garizim. *The* Samaritans *lose the cause.*

Hecatæo & Rufinus cap. 4. Onias the son of Onias the High-Priest, seeketh to build a Temple in Egypt.

BUT *Onias* the son of the High-Priest, called also *Onias*, (who flying out of his Country, lived in *Alexandria*, with *Ptolemey Philometor*, as we have heretofore declared) seeing all *Judea* destroyed by the *Macedonians*, and their Kings; and intending to acquire immortal praise, determined to beseech the King *Ptolemey*, and the Queen *Cleopatra*, by Letters, That it might be lawful for him to build a Temple in *Egypt*, resembling in all things that at *Jerusalem*; and that he might have liberty to place Levites and Priests in it of his own kindred: And hereunto was he especially moved, by a certain Prophecy of *Isaiah*, who more than 600 years before, had foretold that a Temple should be assuredly built in *Egypt*, in honour of Almighty God, by a *Jew*. Being therefore encouraged by this Prediction, he wrote a Letter to *Ptolemey* and *Cleopatra*, to this effect. C

During the time that I was employed in your Wars, and by Gods favourable assistance have done you many services, I have visited Cœlosyria *and* Phœnicia, *and have been in the City of* Leontopolis (*which is in the Territories of* Heliopolis) *I have also visited divers other places, wherein the* Jews *have built Temples, without observing those Rules that are necessary upon such an occasion; which is the cause that they agree not among themselves: as also the like hath hapned among the* Egyptians, *through the multitude of Temples, and the great diversity of Religions. And having found out a very convenient place near a Castle called* Bubastis *in the Plain, where there is store of all sorts of materials for building, and Cattel fit for sacrifice; I beseech you that it may be lawful for me to purifie the Temple that is ruinated in that place, and dedicated to no sacred power: and that in stead thereof, to erect a Temple in honour of Almighty God, according to the form and dimensions of that Temple which is at* Jerusalem, *where we shall pray for the preservation and prosperity both of your self, your Queen, and Children. And this will certainly unite all the* Jews *within the Kingdom of* Egypt, *for they will all in this place assemble to celebrate the praises of God, according as it hath been foretold by the Prophet* Isaias, There shall be (*saith he*) a Temple for our Lord God in *Egypt: many other things also hath he foretold touching this place.* D E

This is the substance of that which *Onias* wrote unto King *Ptolemey*. And by his answer which he made hereunto, a man may easily conjecture what piety was both in him, and *Cleopatra* his sister, and wife. For they have returned the sin and transgression of the Law, which through this means fell upon *Onias*'s head, by this answer that ensueth. F

King *Ptolemey* and Queen *Cleopatra* to *Onias* the High-Priest, Health.

We have perused your Letters, by which you desire us to give you leave to cleanse the Temple that is defaced at Leontopolis, *in the seignory of* Heliopolis, *in the place called* Bubastis *in the Plain. We marvel very much, that a Temple built in a place so unclean, and full of execrable Beasts, should be acceptable unto God: but since that you inform us, that the Prophet* Isaiah *did long since propheste the same, we give you liberty, if it may be done according to the Law, and with this condition, that we commit not any sin against God.* G

Upon this answer, *Onias* (taking possession of the place) built therein a Temple, and erected an Altar unto God, according to the model of the Temple of *Jerusalem*; but far

H far less, and less rich. I think it no wayes requisite to declare the dimensions thereof, nor the vessels belonging to it, because I describe them particularly in my seventh book of the Wars, and Captivity of the *Jews*: neither wanted there some Levites and Priests, who being of the same opinion with *Onias*, officiated at the celebration of Divine Service. But let this suffice for the present, touching the Temple.

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A Temple built in *Egypt* by *Ptolomey's* consent.

The Wars of the *Jews*, lib. 7. cap. 37.

Sedition betwixt the *Jews* and *Samaritans*, as touching their Temple.

But it came to pass, that the *Jews* of *Alexandria*, and the *Samaritans* that brought in the Service and Worship of the Temple upon the mount *Garizim*, under *Alexander* the Great, dissented from one another, and debated their differences before *Ptolomey*. For the *Jews* said, That the Temple in *Jerusalem* built according to *Moses* laws and ordinances, was the lawful Temple; but the *Samaritans* maintained, That that which was built I on mount *Garazim*, was the true Temple. They therefore besought the King, That it would please him to sit in judgment, with the assistance of his friends, to hear their allegations in this behalf, and to condemn the party unto death, who should be found faulty in his process. Now the advocates which pleaded for the *Samaritans*, were *Sabbeus* and *Theodosius*: and *Andronicus*, the son of *Messalem*, defended the cause of those of *Jerusalem*, and the other *Jews*. And both of them swore both by God and the King, That they would bring their proofs according to the Law, beseeching *Ptolemey* to adjudge him to death, whom he should find to have falsifi'd his oath. The King therefore sat down with his friends, to hear the cause, and determine their differences. But the *Jews* of *Alexandria* were much displeased with them that had drawn the preheminence of the Temple at *Jerusalem* into question, and were highly discontent, that a Temple so ancient and famous, and so esteemed and honoured through the whole World, should be so disparaged. When therefore the day of Audience was come, *Sabbeus* and *Theodosius* suffered *Andronicus* to speak first: who began to prove the lawfulness, holiness, and religion of the Temple in *Jerusalem* out of the Law; and by the successive government of the High Priests, who from father to son, and from hand to hand, had received this honour; therein alledging, That all the Kings of *Asia* had honoured the Majesty of that place with presents and rich oblations: whereas neither in the record of men, nor course of antiquity, the Temple of *Garizim* had been in any estimation. Hereunto he added such other reasons, as persuaded the King, that the Temple of *Jerusalem* was built according to L the ordinance of *Moses*, and caused him to adjudge *Sabbeus* and *Theodosius* to death. This may suffice to have spoken concerning the differences of the *Jews* of *Alexandria*, and such things as befell them during *Ptolemey Philometors* time.

CHAP. VII.

Alexander Ballez *finding himself, by the death of* Demetrius, *in the peaceable possession of the Realm of* Syria, *espouseth the daughter of* Potlemy Philometor, *King of* Egypt. *Great honour is done by* Alexander *to* Jonathan *the High-Priest.*

M After that *Demetrius* was slain in the field (as we have already related) *Alexander* made himself King of *Syria*, and wrote to *Ptolemey Philometor*, desiring his daughter, the Princess *Cleopatra*, in marriage, telling him, *That it was not below his dignity, to contract affinity with him, since he had obtained his fathers Empire by the favor of God, and had overcome* Demetrius. *Potlemey* yielding a willing ear to his request, wrote back, *That he was very glad that he had recovered his father's kingdom, promising him to give him his daughter in marriage; assuring him, that he would meet him at* Ptolomais, *and bring his daughter unto him to that place, and there celebrate the Nuptials.* After he had written these Letters, *Ptolemey* made haste to *Ptolomais*, and led with him his daughter *Cleopatra*, where meeting with *Alexander*, (according to their appointment) he deliver'd him his daughter, N and gave her a dowry worthy of so great a King. Unto the solemnizing of his marriage, *Alexander*, by Letters, invited the High-Priest *Jonathan*, commanding him to come to him to *Ptolomais*. He went thither, and presented magnificent Presents to both the Kings; he was highly honour'd by both, insomuch as *Alexander* constrained him to put off his ordinary garments, and to put on a purple robe, and after that to sit upon a royal Throne: commanding his Captains to march before him through the City, and to command by publick Edict, *That no man should dare to speak any thing against him, nor offer him any cause of discontent.* All which the Captains performed; so that they, who purposely and maliciously came thither to accuse him, seeing the honour that was done unto him by the King, fled away, lest the mischief which they designed for him, should fall upon O their own heads. This King *Alexander* loved *Jonathan* so intirely, that he afforded him the chief place amongst his dearest friends.

Hedio & Rufinus, cap. 5. 1 *Mac.* 11. 1. *Alexander*, King of *Syria*, marrieth *Cleopatra*, *Ptolomeys* daughter.

CHAP.

CHAP. VIII.

The year of the World, 3818. before Christ's Nativity, 146.

Demetrius Nicanor, *the Son of King* Demetrius, *entreth into* Cilicia *with an Army. King* Alexander Ballez *gives the command of his to* Apollonius, *who, with very ill success, sets upon* Jonathan *the High-Priest, who defeats him, takes* Azot, *and burns the Temple of* Dagon. Ptolemey Philometor, *King of* Egypt *comes to the relief of King* Alexander *his Son-in-law, who appoints* Apollonius *to lay an ambush to surprize him.* Ptolemey *takes away his Daughter, and marrieth her to* Demetrius, *whom he causeth to be received by the Inhabitants of* Antioch, *from whence he had driven* Alexander, *but he returns with a great Army.* Ptolemey *and* Demetrius *unite their Forces, and overcome him in a pitch'd Battel; but* Ptolemey *died of his Wounds which he received, after he had seen the Head of* Alexander *sent to him by an* Arabian *Prince.* Jonathan *besiegeth the Cittadel at* Jerusalem, *and by Presents appeaseth King* Demetrius, *who granteth new favors to the* Jews. *This Prince seeing himself at peace, disbandeth his old Soldiers.*

IN the 165th year (of the Reign of the *Greeks*) *Demetrius*, the Son of *Demetrius*, (accompanied with divers hired Soldiers, whom *Lasthenes*, who was of *Crete*, furnish'd him with) departed out of *Candia*, and came into *Cilicia*. Which news, as soon as *Alexander* heard, he was much troubled: whereupon he instantly posted from *Phœnicia* to *Antioch*, with intent to secure the affairs of his Kingdom in those parts, before the arrival of *Demetrius*. He left behind him for his Governor in *Cœlosyria*, *Apollonius Danus*: who coming unto *Jamnia* with a great Army, sent a Messenger unto the High-Priest *Jonathan*, to let him know, *That it was very strange, that he only should live at his own ease, and in quiet, without submitting himself unto the King; who would not long pass by unpunished that affront which he offered him, in not submitting to his obedience. Wherefore* (said he) *deceive not thy self, neither hope thou by sculking in the Mountains, or depending on thy Forces, to continue thy greatness; but if thou trustest to thy Power, come down into the Field, and engage with me and my Army in the Plain, to the end that the issue of the Victory may shew which of us is most valiant. Knowest thou not, that the chief Nobility of every City, bear Arms under one, who hath always overcome thy Predecessors? Wherefore I challenge thee to meet me in that place where we may use our Swords, and no Stones; and where the vanquished shall have no advantage by his flight.* *Jonathan* provoked by this bravade, chose out 10000 of his best Soldiers, and departed from *Jerusalem*, accompanied with his Brother *Simon*, and came unto *Joppa*, and encamped without the City, (because the Citizens had shut the Gates against him) for they had a Garison placed in that place by *Apollonius*. But as soon as he prepared to batter the City, the Inhabitants were afraid, left he should surprize it by force, and therefore they opened the Gates. *Apollonius* understanding that *Joppa* was taken by *Jonathan*, he took 3000 Horsemen, and 8000 Footmen with him, and came into *Azot*; whence he departed, leading out his Army with an easie march: and arriving at *Joppa*, he retired back to draw *Jonathan* into the Field, putting great confidence in his Horsemen, and grounding his hope of Victory upon them. But *Jonathan* coming forth boldly, pursued *Apollonius* as far as *Azot*; who finding himself in the open Countrey, turned back upon him, and charged him. *Jonathan* was not at all surprized to see the thousand Horsemen that *Apollonius* had laid in ambush near unto a certain River, to the end they might charge the *Jews* behind, but disposed his Army after such a manner, that his Soldiers on every side turned their faces upon the Enemy; commanding his Men to defend themselves on both sides, fighting with those that assailed them either in the Van or the Rear. After that the Battel had continued until evening, *Jonathan* gave his Brother *Simon* a part of his Forces, charging him to set upon the Enemies battel: as for himself, he drew his Soldiers into the form of a Battalion resembling a Tortoise, to the end that being covered with their Bucklers, joyned the one with the other, they might defend themselves against the Horsemens Arrows; to which all of them were obedient. The Enemies Horsemen shooting all their Arrows against them, did them no harm; for they pierced not as far as the Flesh, but lighting upon the Bucklers (enclosed and fastned the one within the other) they were easily beaten back, and born off, and fell down, being shot all in vain. But when the Enemies were wearied with shooting all the day long, and that *Simon* perceiv'd they could charge no further, he set upon their Infantry so courageously, that he put them all to flight. The Horse of *Apollonius* perceiving that the Foot were disordered, grew heartless likewise; and having lost the hope they had in their Foot, they betook themselves to flight in great disorder and confusion; so that they brake their Ranks of themselves, and were scattered through all the Plain. *Jonathan* also pursued them as far as *Azot*, and taking the City by assault, he slew divers of them, constraining the rest that were in despair, to flie into the Temple of *Dagon*, which is in *Azot*; and taking the City by assault, he burnt it, with the Villages round

Hedio & Rufinus, cap. 6. *Demetrius* the Son of *Demetrius*, passeth out of *Greece* into *Cilicia*, and seeketh to make himself Lord of *Syria*.

A Man confident in battel.

Apollonius fighteth with *Jonathan*, and is put to flight.

Jonathan pursueth the Enemy as far as *Azot*, and burneth *Dagons* Temple, and killeth 8000 Men.

H round about, and ſpared not the Temple of *Dagon*, but burnt it, and all thoſe that were therein. The number as well of thoſe that were ſlain in the battel, as of thoſe that were conſumed by fire in the Temple, was 8000 Men. Having, after this manner, diſcomfited this Army, he departed from *Azot*, and marched toward *Aſcalon*: and as he was encamped without the City, the *Aſcalonites* came out unto him, and offered him Preſents; which he received, and departed from thence, and marched towards *Jeruſalem*, laden with great ſpoils. *The year of the World, 3818. before Chriſt's Nativity, 146.*

As ſoon as *Alexander* heard that *Apollonius* the General of his Army was defeated, and forced to flie, he made a ſhew that he was glad thereof, pretending that it was without his knowledge that *Jonathan* had been aſſaulted, who was both his Friend and his Allie. *Alexander* ſendeth Preſents to *Jonathan.*

I Whereupon he ſent an Ambaſſador unto him, to let him know how much he rejoyced at his Victory, offering him Preſents and Honours, with a Chain of Gold, ſuch as the Kings were accuſtomed to give to thoſe of their Kindred: he likewiſe gave him *Accaron*, and the Countrey thereabout, to him and his Heirs for ever.

About the ſame time, King *Ptolemey Philometor* ſet out an Army by Sea, and another by Land, to go into *Syria*, and to ſuccor his Son-in-Law *Alexander*: and in his way all the Cities received him with great joy, according as *Alexander* had commanded them, and conducted him as far as the City of *Azot*; but that place made great complaints unto him, and demanded juſtice at his hand, becauſe the Temple of *Dagon* was burnt and deſtroyed, accuſing *Jonathan* for the firing thereof, and the ſlaughter of many People there- *Hedio & Ruffinus*, cap. 7. *Ptolemey Philometor* repaireth unto *Syria* with an Army, to aſſiſt his Son-in law *Alexander.*

K in. But *Ptolemy* hearing theſe accuſations, anſwered not a word: But when *Jonathan* came to meet him at *Joppa*, he courted him with Royal Preſents, and all the Honour that was poſſible; and after he had conducted him as far as the River called *Eleutherus*, he diſmiſſed him, and ſent him back to *Jeruſalem*. When *Ptolomey* was come to *Ptolemais* he hardly eſcaped death, and that contrary to all expectation, by the contrivance of *Alexander*, and his friend *Ammonius*: which Treachery being diſcover'd, *Ptolemy* wrote unto *Alexander*, requiring him, *That* Ammonius *might be puniſhed for his Treaſon and Conſpiracies practiſed againſt him, according to the heinouſneſs of the offence.* But ſeeing that *Alexander* delivered him not up into his hands, he conjectured and concluded, that he himſelf was the Author thereof, and conceived a great diſpleaſure againſt this perfidious *Jonathan* meeteth with *Ptolemey*, and is honourably entertained by him. Treaſon intended againſt *Ptolemey*, and diſcovered; for which cauſe he taketh away his Daughter from *Alexander*, and giveth her to *Demetrius* for his Wife.

L Prince, who had heretofore very much diſobliged the Inhabitants of *Antioch*, by protecting the ſame *Ammonius*, from whom they had received a great deal of miſchief: but in the end *Ammonius* was puniſht for theſe his outrages, and diſgracefully ſlain like a Woman, whil'ſt in a Womans Attire he ſought to hide himſelf, as we have related in another place.

At that time *Ptolemey* began to repent of beſtowing his Daughter in Marriage on *Alexander*, and for refuſing *Demetrius* to be his Friend and Confederate; ſo that he broke off the Affinity that he had with him: and after he had withdrawn his Daughter from him, he preſently ſent Ambaſſadors unto *Demetrius*, to confirm a League of Peace and Amity with him, promiſing him to beſtow his Daughter upon him in Marriage, and to eſtabliſh

M him in his Fathers Kingdom. *Demetrius* very joyful to hear of this Ambaſſage, accepted both of the League and the Marriage. There only remained one difficulty for *Ptolemey* to ſurmount, which was, how he might perſuade the *Antiochians* to admit *Demetrius*, againſt whom they were ſo much incenſed, for the indignities which his Father *Demetrius* had offered them; but this difficulty he overcame by this means. The *Antiochians* hated *Alexander*, becauſe of *Ammonius* (as we have related before) and by that means were the more eaſily drawn to drive him out of the City. He perceiving himſelf to be thruſt out of *Antioch*, came into *Cilicia*. Whereupon *Ptolemy* came unto *Antioch*, and was both by the Citizens and Soldiers therein proclaimed King, and was conſtrained to take two Diadems, the one as King of *Aſia*, the other as King of *Egypt*. But he being a Man natu-

N rally very juſt, prudent, moderate, and not at all ambitious, and unwilling to diſpleaſe the *Romans*, he call'd together the Inhabitants of *Antioch*, and prevailed ſo far with them, that at laſt he perſuaded them to accept of *Demetrius* for their King; aſſuring them, *That if he ſhould receive that kindneſs at their hands, he would no more keep in memory thoſe things that had fallen out betwixt them and his Father; proteſting, for his own part, that he would inſtruct him both how to order the courſe of his life honeſtly, and to manage his publick affairs with juſtice: and promiſing them, that if he attempted to do any thing that ſhould be unworthy of a good Prince, he himſelf would be the moſt ready to chaſtiſe him; for his own part, he would content himſelf to be King of* Egypt. And by this means the *Antiochians* were induced to receive *Demetrius*. *Ptolemey* perſuaded the *Antiochians* to accept *Demetrius* for their King, and refuſed the Diadem of *Aſia.*

O But when *Alexander* was departed out of *Cilicia*, with a great Army, and was come into *Syria*, and had burnt and ſpoiled the Countrey of *Antioch*, *Ptolemey*, accompanied with

The year of the World, 3814. before Christ's Nativity, 146.

with his Son *Demetrius*, (for he had already married his Daughter unto him) came forth with their Armies, and obtained a compleat Victory, by overcoming *Alexander*, who was constrained to flie into *Arabia*. It came to pass in that Battel, that *Ptolemies* Horse hearing the noise of an Elephant, was troubled, and stumbled in such a manner, that he threw his Master on the ground: which when his Enemies perceiv'd, they ran all together upon him, and gave him divers wounds on the Head, whereby he was in danger to have been slain, unless his Guard had rescu'd him; notwithstanding he was so dangerously wounded, that for four days he remained without any sense; on the fifth day, when he began to come to himself, *Zabel* the Prince of *Arabia*, who had beheaded *Alexander*, sent his Head unto *Ptolemy*; wherewith he was well-pleased: but this joy lasted not long, for some few days after he died himself. This *Alexander*, Sirnamed *Balles*, Reigned for the space of five years, as we have elsewhere related.

Alexander being overcome, flieth into *Arabia*, and is slain in that place. *Ptolemy*'s Death.

Demetrius, Sirnamed *Nicanor*, having obtained the Kingdom, quickly discover'd his ill nature, and treated *Ptolemies* Army very unworthily, forgetting both the confederacy and affinity that he had contracted with him, by *Cleopatra* his Wife, who was *Ptolemy*'s Daughter. But the Men of War hating his ingratitude, fled into *Alexandria*, for their own security, notwithstanding they left the Elephants in his power and possession.

But the High-Prieft *Jonathan* having assembled an Army of all the Countrey of *Judea*, began to besiege the Castle of *Jerusalem*, where there was a Garrison of the *Macedonians*, and a great number of wicked Apostates that were fallen from the *Jewish* Religion, who, in the beginning, slighted the Engines that *Jonathan* had raised to take that place, in the strength whereof, they reposed too much confidence: But, in the end, some of them breaking out by night, came unto *Demetrius*, and told him of the Siege; at which he was displeased, and taking a strong Army with him, he departed from *Antioch*, to make a War upon *Jonathan*. When he came to *Ptolomais*, he wrote to *Jonathan*, and commanded him to come unto him: notwithstanding *Jonathan* gave not over the Siege, but took the Elders and Priests with him, with Gold and Silver Robes, and a great quantity of Presents, intended for *Demetrius*; and when he had deliver'd them to him, he appeased his wrath: and after he had received many honours at his hands, he obtained the confirmation of his Priesthood, in as ample manner as he enjoyed it during the time of his Predecessors; and although the wicked *Jews* accused him, yet did not *Demetrius* give any credit to them. Moreover, *Jonathan* requiring, that for the whole Countrey of *Jewry*, and for the three Governments of *Samaria*, *Joppa*, and *Galilee*, he might pay no more than 300 Talents for Tribute, he granted him a full exemption, and wrote his Letters Patents in these terms:

Jonathan appeaseth *Demetrius* by Presents.

Demetrius's Letters to *Lasthenes*, in which he restoweth many priviledges on the *Jews*.

King *Demetrius* to *Jonathan* his Brother, and to all the Nation of the *Jews*, Peace and Joy:

We have sent you the Copy of the Letter that we have written to Lasthenes, *our Father, to the end you may know the Contents thereof, which is this:*

King *Demetrius* to *Lasthenes*, his Father, Joy and Peace.

Because the people of the Jews *are our Confederates, and observe our Ordinances, my intent is to requite their good affection, and to assign them the three Governments of* Apherema, Lydia, *and* Ramatha, *with their appurtenances, which have been taken from* Samaria, *and annexed to* Judea. *Secondly, we remit all that which our Predecessors received of them that Sacrificed in* Jerusalem, *and other Tributes likewise, which were gathered for the Fruits of the Earth, and the Trees; the Tribute of the Salt likewise, and the Gold that was levied for the Crown: so that it is our pleasure, that henceforward nothing hereof be exacted at their hands. See you therefore give order, that the Copy of these our present Letters be sent, and deliver'd to* Jonathan, *to be affixed in some open and conspicuous place in the sacred Temple.*

Demetrius incurreth the hatred of his Soldiers, by abridging their Pay in time of Peace.

Demetrius perceiving that the Countrey was in peace, and that he lived without fear of any War, he dismissed his Army, and disbanded his Soldiers, hiring only certain Strangers, (who were mustered out of *Candy*, and other Isles;) whereby it came to pass, that his own Soldiers conceived an hatred against him, in that he gave them no Wages; whereas his Predecessors maintained them as well in Peace as in War, to the end that they might be the more affectionate towards them; and that if need required to employ them, they might shew themselves more ready and courageous to fight for them.

CHAP.

H

CHAP. IX.

The year of the World, 3820. before Christ's Nativity, 144.

Tryphon *undertakes to establish* Antiochus *the son of* Alexander Ballez, *in the Kingdom of* Syria. Jonathan *besieged the Cittadel at* Jerusalem, *and sends supplies to King* Demetrius Nicanor, *who, by their assistance, subdues the Inhabitants of* Antioch *that had besieged him in his Palace. His ingratitude to* Jonathan. *He is vanquished by young* Antiochus, *and flies into* Cilicia. *Great Honours are by* Antiochus *conferr'd on* Jonathan, *who assists him against* Demetrius. *A renowned Victory is obtained by* Jonathan *against the Army of* Demetrius. *He renews the Alliance with the* Romans *and* Lacedemonians. *The several*
I *Sects of the* Pharises, Sadduces, *and* Essenes. *A new Army is raised by* Demetrius, *which dareth not encounter with* Jonathan. Jonathan *undertakes to fortifie* Jerusalem. Demetrius *vanquished, and taken prisoner by* Arsaces, *King of the* Parthians.

WHen *Diodorus*, sirnamed *Tryphon*, (an *Apamean* by Nation, and General of *Alexanders* Army) heard of the mutiny amongst *Demetrius*'s Soldiers, he came to *Malchus* the *Arabian*, who had the care of the education of *Antiochus*, *Alexander*'s son, and endeavoured to prevail with him to commit *Antiochus* to his trust, to the intent he might make him King, and establish him in the Government which belonged to his father. And although upon the first motion he could hardly be drawn to believe it; yet, at last,
K by the continual instance of *Tryphon*, he suffered himself to be overcome by his intreaties. See here what this man pretended at that time. But *Jonathan* the High-Priest desiring that they within the Cittadel of *Jerusalem*, and those wicked and apostate *Jews*, and in general all those that were in Garisons throughout all the Countrey, might be removed; he sent Ambassadors with rich Presents unto *Demetrius*, beseeching him to dismiss those that were in Garison in the Fortresses of *Judea*: he not only granted this, but promised things of far greater moment, after that War which he had then in hand, should be ended. For the present troubles at that time gave him no opportunity to do what he intended: he therefore prayed, at present, to send him some of his Forces, because his own Army was revolted. Whereupon *Jonathan* chose out 3000 fighting men, and sent
L them unto him. But the *Antiochians* hated *Demetrius*, both because of the injuries they had endur'd under him, as also for the hatred they had conceiv'd against his father, who had, in like manner, done them much wrong; so that they only expected an opportunity to cast him off. Understanding therefore that the succors that *Jonathan* sent unto *Demetrius* were at hand, and foreseeing that in a short time he would gather a great Army, if he were not timely prevented; they betook themselves to their Arms, and beset the Kings Palace after the manner of a Siege, and secured all the gates, with an intent to lay hold on the King. Who seeing himself beset by the armed multitude of the *Antiochians*, took those hired Soldiers, (with those whom *Jonathan* had sent him) and charged them; but he was forced to retire, being over-powered by the number of the Inhabitants.
M Whereupon the *Jews* perceiving that the *Antiochians* had the upper hand, they mounted upon the battlements of the Palace, and from thence shot against them, without any danger to themselves (by reason of the distance and height of the place where they were) yet they much annoyed the Inhabitants, insomuch that they drove them from the Houses near adjoining, which they incontinently set on fire, whereby the flame was spred through the whole City; so that the houses that were close built the one by the other, and for the most part framed of Wood, were burnt down to the ground. The Inhabitants perceiving that they could not put out the fire, betook themselves to flight, and the *Jews* chased them from house to house. When the King perceived that the Citizens of *Antioch* ran here and there to save their Wives and Children, and had given over the battle, he
N set upon them in divers places at once, whereby divers of them were slain, and all at last enforced to cast dow their Arms, and to yield themselves to *Demetrius*'s mercy, who pardoning their Rebellion, appeased the Sedition. After this, he rewards the *Jews* with part of the pillage, thanking them as the only Authors of his victory. Whereupon he sent them back to *Jonathan*, with no small acknowledgment and testimony of their proweſs and virtue. But afterwards he discover'd his evil nature towards him, and broke his promises, threatning him to make War upon him, unless he paid him those Tributes which the people of the *Jews* ought, and were wont to pay unto the Kings Ancestors heretofore. And that he had certainly done, had not *Tryphon* hindred him: for he was forced to turn those Forces that he had prepar'd against *Jonathan*, to make War upon *Tryphon*:
O wh returning from *Arabia* into *Syria*, with the younger *Antiochus*, (who at that time was under age) he set the Diadem upon his Head. All the Army likewise that had abandon'd *Demetrius*, for contracting their Pay, came and follow'd him, and made open War

Medio & Rufinus, cap. 8. 1 *Maccab.*

Diodorus called *Tryphon.*

Apamenus requireth *Malchus* to commit *Antiochus*, *Alexander's* son to his charge.

Jonathan sendeth Ambassadors with Presents to *Demetrius*, to requeſt him to cashiere the Forces in the Castle of *Jerusalem*, and the Fortresses thereabout.

The rebellion of the Citizens of *Antioch*, and the revenge taken on them by *Demetrius.*

Demetrius thrust out of *Antioch.*

The year of the World, 3820. before Christ's Nativity. 144.

against their Master, and under *Antiochus* and *Tryphon* fought with him, and overcame him, seized his Elephants, and made themselves Masters of the City of *Antioch*. Whereupon *Demetrius* being wholly discomfited, fled into *Cilicia*. But the younger *Antiochus* sent Ambassadors and Letters to *Jonathan*, calling him his Allie and Friend, confirming the Priesthood unto him, and assigned him the four Governments annexed to *Judea*; and besides these, he gave him vessels of Gold, a robe of Purple, with permission to wear the same: he gave him also a pendent of Gold, and assured him, that he esteemed of him as one of his friends, and created his Brother *Simon* General of his Army, from the marches of *Tyre* as far as *Egypt*. *Jonathan* finding such honours as these heaped upon him, sent Ambassadors both unto him and *Tryphon*, protesting, *That he was their Friend and Allie, and that he would fight on his side against* Demetrius, *of whom he had so great reason to complain, in that he had made no other return but ingratitude for all the services which he had done him.*

Jonathan, for the favors and benefits he received at *Tryphon's* and *Antiochus's* hands, offereth and performeth his best endeavours against *Demetrius*.

But after that *Antiochus* had granted him leave to levy a great Army out of *Syria* and *Phœnicia*, to fight against *Demetrius*, he went into the neighbouring Cities, and was by them very kindly received; yet did they not afford him any Men of War. Coming from thence unto *Ascalon*, the Citizens in honourable array came out to meet him with Presents; whom together with the Cities of *Cœlosyria*, he exhorted to forsake *Demetrius*'s part, and to follow *Antiochus*, to the end, that joyning themselves with him, they might all of them combine their Forces against *Demetrius*, and take vengeance of those mischiefs which they had oftentimes endur'd by his means: and which if they prudently examin'd, they had many reasons to prosecute their revenge. After he had perswaded these Cities to enter into Confederation against *Demetrius*, he came to *Gaza* to induce them likewise, and reconcile them to *Antiochus*. But he found the *Gazeans* to be of a far contrary disposition than that which he expected, for they flatly resisted him: and although they were intended to forsake *Demetrius*, yet would they not joyn their Forces, or submit the City to his Government. For which cause, *Jonathan* besieged their City, and spoiled their Countrey: for with the one half of his Army he begirt *Gaza*, and with the other half he over-ran the Countrey, spoiling and burning the same. The *Gazeans* seeing these miseries which they were constrain'd to endure, and perceiving that no succors came unto them from *Demetrius*, but that their own overthrow was at hand, and their assistance far off: and that which was worse, most uncertain; they thought it to be the wisest part for them, to forsake the one, and follow the other. Whereupon they sent messengers unto *Jonathan*, *protesting that they would be both his friends and confederates. For men do unwillingly take knowledge of their profit, before they have bought it to their sorrow; and that which they neglected at first, and was most expedient for them to perform before they were afflicted, that do they earnestly hunt after, at such time as they have been chastised.* Upon this submission of theirs, *Jonathan* receiv'd them into favour, and took pledges of them, and sent them to *Jerusalem*, and from thence marched he along the Countrey as far as *Damascus*. And whereas an huge Host sent by *Demetrius*, came out against him, as far as the City *Cedasa*, near unto *Tyre* and *Galilee*, making their reckoning to divert *Jonathan* from *Syria*, by succouring and relieving those of *Galilee*, who were their Confederates: *Jonathan* went out speedily to meet with them, recommending the state of *Judea* to the charge of his brother *Simon*. Who assembling all the power that was possible to be gathered throughout all the Countrey, encamped before *Bethsura*, a strong Fort in *Judea*, and besieg'd it (for *Demetrius* being before-time seized thereof, kept Garison therein, as before this we have Declar'd. When as therefore *Simon* raised his Bulwarks, and fitted his Engines to assault the City, and employ'd all his study to surprize the same, they that were besieged waxed afraid, lest if he should take the Town by force, they should lose their Lives. For which cause they sent an Herald unto *Simon*, requesting him, *That he would permit them to depart out of* Bethsura, *with the safety of their Lives and Goods, and go unto* Demetrius: who satisfying their demands, they presently departed out of the City, and he planted a Garison therein of their own men, in place of the *Macedonians*. In the mean while *Jonathan*, who was in *Galilee*, caused his Army to dislodge from a place called the Waters of *Genezareth*, where he was encamped, and marched towards the Plain of *Azor*, without any suspition that his Enemies had been planted thereabouts. When as therefore *Demetrius*'s Soldiers had intelligence the day before, that *Jonathan* should march forward against them, they laid an ambush for him, which they placed near the Mountain, preparing the rest of their Forces to bid him Battel in the Plain. As soon as *Jonathan* perceiv'd their preparation to the battle, he arranged his Army as conveniently as was possible; but when they that lay in ambush arose, and charged the *Jews* upon their backs, they fearing to be enclosed, and consequently easily slain, began to flie, so that all of them abandoned *Jonathan*, except some few, to the number of 50, with *Matthias* the son of *Absalom*, and *Judas* the son of *Chapheus*, Lieutenant-Generals of *Jonathan*; who boldly entred,

Simon, Jonathan's brother, taketh in *Bethsura*.

H entred, and, like desperate men, charged the Enemy in the Vanguad with such fury, that they made them amazed at their valour, and compelled them to trust to their heels. Which when they that had abandoned *Jonathan* perceiv'd, they rallied, and pursu'd them as far as *Cedasa*, where the Enemies were encamped. *The year of the world, 3820. before Christ's Nativity. 164.*

When *Jonathan* had obtain'd this glorious Victory, wherein there fell about 2000 of the Enemy, he returned to *Jerusalem*, and (seeing that all things fell out according as he desir'd) he sent Ambassadors unto *Rome*, to renew the antient League that was made betwixt the *Romans* and the people of the *Jews*: commanding his Ambassadors upon their return from *Rome*, to go likewise to *Sparta*, and renew their alliance with that City. *Jonathan* putteth *Demetrius*'s Soldiers to flight.

I As soon as they were come to *Rome*, and had presented themselves before the Senate, they declar'd how they were sent from the High Priest *Jonathan*, who desir'd to renew their alliance. Whereupon the Senate granted all which they demanded, and gave them their Letters of recommendation to all the Governors of *Asia* and *Europe*, and to those of each particular City, commanding them to grant them free passage to return into their Countrey; in their return they went to *Lacedemon*, and deliver'd those Letters which *Jonathan* had written to that State, which were to this effect: *Jonathan* reneweth his friendship and confederacy with the *Romans* and *Lacedemonians*.

Jonathan the High-Priest of the Senate and People of the *Jews*;
To the *Ephores*, Senate and People of *Sparta*, Health.

K *Forasmuch as heretofore we have received a Letter by the hands of* Demotheles, *written from* Arius *your King, to* Onias *our High Priest, making mention of that alliance which is between you and us (the Copy whereof we have here-under inserted) we received those Letters with great joy, and testified the same both to* Demotheles *and* Arius, *(notwithstanding we were not ignorant of this consanguinity long before, because we were informed thereof by our sacred Scriptures:) And whereas we have not first of all acknowledged our alliance, it was for no other reason, but that we might give you the opportunity of preventing us. Since which time wherein we have contracted friendship with you, we have on our holy and solemn days sacrificed unto our God, beseeching him to continue and keep you in prosperity; and forasmuch as we have been environed with many Wars, caused by the inordinate desires of our Neighbours, we have not*
L *thought it meet to be troublesome unto you, or to any other of our Allies. But since we have obtained an happy issue of all these troubles, we have sent* Numenius, *the son of* Antimachus, *and* Antipater, *the son of* Jason, *Men honourable amongst our Counsellors, both to the* Romans, &
and to you also; to whom we have given our Letters to be presented unto you, in our behalf, to the end they might renew the amity which is between you and us: you shall therefore do well if you write back unto us, and certifie us wherein we may serve you, there being no good Office which we are not ready to perform.

These Ambassadors were kindly entertained by the *Lacedemonians*, who made a publick Ordinance touching their association and amity with the *Jews*, which they deliver-
M ed unto them.

At this time there were three Sects among the *Jews*, who had different and contrary opinions touching humane affairs: the first was that of the *Pharisees*, the second of the *Sadduces*, and the third of the *Essenians*. The *Pharisees* affirm, *That some things are directed by destiny, and others are left to our liberty.* The *Essenians* said, *That destiny govern'd all things; and that nothing happened amongst Men, that was not disposed thereby.* The *Sadduces* avow, *That there is no destiny, and that humane affairs cannot be governed and disposed thereby, but that all things depend upon our selves; so that we are the Authors of all the good or evil that happeneth unto us, according as we follow good or evil counsels.* But hereof have I treated more exactly in my second Book of the Wars of the *Jews*. Three Sects of the *Jews*. The *Pharisees*. The *Essenians*. The *Sadduces*.

N *Demetrius*'s Captains being desirous to wipe off the dishonour of their defeat, and recover the loss that had lately befallen them, gathered together a greater power than the former: and went out against *Jonathan*; who having intelligence of their coming, marched speedily to encounter them near unto the Plain of *Amath*; for he resolved to prevent their incursions into *Judea*. Whereupon he encamped about 50 Furlongs from the Enemy, and sent out Spies to discover of what force they were, and how they were encamped. Who, when they had by a most diligent view known all that possibly they could, returning, took certain Prisoners, and brought them away by night with them: by whose confession, the design of the Enemies was discover'd to *Jonathan*; which was, to set upon him on the suddain. But *Jonathan* with a provident care, speedily fortifi'd
O his Camp, placed his outguards, and prepared all things necessary for defence, keeping his Soldiers up in Arms all the Night, and exhorted them to be valiant, and ready, if there should be a necessity of Fighting by Night, to prevent the surprisal of their Ene- The wars of the *Jews*. l. 2. 12.

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Demetrius's Captains once more make War upon *Jonathan*, and seeing their purpose discovered, fly by night.

mies. But when the Captains of *Demetrius* understood that their Design was discover'd unto *Jonathan*, and knew that they were not strong enough to give him battel in the open field, they decamped in the Night, and left a great number of Fires burning, that they might the better conceal their retreat. On the Morrow, when *Jonathan* came to attack them in their Camp, and saw it abandoned, and conjectured thereby that they were fled, he follow'd after them; but he could not overtake them, because they had already past the River *Eleutherus*, and were retired into their strong holds and places of security. Returning therefore from thence into *Arabia*, and making War on the *Nabatheans*, he spoiled their Countrey, took great Booties, and led away many prisoners: and from thence came to *Damascus*, and there sold all that he had taken. About this time, *Simon* (his brother) marching throughout all *Judea* & *Palestine*, as far as *Ascalon*, placed his Garisons in such places as he thought for his purpose; and fortify'd them both with Men and munition, and at length came to *Joppa*, which he took by force, and planted a great Garison therein, because he was advertised, that they of *Joppa* intended to surrender the City to *Demetrius*'s Forces. When *Simon* and *Jonathan* had signalized themselves by so many great actions, they returned to *Jerusalem*, and assembled the People together in the Temple, and perswaded them to repair the Walls of the City, and to rebuild that of the Temple that was ruinated, advising them to fortifie the same with strong Towers: and besides this, he caused another Wall to be built in the midst of the City, to secure it against the Garison of the Cittadel, to the intent that by that means they might cut off and stop up the passages to Victual the Fort. He advised them likewise to build far stronger Fortresses throughout the Countrey, than those that were already finish'd. All that he proposed was well approved of; whereupon he took care of the City himself, and committed the Countrey to his brother *Simon*. But *Demetrius* passing the River, came into *Mesopotamia*, with a design to make himself Master of *Babylon*, intending to make that the seat of the Empire, when he should have subdu'd the other Provinces. For the *Greeks* and *Macedonians* who inhabited that Countrey, had sollicited him often by Ambassadors to come unto them, promising him to submit to his Authority, and to serve him in the War against *Arsaces* King of the *Parthians*. *Demetrius* flattering himself with those hopes, marched towards them with great speed, presuming that if he could overcome the *Parthians*, he might easily vanquish *Tryphon*, and drive him out of the kingdom of *Syria*. Being therefore entertain'd by those of the Countrey with great joy, he levied a great Army, and made War against *Arsaces*, but he lost the day, and was himself taken Prisoner, as we have elsewhere declar'd.

Jonathan marcheth to *Arabia*, and foileth the *Nabatheans*. *Simon* his brother taketh *Joppa*. *Jonathan* and *Simon* repair the City of *Jerusalem* and the Fortresses of *Jewry*.

Demetrius maketh War upon *Arsaces*, King of the *Parthians*, and is taken Prisoner.

CHAP. X.

Tryphon *seeing* Demetrius *ruined, contrives how he might quit himself of* Antiochus, *that he might Reign in his stead, and likewise how he may destroy* Jonathan. *He deceives him, causeth a thousand of his Men to be put to death at* Ptolemais, *and keepeth him prisoner.*

Fredio & Rufinus, cap. 9. 2 *Mac.* 11. 13. *Tryphon* labouring to transfer *Antiochus*'s kingdom unto his own hands and fearing *Jonathan*'s opposition, traiterously complotteth his death.

When *Tryphon* understood that *Demetrius* was utterly ruined, he forsook *Antiochus*, and contrived how he might kill him, and make himself King. But the fear that he had of *Jonathan Antiochus*'s friend, hindred his design; whereupon he resolv'd first of all to deliver himself of *Jonathan*, and afterwards to kill the young King *Antiochus*. Having therefore resolv'd to kill *Jonathan* by some Treason, he came from *Antioch* to *Bethsan*, (which the *Greeks* call *Scythopolis*) whither *Jonathan* came to meet him with 40000 chosen Men, supposing that *Tryphon* came thither to make War upon him. But he knowing that *Jonathan* came thither with so great a strength, & imagining that he could not prevail upon him by force, he had recourse to fraud, he made him rich Presents, and accompanied them with a great deal of civility; and that he might free him from all distrust, and ruine him when he should least suspect it, he commanded the Officers of his Army to obey him in all things. After this, he invited *Jonathan* to come to *Ptolomais*, and to bring with him some few of his Soldiers, promising to deliver the City into his hands, and resign all the Fortresses that were in the Countrey into his possession; assuring him, That he came into that Countrey to no other purpose. *Jonathan* suspecting no sinister dealing, and believing that *Tryhon* spake what he intended, disbanded his Forces, and took only 3000 men with him, whereof he left two in *Galilee*, and with 1000 he came to *Tryphon* at *Ptolomais*. But the Inhabitants of the City shutting the Gates as soon as he was entred, (according as *Tryphon* had commanded them) took *Jonathan* Prisoner, and slew all those that attended upon him. Hereupon *Tryphon* presently sent part of his Army unto the 2000 that were left in *Galilee*, to the intent to put them all to the Sword; but they having notice of that which had befallen their Chieftain, took up their Arms,

H Arms, and departed out of *Galilee*, without any loss. And although the Soldiers of *Tryphon* exceeded them far in the number, yet were they not so hardy to attack them; because they knew that the Jews were ready to expose themselves to all dangers, to defend their Lives: and so they returned back to him that sent them, without doing any thing. *The year of the World, 3822. before Christ's Nativity, 124.*

CHAP. XI.

The Jews *make choice of* Simon Machabeus *for their General, in the place of* Jonathan *his brother, who was kept Prisoner by* Tryphon; *who, after he had received an hundred and*
I *two Talents of his Children for his ransom, breaks his promise, and puts him to death. Simon erects a stately Monument for his Father, and his other brethren. He is created Prince and High-Priest of the* Jews. *His admirable conduct; he delivers his Nation from the* Macedonian *yoke; takes by storm the Fortress of* Jerusalem, *and defaceth it, levelling both the Cittadel and the Hill whereon it stood, even with the ground.*

WHen the Inhabitants of *Jerusalem* heard of the surprizal of *Jonathan*, and the loss of his Soldiers, they were much troubled, that so great a man was taken from them, for they feared, (and that not without cause) that being depriv'd of his Valour and Conduct, the neighbouring Nations would invade them with
K all manner of hostility, which till then they durst not attempt, standing so much in awe of *Jonathan*. Neither did their expectation deceive them. For they understanding *Jonathan*'s death, began presently to invade the *Jews* on all sides, as those who had no longer any Captain under whose Conduct they might make War, and shew their Valor. And *Tryphon* having likewise gather'd Forces, was resolv'd to march into *Judea*, to make War against the Inhabitants thereof. *Simon* perceiving that the Citizens of *Jerusalem* were allarm'd with the fear which they apprehended of those Rumors and new Tumults of War, and being desirous to animate them against all incursions and attempts intended by *Tryphon*, assembled the People in the Temple, and began to exhort them after this manner:

L *You are not ignorant (Men and Brethren) how both I, my Father, and Brethren, have voluntarily exposed our selves to all dangers for your Liberty. Since therefore I have abundance of such like examples, and that it is the ordinary course of our Family to dye for our Law and Religion, there is no fear so great as to hinder me to prefer my honour and duty to my life. Wherefore since you have a Commander who despiseth all danger, to procure and maintain your safety, you ought to follow me couragiously to what place soever I shall conduct you. For I am of no better account than my Brethren, to value my life more than others; neither am I less than they, to be backward and cowardly to follow their footsteps, but I shall rather glory to imitate them in dying for the defence of our Countrey, Laws and Religion. I will make manifest therefore by*
M *all the testimonies that I can, that I am their true and lawful brother; for I trust in God, that he will give me power to take vengeance of our Enemies; and deliver not only all of you, but your wives and children from the injury which they intended against you: and by the grace of God I will preserve the Holy Temple, that it may not be ruinated by their prophane hands. For I already perceive, that the prophane Nations despise us, and contemn you, as if you had no Leader; and I know already that they are marching forward to fight you.*

2 *Macch.* 14. *Jonathan's* want lamented by all Men. The neighboring Nation and *Tryphon* invade *Judea*.

Simon. Jonathan's brother assembleth the People, and animateth them.

By these words *Simon* heartened the People, who were distracted with fear, so that they revived their spirits, and conceived better hope. Whereupon all of them cried with a loud voice, *That* Simon *was their General and that he was to succeed his two valiant brethren,*
N Judas *and* Jonathan, *in the Government; and that as touching themselves, they would be obedient in all things that he should command them.* He therefore assembled in one instant all the men at Arms in that Countrey, and hastened to repair the City-walls, fortifying them with high and strong Towers, and sent a certain friend of his, called *Jonathan* the son of *Absalon*, with an Army to *Joppa*, commanding him to turn out the Inhabitants of that City from thence, fearing they would submit themselves to *Tryphon*: as for himself, he remained in *Jerusalem* to secure the same.

Simon succeedeth his brothers, *Judas* and *Jonathan*.

Simon sendeth *Jonathan Absalon*'s son, to *Joppa*, to expulse the inhabitants thereof.

Tryphon departing from *Ptolomais* with a great Army, came into *Judea*, leading his Prisoner *Jonathan* with him. Whereupon *Simon* and his Army, went out against him as far as *Addida* (a City situate upon a Mountain, at the foot whereof beginneth the Cham-
O pain Countrey of *Judea*.) *Tryphon* knowing that *Simon* was made Governor of the *Jews*, sent messengers unto him, intending to circumvent him by Treason and Policy, giving him to understand, *That if he were desirous of his brothers enlargement, he should send him one hun-*

Tryphon by fraudulent promises, under certain conditions, perswadeth *Simon*, that his brother should be set at liberty.

The year of the World, 3821. before Christ's Nativity, 143.

hundred Talents of Silver, and two of Jonathans *children for hostages, to assure him, that being set at liberty, he should not withdraw* Judea *from the obedience of the King.* (For, till that present he was held and kept Prisoner, by reason of the Money which he ow'd the King.) *Simon* was no ways ignorant of this cunning intent of *Tryphons*, but knew well enough that he should both lose his Money, if he should deliver the same; and that his Brother should not be enlarged, no, though his Children were deliver'd for hostages: on the other side he feared, lest the People should judge sinisterly of him, as if he had been the cause of his Brothers death, both by not delivering the Money, neither yet the Children. Having therefore assembled the Army, he declar'd unto them, what *Tryphon* demanded; telling them, *That the whole scope of his actions were nothing else but treacherous stratagems and subtilties:* yet notwithstanding he told them, *That he had rather send both the money and the children to* Tryphon, *than by refusing his conditions and demands, to be accused to have neglected the life of his Brother. Simon* sent therefore both the Money and Children of *Jonathan*; but *Tryphon* having receiv'd both, kept not his promise, but detain'd *Jonathan*; and leading his Army thorow the Countrey, intended to pass by *Idumæa* to repair to *Jerusalem*. He come therefore to *Dora*, a City in *Idumæa*; and thitherward marched *Simon* to encounter with him, encamping always right over against him. They that were in the Castle of *Jerusalem*, hearing news hereof, sent *Tryphon* word that he should hasten and come unto them, and send them munition: whereupon he addressed his Horsemen, pretending that very night to ride unto *Jerusalem*; but the snow in that time fell in such abundance, that it covered the way in such sort and was so thick, as the Horses could not Travel, which hindred his repair to *Jerusalem*. For which cause he departed from thence, and came into *Cœlosyria*, and speedily invading the Countrey of *Galaad*, he put *Jonathan* to death in that place; and after he had buried him there, he returned to *Antioch*. But *Simon* sent unto *Basca*, and transported his Brothers Bones, and interred them in his Countrey *Modin*, in his fathers Sepulchre, and all the People mourned and lamented for him many days. *Simon* also built a great Monument of white and polished Marble for his Father and Brethren, and rais'd it to a great height, and garnish'd it round about with Galleries and Pillars all of one piece, which was an admirable Work to behold. Besides that, he erected seven Pyramids for his Father, Mother and Brethren, for each of them one, so great and so fair, as they caused admiration in those that beheld them; and are as yet to be seen at this present day. So great was *Simons* care, that *Jonathan* and the rest of his Family should be honour'd with so magnificent a Sepulchre: which *Jonathan* dyed, after he had exercis'd the place of High-Priest, and possessed the Government for four years. Thus much as touching his death.

Jonathan is slain by *Tryphon.*

Jonathans Monument.

As soon as *Simon* had taken possession of the High-Priesthood, by the election of the People; the very first year of his Government, he acquitted the People of the Tribute which they were wont to pay to the *Macedonians*. This liberty and exemption from Tribute, hapned amongst the *Jews*, one hundred and seventy years since the time that *Seleucus*, sirnamed *Nicanor*, obtain'd the Kingdom of *Syria*. And in so great honour was *Simon* amongst the People, that in their private Contracts and publick Letters, the date began, *From the first year of* Simon *the Benefactor and Governour of the Jewish Nation*. For they prospered greatly under his Government, and had the victory of all their neighboring Enemies round about them. For he destroy'd the Cities of *Gaza*, *Joppa*, and *Jamnia*: he demolished or slighted also the Cittadel of *Jerusalem*, and levell'd it with the ground, to the intent the Enemies might never seize on it any more, nor retreat thither to endamage the City, as they had done before. Which when he had brought to pass, he thought it not amiss, but very profitable, to level the Hill whereon the Castle stood, to the intent the Temple might be the eminentest place. All this he perswaded the People to do in a common Assembly, representing to them how much they had suffer'd by the Garrisons, and how much they were like to suffer hereafter, if a stranger should once more be master of the Kingdom, and build a Cittadel in that place. By these exhortations he perswaded the People to finish these Works, and all of them began to work without intermission both day and night, so that in the space of three years they levell'd the Mountain; and from that time forward, there was nothing but the Temple that commanded the City. See here what *Simon* perform'd hitherto.

The *Jews* discharged of Tributes.

Simons authority.

Simon razeth the Castle of *Jerusalem.*

CHAP. G

H

CHAP. XII.

The year of the World, 3824. before Christ's Nativity, 146.

Tryphon, *caused* Antiochus, Alexander Ballez *son, to be put to death, and is made King; his Vices rendred him so odious to his Soldiers, that they offered themselves up to* Cleopatra, Demetrius's *Relict. She married* Antiochus Sother, Demetrius's *Brother, and made him be crowned King; he overcame* Tryphon, *who fled to* Dora, *and from thence to* Apamee, *where he was taken by force, and killed.* Antiochus *took a great liking to* Simon *the great Sacrificer or High-Priest.*

I NOt long after the captivity of *Demetrius*, *Tryphon* killed *Antiochus* the son of *Alexander*, sirnamed *Good*, notwithstanding he had the care and charge of his education for four years that he Reigned; and spreading abroad a certain report, *That the young King in exercising himself fortuned to dye*; he sent his friends and familiars to the Soldiers, promising them, *That if they would choose him King, he would give them a great sum of Money; giving them to understand, that* Demetrius *was a Prisoner among the* Parthians; *and that if* Antiochus *his Brother should obtain the kingdom, he would punish them divers ways, and revenge the revolt and rebellion which they were guilty of by forsaking him.* The Army hoping that if they bestow'd the Kingdom on *Tryphon*, it would redound highly to their profit, they proclaim'd him King. But after he had attain'd the fulness of his desires, he shewed K how malicious and wicked his nature was. For when he was a private Man, he flatter'd the People, and made a shew of moderation; and, by such allurements, he drew them to do what he pleased: but after he had taken possession of the Kingdom, he discover'd his hypocrisie, and shew'd plainly, that he was not unaptly call'd *Tryphon*, that is to say, *Trifler* or *Mocker*. By which means he lost the hearts of the better sort: and as for his Army, it became so averse from him, that it submitted it self to *Cleopatra*, *Demetrius*'s Wife, who had, at that time, confin'd both her self and her Children in *Seleucia*. And whereas *Antiochus*, sirnamed *the Devout*, and brother to *Demetrius*, was driven from place to place, and had not any City that would entertain him, for fear of *Tryphon*; *Cleopatra* sent unto him, inviting him both to be her Husband, and to take possession of the King- L dom. And hereunto did she the rather draw him, partly for that she was thereunto perswaded by her friends, and partly for the fear she had, lest some one of *Seleucia* should betray the City to *Tryphon*. As soon as *Antiochus* was arrived in *Seleucia*, and that from day to day his Forces increased, he marched forth into the field, and fought with *Tryphon*, and overcame him in Battle, and drove him out of the higher *Syria*, and pursu'd him as far as *Phœnicia*: where after he had retir'd himself into *Dora*, a strong and impregnable Castle, he besieged him therein, and sent Ambassadors to *Simon* the High-Priest of the *Jews*, to confirm a friendship and confederacy with him. *Simon* very courteously accepted his demands, and presently sent *Antiochus* both Money and Victuals, sufficient to furnish his Army at the siege of *Dora*; so that in short space he was accepted amongst the number of M his entire friends. *Tryphon* flying from *Dora* to *Apamea*, was in that place besieged, taken and slain after he had reigned three years.

Hedio & Rufinus, cap. 18. 1 Mac. 15. *Tryphon* murthering *Alexander*, obtaineth the Kingdom.

Tryphon having obtained dominion, discovereth his corrupt nature. *Tryphon*'s Army submit to *Cleopatra* Demetrius's wife, who married *Antiochus Sother*, and committed the authority to his hands.

Hedio & Rufinus. cap. 11. *Antiochus* having driven *Tryphon* out of *Syria*, besieged him in Dora. *Tryphon*'s death.

CHAP. XIII.

Antiochus Sother's *ingratitude to* Simon Machabæus. *They come to make War*; Simon *gets always the better, and renews his alliance with the* Romans.

BUT the innate avarice that was in *Antiochus*, and the malignity of his nature, made him forgetful of those Offices and Services that *Simon* had done him: so that he sent N *Sedebæus*, his great friend, with a mighty Army to invade *Jewry*, and to surprize *Simon*. But he having some privy intelligence of *Antiochus*'s Treachery, notwithstanding that at this time he was very old, was so provoked with the injuries that *Antiochus* had done him, that animated with courage more than became his age, he went himself to the War, as if as yet he had been but youthful: he therefore caused his Son to march before, with the best Soldiers of his Army; and having left a number of his Soldiers in ambush, in the hollow retreats of the Mountains, he executed all his designs, without failing in any one of them: so that after he had every way obtained the upper hand of his Enemies, he ever after enjoyed his Government in peace, during the remainder of his life, and renewed likewise the confederacy with the *Romans*.

Hedio & Rufinus, cap. 12.

Simon and his Son expelleth *Sedebæus* out of *Jewry*.

O

CHAP.

The year of the World, 3830. before Christ's Nativity, 134.

CHAP. XIV.

Simon Machabæus, *Prince of the* Jews, *and High-Priest, is betrayed and killed by his Son-in-law* Ptolomey, *who, at the same time, makes his Relict and his two Sons Prisoners.*

Hedio & Ruffinus, cap. 15. 1 Mac. 6. No faith nor trust, no not in Sons in-law.

HE Governed *Judea* for the space of eight years, and was at last slain at a Banquet, by the Treachery of *Ptolomey* his Son-in-law; who seizing on *Simons* Wife, and his two Children, and detaining them in Prison, sent out certain of his Train besides, to kill *John* the third Son, sirnamed *Hircanus* of *Jerusalem*. But the young man having some inkling of their drift, retired himself speedily into the City, and avoided the danger that they complotted against him; assuring himself of the good will of the People, in consideration of the benefits they had received at his Fathers hands, and the hatred that they bare unto *Ptolomey*; who intending to enter the City-gates, was sharply repulsed by the Citizens, for they had already entertain'd *Hircanus*.

CHAP. XV.

Hircanus, Simon's *Son, besieged* Ptolomey *in* Dagon *Castle, but his great love towards his mother and his brothers, (whom* Ptolomey *threatens to put to death, if he storm'd the Castle) made him forbear to assault it, and raised the siege; after which,* Ptolomey *nevertheless put them to death.*

Hedio & Ruffinus, cap. 14. Ptolomey, besieged by *Hircanus,* knowing the power of natural affection, keepeth his mother and brethren prisoners, whippeth them on the Walls, and threateneth them to throw them down.

WHereupon *Ptolomey* retired into a certain Castle, situate beyond *Jericho*, called *Dagon*, but *Hircanus* was made High-Priest in his Fathers stead: who, after he had recommended himself to God, by the first-ling Sacrifices that he offer'd, marched out against *Ptolomey* his Brother-in-law, to make War upon him. Now when he was fully resolved to besiege the place whither *Ptolomey* was retired, he had the advantage in all other things; but only by the affection that he bare unto his mother and his brethren, he was overcome. For *Ptolomey* having taken them, and whipt them upon the walls in all mens presence, threatned *Hircanus, That unless he levied his siege, he would cast them down headlong from the top of the Castle*: now whereas one way *Hircanus* had a great desire to force and surprize the place, so also on the other side he was wholly disheartned, through the desire that he had to redeem those whom he loved, from the Enemies Tyranny. True it is, That his Mother stretching out her hands, besought him, *That for her sake he would not give over valiantly to assault the place; but that he should be the more encouraged to surprize the Fortress, and to lay hold upon his Enemy, and to be revenged of the wrong that was offer'd unto his dearest friends: alledging, that she thought it better to dye in the midst of a thousand torments, than that the Enemy should escape unpunished, who had been so manifest an occasion of their misery.* When *Hircanus* heard his Mother speak thus, he was more furiously incensed to give the assault; but as soon as he saw his Mother so beaten and sore wounded, his heart melted within him; and the fervent desire which he before had to batter and beat down the City, was presently allayed and cooled: and so the pitiful compassion of his Mother, surmounted and overcame his wrathful desire of revenge. Whilst thus the siege was continued and prolonged, the year of Repose celebrated amongst the *Jews* was come: For they observed the seventh year, as the seventh day is observed in the week; so that by this occasion, *Ptolomey* was deliver'd of this siege, who afterwards slew both *Hircanus*'s Mother and Brethren; which done, he fled unto *Zeno*, sirnamed *Cotyla*, who at that time Tyrannized in the City of the *Philadelphians*.

The end of the History of the Bible.

CHAP.

H

CHAP. XVI.

The year of the World, 3831. before Christ's Nativity, 133.

King Antiochus Sother *besieged* Hircanus *in the Castle of* Jerusalem, *and raiseth the siege after a Treaty.* Hircanus *accompanieth him in the War against the* Parthians, *where* Antiochus *is killed; and his brother* Demetrius *(whom* Arsaces *King of the* Parthians *had set at liberty) taketh possession of the Kingdom of* Syria.

Hegio & Rufinus, cap. 15.

ANtiochus calling to mind the manifold losses he had receiv'd by *Simons* means, invaded *Jewry* in the fourth year of his Reign, and in the first of *Hircanus*'s Government, which was in the 162 *Olympiade*. And after he had spoilt all the Countrey, he blockt up *Hircanus* within the City of *Jerusalem*, which he had besieg'd with seven Camps; yet with no advantage at all, both in regard of the strength of the Walls, and the Valour of the Citizens, besides the want of Water which he had in his Camp; which was notwithstanding remedied by a great fall of Rain, which fell about the setting of the *Pleiades* in the beginning of *April*. On the North-side also where there is a great Plain, *Antiochus* caused 100 Towers to be erected, every one three stories high, on which he planted certain Companies of Armed Soldiers, who daily fought with the besieged, and who, by the means of a double and deep Trench, depriv'd them of all conveniencies. They on the other side made often sallies, and if they chanced at any time to charge the Enemy on a sudden, they made a great slaughter: but if they were discover'd, they marched back in order. But *Hircanus* considering the great number of People that were in the City, who rather consumed Soldiers Victuals, than performed any service, he divided those that were unfit for War, and sent them out of the City, retaining only those with him who were valiant and warlike. But *Antiochus* permitted them not to have free liberty to depart; so that wandring here and there between the Walls and the Camp, they were consumed with Famine, and died miserably. When as therefore the feast of Tabernacles was to be celebrated during these affairs, they that were within, had compassion of their Countrey-men, and drew them within the Walls, and entertain'd them within the City. At this time *Hircanus* sent a messenger to beseech *Antiochus* to grant him Truce for seven days, by reason of the solemnity of the Feast; which he granted, for the honour which he bare unto God. Furthermore, he sent a magnificent Sacrifice into *Jerusalem* of Bulls with gilded Horns, and vessels full of divers Perfumes, with other vessels of Gold and Silver. Those that had the charge of the Gates, received the Sacrifices at their hands that brought the same, and offer'd them in the Temple. *Antiochus* himself also gave the Soldiers certain meats to grace their Festival, shewing himself herein to be of a far better disposition than *Antiochus Epiphanes*, who, after he had taken the City, caused Swines flesh to be sacrificed upon the Altar, and besprinkled the Temple with the Hogs Blood, making a confusion of the ordinances of the Law of God, which was the cause that this Nation rebelled, and conceived a deadly hatred against him: But *Antiochus*, of whom we speak at this present, was by all men call'd *Devout*, because of the incredible affection that he had to the service of God. *Hircanus* acknowledging the bounty and affection he had towards God and his Sacrifices, sent Ambassadors unto him, requiring him, *that he would permit them to live according to the antient Laws and Customs of their Forefathers.* Whereupon the good King rejected their Counsel who advis'd him to destroy the *Jewish* Nation, for being contrary to the customs of all other People. And understanding that all the conversation of the *Jews* was conformable unto Piety, he answer'd the Ambassadors, *That if the besieged would yield up their Arms, and pay the Tributes of* Joppa, *and the other Cities that were out of* Judea, *and would receive a Garison, such as he should appoint, he would discharge them of this War.* They accepted all other his conditions, but they consented not to receive a Garison, lest they should be forced to entertain such with whom they could not converse; but instead of the Garison they gave Pledges, and paid 500 Talents of Silver, of which the King receiv'd 300 in hand, with the Pledges; amongst which, was *Hircanus*'s brother: and after he had beaten down the Cope and Panes of the Walls, with the other Fortifications, he rais'd the siege, and departed. But *Hircanus* opening *Davids* Monument, (who surpassed all other Kings in riches during his time) drew 3000 Talents out of the same, whereby he took occasion first of all among the *Jews* to entertain a Foreign Army. There was also a Friendship and Alliance betwixt him and *Antiochus*, whom he entertain'd in the City with all his Army, and furnish'd him largely and magnificently with all that which was necessary for the same; and that which is more, *Antiochus* having undertaken an expedition against the *Parthians*, *Hircanus* marched also in his company. *Nicholas Damascene* beareth witness hereof, writing after this manner in his History: Antiochus *erected a Pageant near the flood* Lycus, *after he had overcome* Indates

Hircanus is driven into the City by Antiochus. Pleiades the seven Stars.

The weaker sort are thrust out of the City.

Antiochus affordeth seven days truce to celebrate the feast of Tabernacles.

Hircanus maketh peace with Antiochus, and the Siege is given over.

Hircanus taketh a huge sum of Money out of King David's tomb. Nicholas Damascene.

The year of the World, 3838. before Christ's Nativity, 126.

Antiochus slain in the conflict against the *Parthians.*

dates *General of the Army of the* Parthians, *and abode there two days, at* Hircanus *the* Jews *request, by reason of a solemn Feast at that time, in which it was not lawful for the* Jews *to travel, wherein he is no ways mistaken. For the Feast of* Pentecost *was at that present the next day after the Sabbath, and it is not lawful for us neither in our Sabbaths nor Feasts, to journey any ways.* Antiochus *fighting against* Arsaces *King of the* Parthians, *lost the greater part of his Army, and was himself slain. His brother* Demetrius *succeeded him in the kingdom of* Syria, *whom* Arsaces *had set at liberty, at such time as* Antiochus *came into the kingdom of the* Parthians, *as we have declared heretofore in another place.*

CHAP. XVII.

Hircanus, *after King* Antiochus's *death, took back again many places in* Syria, *and reneweth his alliance with the* Romans. *King* Demetrius *is overcome by* Alexander Zebinus, *who was descended of King* Seleucus; *is taken afterwards in* Tyre, *and dieth miserably.* Antiochus Gripus, *being his son, overcometh* Alexander, *who is killed in the Battel.* Antiochus Syzicus, *who was his brother on the mothers side, being* Antiochus Sother's *son, maketh War against him, and* Hircanus *in the mean time reigns peaceably in* Judea.

Hedio & Ruffinus, cap. 16. Hircanus furpriseth divers Cities of *Syria* and layeth desolate the temple that was built on the hill *Garizim.*

Hircanus hearing news of *Antiochus*'s death, led forth his Army with all expedition against the Cities of *Syria*, hoping to find them unprovided both of Garrisons and means of Defence, as in effect it came to pass. He therefore took the City of *Medaba* at the end of six Months, after that his Army had suffer'd many calamities. Afterwards he seized *Samega*, and the Cities thereabout; the Cities of *Sichem*, and *Garizim* also, where the *Cutheans* dwelt, who had a Temple there made according to the model of the Temple of *Jerusalem* (which *Alexander the Great* permitted *Sanaballath* to build, in favour of his Son-in-law *Manasses*, brother to the High-Priest *Jaddus*, as we have heretofore declar'd) which Temple was laid desolate 200 years after it was built. *Hircanus* also took certain Fortresses and Cities of *Idumæa*, as *Adora* and *Marissa*; and after he had subdu'd all the *Idumeans*, he permitted them to inhabit the Countrey, under this condition, *That they should consent to be circumcised, and to live according to the Laws and Religion of the* Jews. They, through the desire they had to live in the place where they were born, submitted themselves to be circumcis'd, and to live according to the customs and ordinances of the *Jews*; and from that day forward they were comprehended within the number of the *Jews*. Whilst thus *Hircanus* was High-Priest, he thought good to renew the amity betwixt the *Jews* and the *Romans*, and to this effect he sent an Ambassage with Letters unto the Senate. As soon as the Senate had receiv'd his Letters, they made alliance with him, to this effect ensuing. Fanius M. F. Pr. *assembled the Senate in the field of* Mars *the eighth day of* February, *in the presence of* L. Manlius, L. F. Mentina, *and* C. Sempronius, C. F. Falerna; *concerning that which* Simon *the son of* Dositheus, Apollonius *the son of* Alexander, Diodorus *the son of* Jason, *men of good reputation and honour, and sent Ambassadors by the People of the* Jews, *have proposed; who have dealt with us as touching the confederation and amity that this Nation had with the* Romans, *and have likewise conferred as touching the affairs of State, namely, that* Joppa *and the Ports thereof,* Gazara *and the Fountains thereunto belonging, and those other Cities of the Countrey, which* Antiochus *took from them, contrary to the Decree of the Senate, should be restor'd unto them; and that it may not be lawful for the Kings Soldiers to pass through their Countrey, neither any of those Provinces that are under their Government: and that those things which were attempted by* Antiochus *during this war, contrary to the arrest and decree of the Senate, should be declar'd void, to the end that the Ambassadors sent in the Senates behalf, may provide for the restitution of those things which* Antiochus *had spoilt them of, and may rate and set down the damages which the Countrey hath receiv'd by this War.* Item, *That Letters of recommendation should be written in the behalf of the* Jewish *Ambassadors, to the Kings and free People, for their secure and safe return into their Countrey. It hath been held convenient, to make and ratifie this Ordinance, to the end to renew friendship and alliance with men of so good respect, sent unto them by a Nation so good and faithful towards them.* And as touching the Letters, the answer was, *That they should be written at such time as the affairs of the Senate would permit them any leisure; and that from this time forward they would have care that no injury should be offer'd them. And the Pretor* Fanius *was commanded also to deliver the Ambassadors money out of the common Purse, to bear their charges home into their Countrey.* And thus did *Fanius* dismiss the Ambassadors of the *Jews*, after he had given them Money out of the common Treasury, with the Decree of the Senate addressed to those that should conduct them, and give them a sure convoy, or safeguard to return into their Countrey. And this was the state of the affairs during *Hircanus*'s Priesthood.

The Idumeans conquered by *Hircanus*, admit circumcision, and the Laws of the *Jews.*

Hircanus maketh a League with the *Romans.*

But

H But King *Demetrius* being ſharply whetted to make War againſt *Hircanus*, could have neither time nor opportunity to fulfil his deſire, by reaſon that both the *Syrians* and his Soldiers were become his Enemies, becauſe of his wickedneſs of Life. For they ſent Ambaſſadors to *Ptolomey*, ſirnamed *Phyſcon*, to require him to ſend ſome one of *Seleucus*'s Race unto them, to be eſtabliſh'd King. Whereupon *Ptolomy* ſent them *Alexander*, ſirnamed *Zebina*, accompanied with an Army; who giving battle to *Demetrius*, worſted him, and conſtrain'd him to flie to his Wife *Cleopatra*, to *Ptolomais*; who neither accepting, nor entertaining him, he was conſtrain'd to retire from thence unto *Tyre*, where he was taken: and after he had ſuffer'd many miſeries by the hands of his Enemies, he finally died. *Alexander* having by this means obtained the Kingdom, made a League of Amity with
I *Hircanus*. And whereas it fell out, that *Antiochus*, ſirnamed *Gryphus*, the Son of *Demetrius*, made War againſt him, he was overcome and ſlain in the battle. When *Antiochus* had taken poſſeſſion of the Kingdom of *Syria*, he forbare to make War againſt the *Jews*, for that he had intelligence that his Brother, by the Mothers ſide, (who was in like ſort named *Antiochus*) aſſembled an Army againſt him at *Cyzicus*. Remaining therefore in his Countrey, he reſolved to make preparation againſt his Brothers coming, who was called *Cyzicenus*, becauſe he was brought up in that City, and was the ſon of *Antiochus*, called the *Conſerver*, who died in the Countrey of the *Parthians*, and who was brother to *Demetrius* the Father of *Gryphus*; and it fell out, that both theſe brothers were married to one and the ſame *Cleopatra*, as we have heretofore expreſs'd. When *Anticchus* the *Cyzicenian*
K was arrived in *Syria*, he made War againſt his brother, which continued many years: during all which time, *Hircanus* lived in peace, (for preſently after *Antiochuss*'s death, he revolted from the ſubjection of the *Macedonians*) and from that time forward gave them no ſuccors, neither as Subject or Friend; but his Fortunes both augmented and flouriſhed greatly, during the time of *Alexander Zebina*; and principally during the Reign of theſe two brothers. For the War, wherein they conſum'd one another, gave *Hircanus* an opportunity to levy all the Revenues of *Judea*, without any contradiction, ſo that by the ſame means he gathered infinite ſums of Money. For whilſt the *Cyzicenian* deſtroy'd his brothers Countrey, *Hircanus* alſo made known his inclination and diſpoſition; and ſeeing likewiſe that *Antiochus* was deſtitute of thoſe ſuccors he expected out of *Egypt*, and
L that both himſelf and his brother alſo (through their natural diſcords) weakened one anothers Eſtates, he deſpiſed them both.

The year of the World, 3741. before Chriſt's Nativity, 120.

Demetrius being overcome by *Alexander*, is ſlain. *Hedio & Ruffinus*, cap. 17.

Alexander ſlain in the conflict, betwixt him and *Antiochus Gryphus*.

Hircanus, whileſt the brothers weaken themſelves by Civil Wars, liveth in peace.

CHAP. XVIII.

Hircanus *taketh* Samaria, *and ruines it totally. How much this High-Prieſt was in God Almighties favour. He leaveth the* Phariſees, *and betakes him to the* Sadduces. *His happy death.*

M HIrcanus ſeeing himſelf ſo powerful, reſolv'd to beſiege *Samaria*, (which was a ſtrong City) and is at this day called *Sebaſta*, becauſe it was re-edifi'd by *Herod*, as we will make manifeſt in time and place convenient. He therefore began to beſiege and batter the ſame with all diligence; animated thereunto, becauſe of the extream hatred he bare the *Samaritans*, who, on purpoſe, to pleaſe the King of *Syria*, had offer'd many grievous affronts to the *Mariſſens*, who were deſcended from, and allied with the *Jews*. He therefore made a Trench round about the City, with a double Wall of 80 furlongs, and committed the general Command of this Siege to his Sons, *Antigonus* and *Ariſtobulus*, who ſo diligently and valiantly behaved themſelves, that the *Samaritans* being over-preſſed with extream famine, were conſtrained to eat ſuch things as were unuſual and unaccuſtomed amongſt Men, and to call *Antiochus* the *Cyzicenian* to their aid: who readily re-
N paired thither, but was repulſed by *Ariſtobulus*'s Soldiers; and being purſu'd by the two brethren as far as *Scythopolis*, he hardly eſcaped; and they returning to their Siege, freſhly aſſaulted and beſieged the *Samaritans* within their own Walls: ſo that once more they were conſtrained to ſend Ambaſſadors to *Antioch* for aid, who was their Ally; who ſent unto *Ptolomey Lathyrus*, for about ſome 6000 men, who furniſh'd him with them, contrary to his mothers mind, who therefore had almoſt thruſt him out of his dominion. As ſoon as he had receiv'd them, he made a road into *Hircanus*'s Countrey, and ſpoilt and forag'd the ſame as far as *Egypt*. For he durſt not give him Battel hand to hand, becauſe he had not competent Forces; but thought that in ſpoiling the Countrey, he might cauſe them to raiſe the Siege, and forſake *Samaria*: but after he had loſt a great number of his
O men by divers ſnares of his Enemies, he went unto *Tripoly*, committing the general charge of that War to *Callimander* and *Epicrates*, two of his Captains. *Callimander*, more raſhly than wiſely, attempting to ſet upon the Enemy, was himſelf ſlain, and his Soldiers routed.

Hircanus beſiegeth *Samaria*. *Antiochus* ſeeking to relieve the *Samaritans*, is overcome and put to flight by *Ariſtobulus*.

The year of the World, 3864. before Christ's Nativity, 140.

routed. And *Epicrates*, given over to covetousness, did openly yield up *Scythopolis*, and A other Cities, into the hands of the *Jews*: so that it was impossible for either of them to raise the Siege. At last, after that *Hircanus* had continued his Siege before the City for the space of one whole year, he became master of it: and not contenting himself with the taking hereof, he utterly destroy'd it, enforcing the Rivers through the midst thereof; yea, he ruined the same in such sort, that the Mud and Soil both of the water and earth took away all the appearance of the City, so that it seemed as if it had never been. Of this *Hircanus*, there is a certain incredible matter committed to memory, namely, how during his High-Priesthood, God had conference with him. For it is reported, That the very same day wherein his sons fought against *Antiochus* the *Cyzicenian*, whilst being himself alone, he offer'd incense in the Temple, he heard a voice, saying, *That his two* B *sons had at that present overcome* Antiochus: all which he incontinently signify'd unto the people at the gate of the Temple; and according as he had said, so it came to pass. See here what occurrences happened in *Hircanus*'s time.

Epicrates corrupted with Money, selleth *Scythopolis*, and other places to the *Jews*.

Hircanus is foretold by a voice in the Temple of his sons victory.

About this very instant likewise, the affairs of the *Jews* prospered not only in *Jerusalem* and *Judæa*, but also amongst the Inhabitants of *Alexandria*; and finally, in *Egypt* and *Cyprus*: For Queen *Cleopatra* rebelling against her Son *Ptolomey Lathyrus*, appointed *Chelcias* and *Ananias*, the sons of that *Onias* who had built the Temple in *Heliopolis* (according to the pattern of that in *Jerusalem*) her Generals. And having committed her Army unto their hands, she acted nothing without their Advice, according as *Strabo* the *Cappadocian* witnesseth, speaking after this manner: *Divers of those who came with us, and* C *of those who had been sent into* Cyprus *from* Cleopatra, *suddenly revolted to* Ptolomey: *only the* Jews, *that were of* Onias's *faction, remained constant in their duty, because the Queen made great account and reckoning of* Chelcias *and* Ananias *their Countrey-men.* Thus far *Strabo*. This great felicity and prosperity of *Hircanus*, moved the *Jews* to conceive a hatred against him, and especially the *Pharisees* opposed themselves against him. These *Pharisees* were one of the Sects of the *Jews*, (whereof we have heretofore Treated) which Sect was so great in credit with the common people, that when they disperse'd any thing, were it against the King, or the Priest, they were presently believed. *Hircanus* had been one of their disciples, and therefore was easily believed. He invited them to a Feast, and entertain'd them with all Humanity: and seeing them in a merry vein, he began to tell them, *That they knew his mind, how that he desired nothing more than to be just, and to square all his actions according to Gods will and direction, according as they themselves taught. He therefore requir'd them, that if they perceiv'd that he mistook himself in any thing, or that he wandred from the right way, they would by admonition redress the same.* Whereupon all of them gave testimony of his perfect virtue, wherewith he was highly contented. But one of the company, called *Eleazar*, a man of a malicious nature, and such an one as delighted in mutiny, said unto him, *Since you desire to hear the Truth, if so be, you affect the estimation of a good man, give over the place of Priesthood, and content your self with the Government of the people. Hircanus* demanded of him the cause wherefore he should forsake the Priesthood? *Because* (saith he) *that we have heard say by our Ancestors, that your Mother was a* E *Captive during the Reign of* Antiochus *the famous (which notwithstanding was a false report.) Hircanus* hearing this, was sore moved against him, and also all other of the *Pharisees*, who were present. Amongst the rest there was a certain man called *Jonathan*, of the Order of the *Sadduces*, (who maintain a contrary Opinion against the *Pharisees*) who was an intimate and dear friend to *Hircanus*, with whom he communicated the injurious speeches that *Eleazar* had spoken by him, who told him, *That (as he thought)* Eleazar *had spoken these words by the publick consent of the* Pharisees; *and that he might discover the same most manifestly, if he enquired of them what punishment* Eleazar *had deserved for speaking after this sort. Hircanus* therefore talked with the *Pharisees* concerning his punishment, telling them, *That he should very well perceive, that this injury had not been pro-* F *nounced by the common consent of them all, if they condemned the offender to suffer a punishment proportionable to his offence.* Whereupon they decreed, *That he ought to be punished by imprisonment and scourging; for* (said they) *an injury done in word, required no capital punishment:* And, to speak uprightly, they in their thinking censured severely enough of this fault, for that the *Pharisees* are naturally inclin'd to mercy in matter of punishment. But *Hircanus* was sore offended with this their answer, and imagined that this *Eleazar* had spoken after this manner, by the common instigation of the rest. This displeasure, and conceived dislike of his, *Jonathan* aggravated to the uttermost, and handled the matter in such sort, that he drew *Hircanus* to forsake the *Pharisees*, and to subscribe to the opinions of the *Sadduces*, abolishing their Ordinances, and causing them to be sharply punisht that G observe the same. These practices of *Hircanus* incensed the people against him and his sons; but we will treat of this in another place. At present I will declare how the

Chelcias and *Ananias*, Captains of *Cleopatra*'s Army.

Strabo of *Cappadocia*, his report of the Loyalty of the *Jews*.

Hircanus groweth in discontent with the *Pharisees*.

Eleazar the *Pharisee*, upbraideth *Hircanus*, that his Mother was a Slave.

The *Sadduce Jonathan*, incenseth *Hircanus* against the *Pharisees*.

Hircanus forsaketh the *Pharisees*, and followeth the *Sadduces*.

Pharisees

A *Pharisees* have made many ordinances among the People, according to the Tradition of their fathers, whereof there is nothing written in the Laws of *Moses*: for which cause, the Sect of the *Sadduces* rejecteth them, affirming, *That they ought to keep the written ordinances, and not to observe those that are grounded upon the Tradition of the fathers.* And great dispute and dissentions have been raised among them upon this occasion, because the richer sort only, and not the baser sort of People, adhered to the *Sadduces*: but the *Pharisees* had the Commonalty on their sides. But of these two sorts, and of the *Essеans*, I have more exactly Treated in my second Book of the Wars of the *Jews*. But *Hircanus* finally appeased this mutiny, and lived afterwards in much peace and happiness; and after B he had most discreetly govern'd his Princedom for the space of 31 years, he died, leaving five sons behind him. This man was honored by God, with three great gifts; the gift of Government, the gift of Priesthood, and the gift of Prophecy. For God spake unto him divers times by Oracles and Revelations, and gave him the knowledge of things to come; which he in such sort foretold, *That he declared that his two eldest sons should not possess the principality any long time*: whose end it shall not be amiss to set down in what manner it was, to the intent that the Prophecy of their father may be the better known.

The year of the World, 3854. before Christ's Nativity, 110.

The constitutions of the Pharisees.

Hircanus's death.

Hircanus's Prophecy of his sons.

CHAP. XIX.

Aristobulus, *eldest son of* Hircanus, *Prince of the* Jews, *makes himself be crown'd King;* C *maketh his brother* Antigonus, *his associate of the Crown: he imprisoneth the rest, and his Mother also, whom he caused to die for hunger: He becometh jealous of* Antigonus; *he maketh him be killed, and he himself afterwards dieth for grief.*

Aristobulus, Hircanus's eldest son, resolved after his fathers death, to exchange the Principality into an absolute Kingdom: and the better to attain thereunto, he first of all set the Crown upon his head, 481 years and three months after the People of the *Jews* were deliver'd from the bondage of *Babylon*, and led again unto their Countrey. And for that *Aristobulus*, amongst all his other brethen, loved *Antigonus* best of all, who was the neerest unto him in age, he accepted him as a companion in the government of the D kingdom: but as for the rest, he shut them up in Prison. He locked up his Mother likewise, who had contended with him concerning the Government, (for that *Hircanus* had committed all things to her disposition) and so far extended his cruelty, that he famish'd her to death in Prison. After he had thus used his Mother, he slew his brother *Antigonus* also; whom he pretended to love above all the rest, and whom (as he made shew) he had made partner of his Kingdom. From whom he estranged himself, by reason of some slanders and false accusations raised up against him; which at the first he gave no credit to, both for that the friendship which he bare unto him, made him not regard the same, as also for that he imagined he was enviously slandered. It came to pass that *Antigonus*, returning upon a certain time from the Army with great magnificence, about the time of E the feast of Tabernacles, chanced to repair thither at that very time wherein *Aristobulus* hapned to fall sick. *Antigonus* intending to celebrate the Solemnity, ascended the Temple in great state, attended by some of his Army, to pray for his brothers health. Whereupon certain malicious Wretches, desirous to break the concord that was between them, made use of this occasion, and of *Antigonus* magnificent pomp and good fortune; and came unto the King, amplifying unto him in malicious words, what pomp and majesty he had shewed in that solemnity, telling him, *That in his actions he demeaned himself no ways like a private man, but that all his actions were levelled at royalty; finally, that his intent was to enter the Kingdom by force, and to kill him; for he made account, that since he might be King alone, it was a great simplicity for him to have a companion.* But *Aristobulus*, although F he would very hardly be induced to believe these reports; yet notwithstanding being desirous both to extinguish the suspition, and to provide for his own security, he dispos'd certain of his Guard in a dark and privy place under ground, and lodged himself in a certain Tower called *Antonia*, commanding that no man should offer violence, except to those who entred armed: giving a further charge to his Guard, that if *Antigonus* entred armed, he should be slain. Which done, he sent for his brother, desiring him to repair unto him without Weapons. Which when the Queen, and they that complotted the murther of *Antigonus*, understood, they persuaded the Messenger to tell him the contrary, namely, *That his brother expected (in regard he prepared for War) that in that state and pomp he should come and visit him, to the end he might be an eye-witness of his brave furniture and preparation.* But *Antigonus* suspecting no harm, and relying on the good will G of his brother, marched all armed on foot toward *Aristobulus*, to shew himself in that bravery: and when he came right over against the Tower, that is called *Straton*, where

Hedio & Rufinus, cap. 18. Aristobulus, Hircanus son, was the first after the captivity of Babylon, that set the Diadem on his head.

Aristobulus admitteth his brother Antigonus to be his Copartner in the kingdom, and imprisoneth the rest of his brethren, and famisheth his Mother.

Antigonus's death complotted.

Aristobulus is incenfed against his brother Antigonus.

Aristobulus's Queen, contriveth Antigonus's death.

The year of the World, 3862. before Christ's Nativity, 102.

the passage was very dark, the Kings Guard killed him. By this accident a Man may easily conjecture, That there is scarcely any power greater than that of Envy and Slander; and that there is not any thing that may sooner break off the good will and amity amongst Brethren, than these two Passions. And above all there is an occasion offer'd us of great wonder in respect of one that was called *Judas*, of the Sect of *Essæans*; who, in all those things that he propheſied, varied in no sort from the Truth. He seeing *Antigonus* come up into the Temple, cryed out amongst his Disciples, (who frequented him to be instructed by him in the method of Prophecy) *That he was weary of his life, because* Antigonus's *security argued the vanity of his Prophecy, by which he had foretold, that that very day he should be slain at* Straton's *Tower; whereas the place where he should be murthered, was 600 furlongs off, and the better part of the day was already spent: so that it could not be imagined, but that he should be in danger to have made a false Prediction.* Whilst he declared his doubts after this manner, and was wholly overcome with choler, news was brought, That *Antigonus* was slain in a certain place under ground, which was called the Tower of *Straton*, of the same name with that other that standeth near the Sea, which was afterwards called *Cæsarea*; which ambiguity troubled the Diviner. Incontinently after this accident, *Aristobulus* repented himself, in that he had put his Brother to Death: and this repentance of his was seconded by a most grievous sickness, proceeding from the affliction of his Spirit, and detestation of that cruel Murther: so that with grievous agony and torment he vomited Blood, as if all his Entrals had been torn in sunder. This Blood so vomited by him, it fortuned (in my opinion) by the Divine Providence of God, that a certain Servant of his bearing it from his presence, by some trip of his Foot happened to stumble, and shed the same in that very place which had been soiled with the Blood of the slaughtered *Antigonus*. By which means they that beheld the same, raised a great cry, exclaiming that the Page had shed the Blood in a convenient place. *Aristobulus* hearing this outcry, demanded the cause thereof; and for that no Man addressed himself to satisfie him, he was the more earnest to know it, (according to the nature of Men, who are always more suspicious and desirous to know those things which are most concealed.) At last, from Words, he fell to Threatnings, and no body durst tell him the Truth. Whereupon he altogether affrighted in his Conscience, shedding abundance of Tears, and breathing out grievous Sighs, began to cry out in this manner, *How then? My impious and detestable act is not hidden from God, but the sudden punishment of my Brothers Murther pursueth me: wherefore, O thou shameless Body of mine, how long wilt thou detain my Soul, which is due, and appertaineth to the Ghosts of my Mother and Brother? Why dost thou not take it all at once, such as it is, without expecting that I should sacrifice my Blood, poured out so many times to those whom I have so treacherously kill'd?* While he pronounced these words, he died, after he had Reigned one year. He was called *Philelles*, that is to say, *a Lover of the Greeks*. Thus after he had profited his Countrey many ways, and subdued the *Ituræans*, and joined the greater part of the Countrey to *Judea*; and had constrained them likewise, who should remain in that Countrey, to be Circumcised, and to live according to the Laws of the *Jews*, he died thus miserably. He was by nature courteous and shamefac't, as *Strabo* testifieth, speaking after this manner, by the authority of *Timagines*; *This was the courteous Man, and profitable to his Countreymen the* Jews *in many things: for he enlarged their Countrey, and conquered the part of the Nations of the* Ituræans, *whom he tied unto him by the Bond of Circumcision.*

The force of slander.

Judas the Essæan a Prophet.

The punishment of Aristobulus, for the murther of his Brother.

The touch of Conscience.

Aristobulus compelleth the Ituræans to be circumcised, and to observe the Laws of the Jews.

CHAP. XX.

Salome, *otherwise called* Alexandra, *King* Aristobulus's *Relict, taketh* Jannæus *called* Alexandra, Aristobulus's *Brother, out of Prison, and made him King, who caused him to kill one of his Brothers, and besiegeth* Ptolomais. *King* Ptolomey Lathyrus *(whom Queen* Cleopatra *his Mother had banish'd out of* Egypt) *came to relieve* Ptolomais; *the Inhabitants would not let him in,* Alexander *raiseth the siege, treateth openly with* Ptolomey, *and privately with Queen* Cleopatra.

Hedio & Ruffinus, cap. 19.

Salome, sirnamed Alexandra, Aristobulus's Wife, maketh Jannæus Alexander King.

WHen *Aristobulus* was dead, *Salome* his Wife (whom the *Greeks* called *Alexandra*) set his Brothers at liberty, (whom, as we have heretofore declared, he had made Prisoners) and made *Jannæus* (who was called *Alexander*) King, who both in age and modesty surpassed all the other Brethren; but he was so unfortunate, that from his birth-day upward, his Father had conceived so great a hatred against him, that he never admitted him to his presence so long as he lived. The cause whereof (as it is reported) was this: When as *Hircanus* loved *Aristobulus* and *Antigonus*, who were his two eldest Sons, with most intire affection. God appeared unto him in his sleep, of

H of whom he demanded, *Who should succeed him?* Whereupon God presented unto his sight the resemblance of *Alexander:* whereat he was displeased, that as soon as he was born, he sent him out of his presence into *Galilee*, to be nourished and brought up in that place. But God hath apparently proved that he lied not to *Hircanus*. For after *Aristobulus*'s death, he taking possession of the Kingdom, caused one of his two brethren to be put to death, who endeavored to make himself King: and as for the other, who resolved to live in idleness and pleasure, he honour'd him greatly. *The year of the world, 3864. before Christ's Nativity, 100. Alexander executeth the one brother that affected the Crown, and honoured the other.*

After that he had setled his estate, according as he thought it most expedient, he led forth his Army against *Ptolemais:* and having obtained the upper hand in the battle, he blocked up the men within their City, and afterwards besieg'd it. For amongst all the I Cities of the Sea-coast, these two only, namely *Ptolemais* and *Gaza*, remained as yet unconquer'd, and there was no adversary left but *Zoilus*, who had seized of the Tower of *Straton* and *Dora* where he govern'd. Whil'st *Antiochus Philometor* and *Antiochus Cyzicenus* were thus at Debate and War the one against the other, and consum'd each others Forces, the *Ptolemaidans* had not any succor from them. But whil'st they were engag'd in this Siege, *Zoilus* (who held the Tower of *Straton* and *Dora*) assisted them with that Army he had under his command, and gave them some succors, by reason that (seeing these two Kings were so eagerly incens'd against each other) he contriv'd how to advance himself to the crown and Sovereignty. For these two Kings seem'd to neglect their own dangers, resembling those Wrastlers, who though being wearied with fighting, yet K are ashamed to submit unto their adversary, but give themselves a breathing time, that they may the better be heartned to re-encounter. The only hopes they had, were in the Kings of *Egypt*, and in *Ptolemey Lathyrus*, who held the Isle of *Cyprus* at that time, (whither he retir'd himself, after he had been driven out of his kingdom by *Cleopatra* his mother.) To him the *Ptolemaidans* sent Ambassadors as unto their Ally, requiring him to come and deliver them from *Alexander*'s hands, into which they were in danger to fall. These Ambassadors persuaded him, *That if he would pass into* Syria, *he should have both* Zoilus *to friend, and those of* Gaza *to his followers, in rescuing of the* Ptolemaidans: and moreover they assured him, *That the* Sidonians, *and divers others would second him:* and by this means so encourag'd him with promises, that he made haste to set sail. *Zoilus Tyrant of Straton and Dora.*

L But in the mean space *Demetrius* (who was both eloquent, and in great authority with the Citizens) made the *Ptolemaidans* change their resolution, telling them, *That it was much better for them to hazard themselves in some uncertain danger, wherewith the* Jews *threatned them, than to deliver themselves into the hands of such a Master, from whom they could expect nothing but manifest slavery. And moreover, not only to sustain a present War; but that which is more, an imminent War from* Egypt: *that* Cleopatra *would not permit that* Ptolemey *should levy an Army of the Neighbouring Nations, but would come against them with a great power, and would endeavor also to thrust her son out of* Cyprus. *And as for* Ptolemey, *if he were frustrate of his hope, yet he might notwithstanding once more return again to* Cyprus; *in this case they were to expect no less than extreme danger.* Now although that *Ptolemey*, M being at Sea, understood how the *Ptolemaidans* had chang'd their opinion, yet continued he his course onward, and landing in the Port of *Sicamine*, he caused his Army (who were of Foot and Horse to the number of 36000 Men) to take Land, and with them he approach'd *Ptolemais*; and perceiving that upon his encamping, they of the City admitted not his Ambassadors, neither in any sort gave ear unto them, he was wondrously perplexed. But after *Zoilus*, and they of *Gaza* came unto him, intreating him to grant them assistance, for that their Country was destroy'd by the *Jews*, and by *Alexander:* for which cause *Alexander* raised his siege from before *Ptolemais*, for fear of *Ptolemey*; and retiring his Army into his own Country, he began to use this stratagem. For covertly he incited *Cleopatra* against *Ptolemey*, and openly he made shew of amity and N confederacy with *Ptolemey*, promising him to give him 400 Talents of silver, provided that he would deliver him the Tyrant *Zoilus*, and assign those possessions held by him unto the *Jews*. *Ptolemey* having mad a peace and league with *Alexander*, did at that time willingly lay hold on *Zoilus:* but after that he understood that *Alexander* had sent and incensed his mother against him, he brake all agreement, and besieg'd *Ptolemais*, that would not entertain him. He left his Lieutenants at the siege with part of his Forces, and marched away with the rest, to invade and pillage the Country of *Judea*. *Alexander* perceiving *Ptolemey*'s intent, assembled about 50000 fighting Men of his own Country, (or as some Historians have written, 80000) with whom he went out to fight against *Ptolemey*, who suddenly setting upon *Azoch*, a City of *Galilee*, on a Sabbath-day, took it by O force, and carried away from thence 10000 Prisoners, and a great quantity of other booty. *Zoilus and the Gazeans require aid against the Jews at Ptolemey's hands. Alexander persuadeth Ptolemey to cut off Zoilus. Zoilus taken. Ptolemais besieged by Ptolemy. Ptolemey taketh Azor a Town in Galilee.*

A

CHAP. XXI.

The year of the World, 3864. before Christ's Nativity, 100.

Ptolomey Lathyrus's *great victory over* Alexander *King of the* Jews, *his horrid barbarity,* Cleopatra, Ptolemey's *mother, cometh to assist the* Jews *against him. His attempt to subdue* Egypt *is frustrated;* Alexander *taketh* Gaza, *and practiseth great cruelties there; several Wars concerning the kingdom of* Syria. *The greatest part of the* Jews *extreme hatred against their King* Alexander. *They call* Demetrius Eucerus *to their aid.*

Ptolemey assaulteth Sephor. Hecatontarchi, or the Warriors by hundreds.

HE afterwards set upon *Sephor* a City near unto *Azoch*, from whence he departed with the loss of many men, with an intent to fight with *Alexander*: who came B forth to encounter him, and met with him near unto *Jordan*, in a place called *Asophon*, and encamped right over against the Enemy. He had in his Vanguard 8000 men, but the rest of his Forces not finding themselves so well armed, were fearful to engage, who carried brazen Bucklers. *Ptolemey*'s Vanguard also had Bucklers after the same fashion. *Philostephanus* the Camp-master did not a little encourage them: For he caused them to pass the River which separated the two Camps, which *Alexander* would not oppose, promising himself the victory, if his Enemies could not retreat. In the beginning of the skirmish, each one of them fought with answerable valor; so that a great number of them fell on both sides. But *Philostephanus* perceiving that *Alexander*'s Army had the better, he took a part of his followers, and speedily seconded those who were ready to flie. The C Wing of the *Jews* Vanguard seeing themselves freshly charged, and not succoured by any means, began to flie; and so far were those that marched next them from yielding them assistance, that all of them became partners in one shameful flight. But they of *Ptolemeys* side behaved themselves far otherwise: for they pursued and slew them; and after they had put them in disorder, they charged them so hotly, that they blunted their Weapons, and wearied their Arms with killing them. It is reported that 30000 were slain in the battle (*Timagenes* saith, 50000) As for the rest, some of them were taken Prisoners, and others fled unto their Houses. After that *Ptolemey* had obtained this victory, he over-run and spoiled the whole Countrey, and in the evening, he quartered himself in certain Villages of *Judea*, which he found full of Women and Children, and D commanded his Soldiers, without respect of person, to cut their Throats, and to chop them into pieces, and afterwards to cast the morsels into a boyling Cauldron, and when they were well boiled, to eat the same: All which he acted, to the intent that they that were fled from the battel, and retired to their own Habitations, should know that their Enemies would eat mans flesh, that by this means they might be more afraid of them. *Strabo* and *Nicholas* report, that they demeaned themselves after this manner, as I have declared. And *Ptolemey* took *Ptolemais* also by force, as I have made known elsewhere.

Alexander's overthrow.

Ptolemey, to the end he might afflict the Jews with more terror, causeth his Soldiers to eat mans flesh.

Ptolemais taken by force.

But *Cleopatra* perceiving how her son prospered, and how he had spoilt *Jewry*, without any prejudice, and subdued the City of *Gaza*: she concluded with her self, that she ought E not to suffer him to go on after that manner, considering it was upon the borders of *Egypt*, whose soveraignty he affected. For which cause, she suddenly marched out against him, with an Army both by Sea and Land, committing the command of her whole Forces to *Chelcias* and *Ananias*, both *Jews*; and sent the greater part of her riches into the Isle of *Coos*, with her Nephews, and her Will, to be reserved and kept there in safety. And after she had commanded her son *Alexander* to set sail toward *Phœnicia*, with a great Navy, because the Inhabitants of that Country were revolted, she her self came to *Ptolemais*, and besieged it; when she perceived that they refused to grant her entry, *Ptolemey* made haste to depart out of *Syria*, and to enter *Egypt*, hoping to be Master thereof, when he should find the Country unarmed; but he was deceived. At that time it for- F tuned, that *Chelcias*, one of the two Generals of *Cleopatra*'s Army, dyed in *Cœlosyria*, being in pursuit of *Ptolemey*. *Cleopatra* having tydings of her sons enterprise, and that the success and fortune he expected in *Egypt* had failed him, she sent part of her Army to drive him out of the Country; so that he was enforced to return back again out of *Egypt*, and to go and spend his Winter at *Gaza*. Meanwhile *Cleopatra* besieged and took the City of *Ptolemais*, whither *Alexander* resorted unto her with great Presents; she received him very kindly, in regard *Ptolemy* had used him so ill, he having now no other recourse left him but to her favour and assistance. Upon his arrival, certain of her familiars counselled her *to lay hands on him, and to seize the Country: and not to permit that so great number of* Jews, *and so valiant men, should become Subjects unto one man.* But *Ananias* gave G her counsel to the contrary, alledging *The she should commit an act of great injustice, if she should depose him, who was her Allie, from the Government; who was beside that, very nearly allied*

Cleopatra prepareth an Army against her son.

Ptolemey driven out of Egypt.

Ptolemais besieged and taken by Cleopatra.

H allied unto her. For (said he) *I would you should know, that by committing this wrong, you shall raise in all the rest of the* Jews *a heinous hatred against you.* *Cleopatra* conforming herself to *Ananias* counsel, resolved with her self to offer *Alexander* no injury; but in stead thereof, she entertain'd him as her allie and friend, at *Scythopolis* a City of *Cœlosyria*. Now when *Alexander* perceived, that he was freed from the fear which he had conceived of *Ptolemey*, he incontinently drew his Army into *Cœlosyria*, and after six months siege, took *Gadara*; he took shortly after *Amath* also, (which is a great Fortress belonging to the Inhabitans about *Jordan*) where *Theodore*, the son of *Zenon*, had hoarded up the richest and best part of his substance: who surprising the *Jews* unawares, slew about 10000 of them, and pillaged *Alaxanders* baggage.

The year of the world; 3873. before Christ's Nativity, 91.

Alexander's peace with Cleopatra renewed.

Alexander taketh Gadara.

I This did not any wayes astonish *Alexander*: but notwithstanding the disaster, he marched forward toward the Cities *Raphia* and *Anthedon*, which *Herod* afterwards called *Agrippias*, situate on the Sea-coasts, and took them by force; and seeing that *Ptolemey* was retired from *Gaza* into *Cyprus*, and that *Cleopatra* his mother was in *Egypt*, he besieged the City of *Gaza*, and spoilt all the Countrey round about it, by reason of the displeasure which he had conceived against the Citizens, for that they had sought *Ptolemey's* assistance against him. *Apollodotus*, Captain of the *Gazeans*, made a sally by night, and entred the Camp of the *Jews*, having only with him 2000 foreign Soldiers, and 1000 of his own followers. And as long as the night lasted, the *Gazeans* had the upper hand, because that they made their Enemies believe that *Ptolemey* was come to their rescue; but as soon

Alexander besiegeth Gaza.

Apollodotus by night invadeth the Camp of the Jews.

K as the day appeared, and this opinion was found false, as soon as the *Jews* were assured of the truth, they turned back upon them, and charging the *Gazeans*, they slew about 1000 of them.

Notwithstanding all this, the besieged stood out still, being neither daunted with loss of Men, nor lack of Provision whatsoever, resolving rather to endure any misery, than yield to their Enemies: and that which made them more confident, was the hope of help which they expected from *Aretas*, King of *Arabia*, who had promised no less. But it came to pass, that *Apollodotus* was slain before his arrival, and the City taken. For *Lysimachus* his brother conceived a jealousie against him, by reason of the good opinion which the Inhabitants had of him, and having slain him, and gather'd those fighting Men that he

Aretas, King of Arabia flattereth the Gazeans, with hope of rescue.

Lysimachus killeth his brother Apollodotus, and betrayed Gaza to Alexander.

L might, he yielded up the City unto *Alexander*, who at the first made a peaceable entry, but afterwards dispersed his Soldiers, and gave them licence to execute all hostility against the Citizens: so that they acted their cruelty in every place, and slew many of the *Gazeans*. Neither died these Citizens unrevenged, but so manfully behaved themselves, that they butchered no less number of *Jews*, than they murthered Citizens among them. Some of them likewise perceiving themselves to be alone; set their Houses on fire, taking away first that which was therein, that the Enemy might not be enriched with their spoils. Others killed their Wives and Children with their own hands, to deliver them from the Enemies cruelty. But the Senators, to the number of 500, fled into the Temple of *Apollo*, for to save themselves, but that did not secure them (for when the Enemy

M entred the Town, they were by chance assembled in counsel) *Alexander* put them all to the sword, and instantly razed and levelled that City with the ground: which done, he returned to *Jerusalem*, after he had spent one whole year at the siege before *Gaza*.

About this time *Antiochus*, sirnamed *Gryphus*, died by the Treason of *Heracleon*, in the 45 year of his age, and in the 29 of his Reign. His son *Seleucus* had the Kingdom after him, who made War against his Uncle *Antiochus*, sirnamed *Cyzicenus*, and having overcome him, he slew him. Not long after, *Antiochus* the son of *Cyzicenus*, and *Antoninus*, sirnamed *the Devout*, came to *Arade*, and crowned them, and made War against *Selecucus*, whom they overcame in one conflict, and drove him out of all *Syria*; who flying into *Cilicia* and

Antiochus Gryphus slain.

Selecucus Gryphus son, maketh War with Antiochus the Cyzicenian

N arriving again in the City of the *Mopsceates*, he exacted a sum of money from the Citizens. But the people were so incensed, that they set his Palace on fire; whereby it came to pass, that both he and his friends were burnt to Dust. During the time that *Antiochus* the son of *Cyzicenus* reigned in *Syria*, another *Antiochus*, *Seleucus's* brother, made War against him; but he was not only overcome, but both he and his Army were put to the sword. After him *Philip* his son took the Crown, and governed in certain places of *Syria*.

Antiochus Eusebes putteth Seleucus to flight.

Antiochus, Seleucus's brother, fighteth against Antiochus the son of Cyzicenian Demetrius Eucerus made King of Damascus, by Ptolomey Lathyrus.

Mean while *Ptolomey Lathyrus* sent to *Gnidus* for his fourth brother *Demetrius Eucerus*, and made him King of *Damascus*. Against these two brothers, *Antiochus* made a manly and valiant resistance, but died very shortly after. For reparing to *Laodicea*, to succor the Queen of the *Galadenians*, who made War against the *Parthians*, he was killed fighting valiantly; and his two brothers, *Demetrius* and *Philip*, possessed *Syria*, as hereafter

O shall be declared. As for *Alexander*, his own Subjects rebelled against him; for the people arose and mutined at such a time as he assisted at the Altar to solemnize the feast of Tabernacles; and during the time that he intended the Sacrifice, they cast Citrons at

The year of the World, 3884 before Christ's Nativity, 80.

him: for (as we have declared elsewhere) the *Jews* have this custom, that on the feast of the Tabernacles, each one bringeth a branch of Palm, and of Citrons. They upbraided him also with many injurious speeches, reproaching him, that he had been Prisoner in War; and that he was also unworthy of the honour of the Priesthood. Where- A

Citrons cast at Alexander.

upon, he being moved by these disgraces, put to death about 6000 Men: and having made an inclosure of Wood about the Temple and the Altar (as far as the place whereinto it was lawful for none to enter but the Priest) he kept there, to the intent the people might not apprehend him: he entertained also certain foreign Soldiers, *Pisidians* and *Cilicians*. For being at odds with the *Syrians*, he made no use of them.

After this, having overcome the *Arabians*, he constrained the *Moabites* and *Galaadites* to pay him Tribute, and destroyed the City of *Amath*, whilest *Theodore* for fear gave B over to resist him. But encountering with *Obeda* the King of *Arabia*, and being surprized and betrayed by an ambuscado in certain miry places, he was thrust by the crowd of Camels into a deep Trench, (near unto *Gadara*, a Village of *Galaad*) from whence he almost despaired to escape: notwithstanding having overcome that danger, he came to *Jerusalem*. And besides this, the people hated him, against whom he made War for the space of six years, and slew at the least 50000 of them: and the more he entreated them to be quiet, they grew worse against him, for what they had suffered: so that when he demanded of them, *What they would have him do to please them?* They all of them with one voice cried out, *That he should kill himself.* And thereupon they presently sent messengers to *Demetrius Eucærus*, requesting him of his favor and assistance. C

Amath destroyed. Obeda King of Arabia.

CHAP. XXII.

Demetrius Eucerus, *King of* Syria, *comes to assist the* Jews *against their King* Alexander, *whom he defeates in a battel, and retireth. The* Jews *prosecute the War alone against him; he overcomes them in several battels and proves extreme cruel to them.* Demetrius *besieged his brother* Philip *in* Beroa. Mithridates Synaces, *King of the* Parthians, *sends an Army against him, taketh him Prisoner; he dyeth shortly after.*

Hedio & Rufinus, cap. 20. Demetrius Eucerus marcheth out against Alexander.

DEmetrius coming onward with his Army, and taking with him those who had incited him to the enterprize, came and encamped near unto the City of *Sichem*. But D *Alexander* gathering together some 20000 *Jews* (whom he knew to be well-affected towards him) with 6200 mercenary Soldiers and strangers, marched forward against *Demetrius*, who led with him 3000 Horsemen, and 40000 Footmen. Both on the one and the other side there fell out many subtil stratagems: the one of them striving on the one side to inveigle and withdraw the foreign Soldiers, who were *Grecians*; and the other

Demet ius fighteth with Alexander, & hath the upper hand.

insforcing himself to reconcile those *Jews* that were of *Demetrius*'s followers to his faction: but neither the one nor other prevailed at all by these devices, so that at length they were driven to decide their quarrel by the sword, in which encounter *Demetrius* had the upper hand. For all the strangers that were on *Alexanders* side, were every one E

Alexander in this fight loseth half his hired Soldiers.

hewed in pieces, after they had made sufficient proof both of their fidelity and valour. There fell also many of *Demetrius*'s Soldiers. But after that *Alexander* had fled unto the mountains, divers *Jews* (to the number of 6000) in commiseration of his desperate estate, and through the fear they had of *Demetrius*, resorted unto him; which when the Conqueror heard, he retired himself. After this, the *Jews* made War against *Alexander*, and in divers losses which they received, there fell a great number of them in divers combats: At length, after he had shut up the best amongst them in the City of *Bethom*, he besiged them; and after he had taken the City, and brought them under his subjection, he carried them to *Jerusalem*, where he committed an unspeakable and cruel murther. For whil'st he banquetted with his Concubines, in the sight of them all, he F commanded 800 of them, or thereabout, to be crucified, and before their eyes whil'st they yet lived, he caused their wives and childrens Throats to be cut. All which he did, to be revenged of those wrongs which he had received; but he exceeded the bounds of Humanity herein, notwithstanding they had rebelled against him, and reduc'd him into a most pitiful estate, and put him in danger both of his life and kingdom. For being not content to assail and make War upon him with their Forces, they drew strangers also into his Country against him: and, at length, they overpower'd him, so that he was constrained to yield up into the King of *Arabians* hands, the Countries and Cities that he had conquered from the *Moabites* and *Galaadites*, for fear they should joyn with the *Jews*, and make War against him; besides other innumerable injuries and outrages which they G committed against him. All this cannot hinder, but that he ought to be abhorred for his cruelty, so that he was justly called *Thracidas*: that is to say, *as cruel as a Thracian:* and this

Six thousand men resort unto Alexander. Alexander being assailed by the Jews, besieged the mightiest of them in Bethom.

Alexander crucifieth 800 Jews, and murthereth their wives and children in there presence.

Alexander, sirnamed Thracidas.

H this Title continued amongst the *Jews*. The Soldiers of the contrary party, who amounted to the number of 8000, fled by night into strong and sure holds; and as long as *Alexander* lived, they were in exile. But at last, he was deliver'd of all these Troubles, he lived in quiet, and governed his kingdom peaceably all the rest of his lifetime. But *Demetrius* marching from *Judea* to *Berœa*, besieged his brother *Philip* with 10000 Foot, and 1000 Horse. But *Straton* Lord of *Berœa*, allied to *Philip*, called *Zizus* Duke of the *Arabians*, and *Mithridates Sinaces* Governor of the *Parthians*, unto his help; who repairing unto him with greater Forces, besieged *Demetrius* in his own Trenches, in which they so inclosed him, by continual shooting of Darts, and want of Water, that they constrained him, and those that were with him, to submit themselves to
I their mercy. When they had spoilt the whole Country, and had seized on *Demetrius* they sent him prisoner to *Mithridates*, who at that time was King of *Parthia*. And as for the *Antiochians*, as many of them as were found in the Camp, were suffered to be gone with the safety of their lives and baggage, and to return to *Antioch*. But *Mithridates*, King of *Parthia*, honour'd *Demetrius*, by all means possible, until he was surprized with a sickness whereof he died. Immediately after the battel, *Philip* came into *Antioch*, and having obtained the Kingdom, ruled over *Syria*.

The year of the World, 3887. before Christ's Nativity, 77.

Demetrius besiegeth his brother *Philip* in *Berœa*.

CHAP. XXIII.

K *Divers Wars of the Kings of* Syria. Alexander, *King of the* Jews, *takes many places. His death, and his advice to his Queen* Alexandra, *to insinuate her self in the favor of the* Pharisees, *for to gain the love of the People.*

AFter this, *Antiochus* called *Dionysius* (who was *Philip*'s brother) came into *Damascus* to make himself Master of it, which he did quickly, in his brothers absence, who was gone against the *Arabians*. When his brother *Philip* (who had an Army in a readiness to invade the *Aarbians*) had tydings hereof, he came to *Damascus* with great speed, and made him surrender up the City, both by the means of *Milesius*, whom *Antiochus* had left Governor in the Castle, and also by the consent of the Citizens themselves.
L But *Philip* shewed himself ungrateful towards *Milesius*, performing nothing of that which he had promised him, at the recovery of the City; that the World might think that the fear of his power, and not *Milesius*'s favor, was the cause of the surrender of *Damascus*. Which act of his made *Milesius* suspect him, and was the cause that he lost the City again. For departing from thence, to exercise himself at Tilt, *Milesius* lockt the gates against him, and kept the City for *Antiochus*. Who having intelligence of that which had befallen *Philip*, returned out of *Arabia*, and at that very instant led his Army into *Judea*, in which were 8000 Foot, and 800 Horse. *Alexander* fearing his approach, made a deep Trench from *Caparsabe*, (which is called at this day *Antipatris*) as far as the Sea of *Joppa*, (which was the only streight whereby he might be assailed) and made
M a Wall fortified with wooden Towers, with their Courts of Guard, distant the one from the other 150 Furlongs, to keep back *Antiochus*. But he fired all his fortifications, and made his Army pass into *Arabia* thorow this streight. The King of *Arabia* retired upon the first assault; but afterwards he presently came into the field with 10000 Horsemen, whom *Antiochus* charged very valiantly, and in the onset lost his life, (yet with victory) whil'st he sought to succor a company of his men that were hard put to it. After *Antiochus*'s death, his Army retired to the borough of *Cana*, where divers of them dyed for hunger,

Hedio & Rufinus, cap. 21.

Antiochus King of *Damascus*.

Antiochus thrust out of his kingdom by his brother.

Carpabasa called *Antipatris*.

Antiochus's death, and the Famine amongst his Army.

After him, *Aretas* reigned in *Cœlosyria*, who was called unto that kingdom by those that held *Damascus*, and hated *Ptolemey* the son of *Mennæus*. *Aretas* led his Army into *Jew-*
N *ry*, and got a victory against *Alexander* near to *Addida*: which done, he retired out of *Judea*, upon a composition made between them. Moreover, once more *Alexander* marched towards the City of *Dion*, and took it. And afterwards he led his Army against *Essa*, where *Zeno* had hoarded up his chiefest riches: and before he assailed the Fortress, he invironed the place with three huge Walls, which he built round about it, and having taken it by force, he marched to *Gaulana* and *Seleucia*: which having overcome, he made himself Master of a valley called *the valley of Antiochus*, with the Fortress of *Gamala*. And objecting many crimes against *Demetrius*, the Lord of those places, he dis-
O possessed him of his government. Then after he had made War for the space of three whole years, he returned into his Countrey; where the *Jews* entertained him willingly, by reason of the happy exploits which he had atchieved.

Aretas King of *Cœlosyria*.

Certain Cities taken by *Alexander*.

About the same time the *Jews* were already possessed of the Cities of *Syria*, *Idumæa*, and *Phœnicia*; of the Tower of *Straton*, *Apollonia*, *Joppa*, *Jamnia*, *Azoa*, *Gaza*, *Anthedon*, *Raphia*,

The year of the World, 3887. before Christ's Nativity, 77.

Raphia, Rhinocura, all which were near unto the Sea: and in the firm land on the one side of *Idumæa,* as *Adora, Marissa,* and all *Samaria,* the Mounts *Carmel* and *Itabyr*; and herewith *Scythopolis, Gadara, Gaulantis, Seleucia, Gabala*; and of *Moab, Essebon, Medaba, Lemba, Orona, Zelithon,* and *Zara*; *Antonia* of *Cilicia,* and *Pella.* This last City was destroy'd by them, because the Inhabitans would not promise to be converted to the Religion of the *Jews,* with divers others of the principal Cities of *Syria* also, which were conquer'd by them. A

The Jews are Lords of the Cities of the Syrians, Idumæans and Phœnicians. Pella destroyed and razed.

After this, King *Alexander* fell sick, by the means of a surfeit and drunkenness; and for the space of three years, he was sick of a Quartane Ague. Nevertheless he continued alwayes in the Camp, until such time that being wearied with toyle, he died on the borders of the Country of the *Gerasens,* as he besieged *Regaba* (which is a Castle situate on the other side of *Jordan.*) The Queen perceiving that he was at deaths door, and that there remained neither hope of life, nor recovery, she began to weep and lament, and to beat her breasts, because both she and her children were likely now to be left desolate, and in these words she bemoaned her self unto him: *To whom wilt thou leave both me and thy children, in the state wherein we are? Or why should we survive or live one after another, considering that thou assuredly knowest, that the hearts of thy people are averse from us?* Hereupon the King comforted her, and gave her this counsel, *That if she would assure the Kingdom both unto her self and her children, she should behave her self according to his direction: which was first to conceal his death, and not to suffer his Soldiers to know notice thereof, until she had taken this Castle. Which done, he advised her to repair to* Jerusalem *in pomp and triumph; and that being there, she should bestow some authority upon the* Pharisees, *who would sound her praise, and obtain her the peoples favor. For* (said he) *these kind of men are in great esteem and credit with the people, and can do much hurt unto those they hate, and benefit them very mightily towards whom they are well affected: For the people easily believe them, when they find fault with any man, notwithstanding it be of envy; and that himself also had incur'd the displeasure of the people for their sakes, in that he had offended them.* B

Alexander instructeth his wife, how she should reign securely.

When as therefore (said he) *thou shalt arrive in* Jerusalem, *send thou for the chiefest amongst them, and pray them to come unto thee; and after you have shewed them my dead body, use the most plausible speech that you can, and give them permission to dispose of my body as they please, whether it be their pleasure to interdict and deny my funeral, (in that they have received many indignities by me) or whether to be revenged, they will offer any ignominy to my body: and promise you them, that you will do nothing in the administration or government of the Kingdom, but by their advice. If in this sort you frame both your manners and discourse towards them, it will come to pass, that I shall be buried by them with great magnificence, (which otherwise I could not be by any other means) because they will offer no outrage to my body, no although you shall permit them: and besides that, you shall reign in more assurance and quiet.* C

The authority of the Pharisees among the people.

Having given his Wife these advertisements, he gave up the ghost, after he had reigned 27 years, and lived 49. D

Alexander's death.

CHAP. XXIV.

King Alexander *leaveth two sons,* Hircanus *who was High-Priest, and* Aristobulus. *Their mother, Queen* Alexandra, *gaineth the favor of the People through the* Pharisees *means; having given them great authority, she consents, through their persuasion, to put the most faithful of the King her husbands servants to death; and to please the rest of them, she giveth them the Government of the most considerable places.* Tygranes, *King of* Armenia's *invasion into* Syria, Aristobulus *endeavoureth to make himself King. The death of Queen* Alexandra. E

Alexander's funeral.

After that *Alexander* had taken the Castle of *Ragaba,* she conferreth with the *Pharisees,* according to her Husbands counsel, and committed unto their discretion not only that which concerned her Husbands funerals, but also the government of the kingdom: whereby she not only appeased the displeasure which formerly they had conceived against *Alexander,* but also obtained their good will and friendship. They came and declaimed amongst the people, making an oration of the actions and deeds of *Alexander,* lamenting every where that they had lost a good King, and by praising him, they incited the people to great grief and lamentation: so that they buried him with more magnificence than any King that reigned before him. This *Alexander* left two sons behind him, the one called *Hircanus,* the other *Aristobulus,* and by his Testament committed the government of the kingdom to *Alexandra* his Wife. For *Hircanus* was uncapable to manage affairs, and rather delighted in peace and quiet; and *Aristobulus,* who was the younger, was F G

Fleida & Russine, cap. 12. Hircanus and Aristobulus, Alexander's sons.

H was both active and fit for government. The people were well affected towards *Alexandra*, because she had manifestly expressed how greatly she misliked her Husbands misgovernment.

The year of the World, 3890. before Christ's Nativity 74.

She appointed *Hircanus* High-Priest, (both in regard of his age, as also for that by nature he was addicted to peace and quiet) and committed all things to the disposing of the *Pharisees*, commanding the people to obey and serve them. She also renewed and confirmed that which *Hircanus* had disannulled, and the *Pharisees* (according to the customs of their forfathers) had introduced; so that she bare the name, and the *Pharisees* the Authority Royal. For they restored such as were banished to their estates, and delivered Prisoners; and in all things they demeaned themselves like great Lords. *Alex-*

Hircanus High-Priest.

I *andra* also for her part undertook the care of the Commonweal, and kept a great number of Soldiers in pay, and increased her power in such sort, that the Tyrants round about feared her, and deliver'd the hostages and pledges of peace. All the Country was at quiet, only the *Pharisees* troubled the Queen, persuading her to put those to death who had counselled King *Alexander* to put those 800 to death (of whom we have spoken before) and they themselves afterwards slew one that was called *Diogenes*, and after him divers others, one after another: until such time as those in authority came unto the Royal Palace, accompanied with *Aristobulus* (who seemed to be displeased with that which had been done, and who, if the occasion were offer'd, made shew that he would not permit his Mother to govern after that manner) and told her *that which had*

The *Pharisees* admitted to the administration of the commonweal are greedy of revenge.

Aristobulus & his followers accuse the *Pharisees* of Tyranny.

K *hapned, and in what dangers they had been, to express their duty and loyalty which they ow'd to their deceased Master, and how for that cause they had been greatly honour'd by him; requiring of her, that she would not utterly frustrate them of their hopes, which they expected for their service; that now they that had escaped from the danger of their foreign Enemies, were in their houses murthered like Beasts by their private Foes, without any relief or succors from any one.* They furthermore urged, *That if their Adversaries would content themselves with those they had slain, they would endure their misfortune patiently, by reason of the sincere affection they bare unto their Lords: but if they must needs as yet suffer the like, they required that they might have liberty to retire. For that they would not procure their safety otherwise than by her*

L *consent; and would rather suffer a voluntary death near unto her Royal Palace, if they might not be spared: for that it would be a shame both for themselves, and for the Queen, if by her toleration, those who had been her deceased husbands friends, should be thus abused by them which were his Enemies.*

That Aretas, *King of* Arabias, *and other Princes, would be glad of this news, to hear that she should deprive her self of those whose names have been dreadful even amongst those neighbouring Kings who have but heard of them. And if she had resolved to make more account of the* Pharisees *favor, than of their service, they intreated her that she would at least distribute them in several Castles; that rather than any ill should fall upon their Sovereign* Alexander's *house, they were content to lead their lives in that contemptible and despicable condition.* Whi-

M leſt thus they spake, directing their supplications to *Alexandra*'s soul, praying him to have compassion as well of those that were already dead, as of those who were in danger of their lives, the tears ran from the eyes of all the assistants: and *Aristobulus* above the rest was heartily discontent, and expressed the same, by finding fault with his Mother. But they themselves were the cause of their own calamity, because that against all right and reason, they had permitted a head-strong and ambitious Woman to reign over them, as if the King had no Heirs reserv'd to succeed him in the kingdom. The Queen, uncertain how to determine the matter at that instant, committed the charge of all her Castles into their hands, reserving only *Hircania*, *Alexandrion*, and *Macheron*, wherein the Princes Moveables and Wealth was kept.

Alexandra committeth the custody of the Castles to the *Jews*.

N Not long after, she sent her son *Aristobulus* with a strong Army, commanding him to draw his Forces towards *Damascus*, against *Ptolemey*, called *Mennæus*, who was an ill Neighbor unto that City; but he returned thence, without doing any memorable action. About the same time news was brought, that *Tigranes*, King of *Armenia*, invaded *Syria* with 50000 Men of War, intending shortly to set upon *Jewry*. This rumor affrighted the Queen, and all the Commonalty (and not without cause.) Whereupon she sent Ambassadors with many Princely Presents unto *Tigranes*, who besieged the City of *Ptolemais*. (For Queen *Selena*, otherwise called *Cleopatra*, reigned in *Syria*, and persuaded the *Syrians* to deny *Tigranes* passage.) But *Alexandra*'s Ambassadors met with the King of

Aristobulus is sent to *Damascus* against *Ptolemey*. *Tigranes* invading *Syria*, heareth news of *Lucullus*'s pursuit of *Mithridates* and returneth home.

O *Armenia*, and pray'd him to conceive a good opinion of their Queen, and of all the whole Nation of the *Jews*; who received them willingly, commending them for that they had sought him out so far to do him honour, and put them in good hope. After the taking in of *Ptolemais*, it was told *Tigranes*, that *Lucullus* pursued *Mithridates* (who was not as yet apprehended, for that he was fled into *Iberia*, which was the cause that *Lucullus*

had

The year of the World, 3894. before Christ's Nativity, 70.

had entered *Armenia*, and plunder'd it.) *Tigranes* hearing this news, returned back into his own Countrey. A

Alexandra's sickness, and Aristobulus's attempt.

After this, Queen *Alexandra* fell sick of a dangerous disease, whereby *Aristobulus* took occasion to intermeddle with the affairs of State. Walking therefore abroad one night attended by a trusty servant: he repaired unto those Castles which were committed to the custody of his fathers friends: for he had misliked his Mothers government long, and feared more than ever, that if she should die, all her posterity should be made subject to the power of the *Pharisees*: For he perceived how unapt his elder brother was to govern the kingdom, unto whom notwithstanding the succession appertained: only his Wife, whom (accompanied with his Children) he had left with *Alexandra*, had an inkling of this his intent. He therefore went first of all to *Agaba*, where *Galestes*, one of the chiefest Potentates, commanded, who entertained him with great joy. B

Aristobulus seizeth the Castles, and great concourse of people resorts to him.

The next day, the Queen heard that *Aristobulus* was departed from Court, she little suspected at first, that he was retired to work some alteration in the State. But when Messengers came flocking one after another, and told her, that after the first Castle, the second; and after the second, all the rest had consequently been surprized by *Aristobulus*: at that time both the Queen and the whole Nation were alarmed, fearing lest he should presently usurp the Sovereignty; but above all they feared, lest he should revenge himself on those who had abused his servants: and it was thought fit, that both his Wife and Children should be committed to the Castle that adjoyned to the Temple. But from all parts round about, there resorted Soldiers to *Aristobulus*, so that he was attended like a King: For in the space of some 15 days, he took 22 Forts, whither he made his retreats, and assembled an Army of Soldiers, and levied them amongst the Lords that inhabited *Libanus* and *Trachonitis*: For the multitude had always resort to the stronger side, supposing that if they submit thereunto willingly, and maintain and authorize the same, that they shall draw some profit thereby, as being those that were the occasion of the confirmation of his Monarchy. C

Hircanus and the Elders inform the Queen, and accuse Aristobulus. Alexandra's death.

Hereupon the ancient *Jews* and *Hircanus* repaired unto the Queen, humbly intreating her *to take some mature counsel and good advice concerning the present affairs, because that* Aristobulus *her son was already very near Lord of the whole Country, since he had so many Forts under his command: Besides, that it was inconvenient and undecent for them to consult without her express order, notwithstanding she were grievously sick, but that the present danger compelled them.* The Queen desired them to do that which they thought should be most profitable for the Commonweal; telling them, *That they had many means, for that their Nation was mighty, great and strong, and had great store both of money and riches in the common Treasury: shewing them, that because she knew that she had not long to live, she had no more reason to take care of those affairs.* Having spoken thus, she died, after she had reigned nine years, and lived in all 73. This Woman was endued with greater excellency than could be expected from one of her sex, and expressed both in her actions and ordinances how fit she was to govern a kingdom, and how unworthy some Princes are of the dignities they have amongst men. For making more account of the present than future occurrences, and neglecting all other things in respect of those which are requisite in a moderate Government, she never, upon any instigation whatsoever, perverted justice; notwithstanding her family fell into such inconveniencies, that the same sovereignty which she had obtained by divers dangers and labours, was not long after that, ruinated and lost for her scarce effeminate desires. For she gave ear unto those who were ill-affected towards her posterity, and left the Kingdom destitue of such as were fit to govern: so that the Government which she enjoyed during her life-time, was after her death distracted with infinite troubles and calamities, wherewith her family was involved. And notwithstanding her Government after this manner, yet, during her life-time, she kept the kingdom in peace. And thus died *Alexandra*. D E F

Alexandra's family incur much trouble.

THE G

A

The Fourteenth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The year of the World, 3899. before Christ's Nativity, 63.

The Contents of the Chapters of the Fourteenth Book.

B
1. *How after the death of* Alexandra, *her youngeſt Son,* Ariſtobulus, *made War againſt his Brother* Hircanus *for the Kingdom: who, obtaining the Victory, compelled* Hircanus *to flie into a Caſtle in* Jeruſalem. *And how after it was concluded between them, that* Ariſtobulus *ſhould be King, and* Hircanus *live as a private Man, without Dignity.*
2. *Of the race of* Antipater, *and how he purchaſed renown, great power and authority both to himſelf and his Children; and the flight of* Hircanus *to* Aretas *King of* Arabia.
3. Ariſtobulus, *being vanquiſhed, is purſued as far as* Jeruſalem.
4. Hircanus *and* Ariſtobulus *ſend Ambaſſadors to* Scaurus, *to requeſt his aid and ſuccor.*
5. Ariſtobulus *and* Hircanus *preſent themſelves before* Pompey, *to debate their Titles touching the Kingdom.*
6. Pompey *is ſeized of the Fortreſſes, by a Warlike Stratagem.*
7. *They of* Jeruſalem *ſhut their Gates againſt the* Romans.

C
8. Pompey *taketh the Temple, and lower part of the City, by force.*
9. Scaurus *maketh War againſt* Aretas; *and by the perſuaſion and ſollicitation of* Antipater, *maketh a League with him.*
10. Alexander *being overcome by* Gabinius, *retireth himſelf into a Caſtle, where he is ſhut up, and beſieged.*
11. Ariſtobulus *eſcaping out of Priſon, flieth from* Rome: *who being taken again in* Judea *by* Gabinius, *is ſent back Priſoner to* Rome.
12. Craſſus *warring againſt the* Parthians, *paſſeth thorow* Jewry, *and ſpoileth the Treaſury of the Temple.*
13. Pompey *retireth into* Epirus, *and* Scipio *cometh into* Syria.

D
14. Cæſar's *Voyage into* Egypt, *wherein the* Jews *do him faithful ſervice.*
15. Antipater's *valiant acts, and the amity betwixt him and* Cæſar.
16. Cæſar's *Letters, and the Senates decree, as touching the friendſhip betwixt the* Jews *and* Romans.
17. Antipater *committeth the government of* Galilee *to his Son* Herod, *and that of* Jeruſalem *to* Phaſælus *his other Son: and how* Sextus Cæſar *advanced* Herod *to great Honour and Dignity.*
18. Caſſius *afflicteth* Jewry, *and exacteth* 800 *Talents.*
19. Malichus *poyſoneth* Antipater.
20. Herod *putteth* Malichus *to death, by* Caſſius's *commandment.*

E
21. Antigonus, *the Son of* Ariſtobulus, *ſeeking to recover his Fathers Kingdom by the aid of the King of* Tyre, *is diſcomfited, and driven out of* Judea *by* Herod.
22. Herod *meeting* Antonius *in* Bithinia, *winneth his favor with a great ſum of Money, to the intent he ſhould give no ear to his accuſers.*
23. Antonius *arriving in* Syria, *eſtabliſheth* Herod *and* Phaſælus *for* Tetrarchs.
24. *The* Parthians *make War in* Syria, *to reſtore* Antigonus *to the Kingdom.*
25. *The* Parthians *take* Hircanus *and* Phaſælus *Priſoners, and lead them away.*
26. Herod, *at* Rome, *is declared King of* Jewry *by the Senate.*
27. Herod *returneth from* Rome, *and fighteth againſt* Antigonus.
28. Antigonus *is diſcomfited by* Soſius *and* Herod.

F

CHAP. I.

After the death of Queen Alexandra, Hircanus *and* Ariſtobulus, *her two Sons, come to battel,* Ariſtobulus *gets the Victory; and afterwards, in a Treaty,* Ariſtobulus, *though youngeſt, is to have the Crown, and* Hircanus *is contented to live privately.*

G WE have already Treated, in our former Book, both of the Acts and Death of Queen *Alexandra*: it now remaineth, at this preſent, to proſecute and continue the ſequel of our Hiſtory, to the end that we neither omit any thing through ignorance, nor bury it in forgetfulneſs. For they that make profeſſion to write Hiſtories, and to recite ſuch things as are obſerved by Antiquity, ought not only ſtudiouſly to conform their ſtile, but alſo

The office and duty of an Hiſtoriographer

The year of the World, 3899. before Christ's Nativity, 65.

also to beautifie the same with ornaments of eloquence, that the Reader may peruse their Writings with the more delectation. But, above all things, they must have an especial care to set down the Truth exactly, that they who know not how these things came to pass, may be the more duly and fitly informed. H

When as therefore *Hircanus* had taken upon him the High-Priesthood, in the third year of the Hundred seventy and seven *Olympiade*, and in the year that *Q. Hortensius* and *Q. Metellus* (called the *Cretensian*) were Consuls at *Rome*, *Aristobulus* suddenly undertook the War against *Hircanus*, and fought with him near unto *Jericho*: where a great number of *Hircanus*'s followers submitted themselves of their own accord to *Aristobulus*. Through which accident *Hircanus* was forced to flie to the fortress of the higher City, where *Alexandra*, *Aristobulus*'s Mother, had imprisoned both his Wife and Children (as before is specified,) The rest of the faction, for fear of his brother who had gotten the victory, retired themselves within the precincts of the Temple, where they were besieged and taken. After this, a Peace was Treated of betwixt both the brethren, and their difference was decided in this manner, That *Hircanus* should pass the rest of his life without medling with Sate Affairs, and *Aristobulus*, should reign. This League was ratified between them in the Temple, and confirmed with oaths, conjunction of hands and embraces, in the sight of all the people: which being finished, *Aristobulus* retired himself into the Palace, and *Hircanus* to *Aristobulus*'s lodging, to lead a private and quiet life. I

Aristobulus and Hircanus strive for the kingdom.

The peace betwixt Hircanus and Aristobulus.

CHAP. II. K

Antipater *an* Idumæan, *persuades* Hircanus *to flie, and to retire himself to* Aretas, *King of the* Arabians, *who promiseth to re-establish him in the Kingdom of* Judea.

Hedio & Ruffinus, cap. 11. *Antipater* the *Idumæan*, *Hircanus*'s friend. *Antipater* of *Judæa*, as *Nicholas Damascenus* implies, first called *Antipas*.

BUT a certain friend of *Hircanus*, (by Nation an *Idumæan*, and by name *Antipater*) being very rich, and by nature both factious and industrious, was as much *Aristobulus*'s Enemy, as *Hircanus*'s Friend. True it is, that *Nicholas Damascene* writeth of this man, That he was descended of the noblest amongst those *Jews* who returned from *Babylon* into *Jewry*: but this he did on purpose to gratifie *Herod*, *Antipater*'s son, who, by a casualty, became afterwards King of the *Jews* (as we will express hereafter in time and place convenient.) This *Antipater* was at the first called *Antipas*, according to his fathers name, who (as it is reported) was made Governor of all *Idumæa* by King *Alexander* and his Wife: and afterwards made a League with the *Arabians*, *Gazeans*, and *Ascalonites*, corrupting them, and insinuating himself into their favors, by divers great Presents bestowed upon them. This young *Antipater* considering with himself what *Aristobulus* power was, and fearing lest some mischief might befal him, through the hatred the young King had conceived against him, he communicated with certain of the greatest among the *Jews*, and secretly and cunningly incensed them against *Aristobulus*, telling them, *That they had done amiss, both to see and suffer* Aristobulus *to detain the Kingdom unjustly in his hands, and to dispossess his elder brother* Hircanus, *to whom by right of inheritance it did belong.* He likewise accosted and sounded *Hircanus* ordinarily with these words, telling him, *That he lived in danger of his life, and would doubtless be snared, except he sought his own security, and fled his evident danger: alledging, That* Aristobulus's *friends would never cease to consult how they might shorten his life, to the end that he might live in more security.* To these instigations of his, *Hircanus* gave small credit, (for that of his own nature he was courteous, and could not easily be induced or seduced by detractions) but this negligence and carelessness in him, was the cause that he was accounted a silly man. On the contrary side, *Aristobulus* was of a different and more heroick nature, being more active in performance, and careful to prevent. L M

Antipater incenseth the Princes of the *Jews* against *Aristobulus*.

Now although *Antipater* saw that *Hircanus* made small account of his instigations, yet ceased not daily to invent and propose new surmises and accusations, urging *Aristobulus*'s hatred and practice to murther him: and prevailed so by his importunity, that at last he persuaded him to flie to *Aretas* King of *Arabia*, promising him, *That in so doing, he would give him both aid and assistance.* *Hircanus* was the more easie to be induced to follow *Antipater*'s advice, for that *Arabia* was adjacent to *Jewry*. Whereupon he first of all sent *Antipater* to *Aretas*, to take assurance of him that he should not betray him into his Enemies hands, if he should submit himself unto him, and require his assistance. When *Antipater* had received his assurance from the King, he reurned to *Jerusalem* unto *Hircanus*: and not long after that took him away with him, and departed the City by night, and afterwards with great journies arrived at *Petra*, where *Aretas* kept his Royal Court. And being very familiar with the King, he entreated him to re-establish him in the Kingdom of *Jewry*, and did so much by his importunity and the Presents which he gave him, that he N O

persua-

H persuaded *Aretas* to attempt the matter. Whereupon *Hircanus* promised, That if he confirmed him again in his Royal dignity, he would, upon the recovery of his Realm, restore unto him those twelve Cities which his Father *Alexander* had taken from the *Arabians*, the names whereof are these that follow: *Medaba, Nabello, Livias, Tharabasa, Agalla, Athona, Zoara, Orona, Nariſſa, Rydda, Luſa, Oryba.*

The year of the world, 3900: before Christ's Nativity, 64.

Hadio & Ruffinus, cap. 3.

CHAP. III.

Ariſtobulus *is enforced to retire into the Caſtle of* Jeruſalem, *the King* Aretas *beſiegeth him: The cruelty of ſome* Jews *who ſtoned* Onias, *a juſt man, to death. The puniſhment which*
I *God inflicted upon them for it.*

Aretas induced by these promises, was content to send forth an Army against *Ariſtobulus*, and himself in person conducted in that expedition 5600 Men Foot and Horse, and had so much the upper hand of his Enemy, that divers after this Victory, of their own accord, submitted themselves to *Hircanus*: and *Ariſtobulus* perceiving himself to be destitute of all his friends and followers, fled unto *Jeruſalem*. The King of *Arabia* followed him with all expedition, and besieged him in the Temple: in this siege the common people assisted *Hircanus*, neither were there any but the Priests only that stuck to *Ariſtobulus*'s side. Whereupon *Aretas* drew up the Forces he had, and busily set the Ar-
K my both of *Jews* and *Arabians* about the siege. Whil'st these things were thus, the feast of unleavened bread, which we call the Passeover, was at hand, and the Princes of the *Jews* forsaking their Countrey, were fled into *Egypt*. About that time, a certain man called *Onias* (such an one who for his virtue was beloved of God, and in times past, had by his devout prayers and supplications, in a time of drought, obtained rain from God) hid himself, perceiving that this sedition would be of some continuance. This man therefore being surprized, and brought into the Camp of the *Jews*, they required him that as by his prayers he had obtained water, so at that time likewise he would by his imprecations, incense God against *Ariſtobulus* and his adherents. But whereas he refused and excused himself, he was at last constrained by the people to perform their request; so that stand-
L ing up in the midst of them, he spake after this manner.

Aretas maketh War against *Ariſtobulus*, and inforceth him to flie to *Jeruſalem*.

The *Arabians* beſiege *Ariſtobulus* in the Temple.

The *Jews* flie into *Egypt*.

O God, King of the whole World, ſince they who are at this preſent here with me are thy people, and thoſe that are beſieged are thy Prieſts, I humbly beſeech thee, that when they ſhall require thee to be incenſed againſt their brethren, thou wilt not hear them: and when as likewiſe they ſhall provoke thee againſt the other, thou wilt not reſpect them.

Onias contradicting the *Jews* petition, is ſtoned to death.

Hereupon a certain sort of reprobate Soldiers amongst the *Jews*, hearing these words of his, stoneth him to death: But God immediately punished this cruelty in them, and the murther of *Onias* so cursedly perpetrated, was revenged by this means which ensueth. *Ariſtobulus* and the Priests being besieged, the feast of *Easter*, or the Passeover fell out, during which time it was an usual custom among the *Jews* to honour God with many sa-
M crifices: Now they who were with *Ariſtobulus*, not having any beasts to offer up in sacrifice, they requested the other *Jews* that were without, *That they might have ſome delivered unto them for their money.* Whereunto it was answered, *That if they would give one thouſand drachms for every head, they ſhould have ſome delivered unto them.* To this demand of theirs, *Ariſtobulus* and the Priests that were with him, willingly condescended, and let down the prefixed price, and deliver'd the same from the wall: but the others, after they had received the money, deliver'd them not those beasts which they desired them to sell them to sacrifice; but they were so impious, that they falsified their oaths not only toward men, but defrauded God also, in denying that which they had promised toward the furnishing of their sacrifice. For which cause, the Priests (being defrauded in this
N manner, contrary to the oath and protestations of their adversaries) besought God to shew vengeance on their Countreymen that had committed this heinous and perjurious impiety: neither did God defer their punishment, but immediately after he sent a great and violent Wind, that spoiled all the fruits of the Country; so that a measure of Wheat was sold for eleven drachms.

Breach of faith, and the revenge thereof.

O

CHAP. IV.

The year of the World, 3900. before Christ's Nativity, 64.

Scaurus *being sent by* Pompey *into* Syria, Aristobulus *gained his friendship. He forced King* Aretas *to raise the siege of* Jerusalem. Aristobulus *gaineth a Battel against* Aretas *and* Hircanus.

Hedio & Ruffinus, cap. 4. *Hircanus* and *Aristobulus* send Ambassadors unto *Scaurus.*

MEanwhile *Pompey* sent *Scaurus* into *Syria* (himself being in person detained in *Armenia*, in pursuit of the War betwixt him and *Tigranes.*) When *Scaurus* came unto *Damascus*, he found that *Metellus* and *Lollius* had newly taken the City; for which cause he marched on towards *Jewry:* where being arrived, certain Ambassadors came unto him in the behalf of *Aristobulus*, and others also in the name of *Hircanus*, requiring alliance and confederacy in the behalf of them both, and offering from each of them a Tribute of 400 Talents. But *Scaurus* preferred *Aristobulus*'s promises, because he was the ablest, and of the noblest spirit, and withal more moderate in his demand: whereas *Hircanus* was poor and covetous, notwithstanding he demanded greater things than his brother did: for it was a harder matter to subdue a City that was so strong, than to beat a company of runnagate *Nabatheans*, and scarcely well animated to prosecute that War. For these causes therefore he (receiving his money) raised the siege, commanding *Aretas* to return; which if he refused, he declared him an Enemy to *Rome*. This done, *Scaurus* returned to *Damascus*, and *Aristobulus* led forth his Army against *Aretas* and *Hircanus*; and fighting with them in a place called *Papyron*, he obtained the victory, and killed about some 7000 of his Enemies, amongst the number of which, was *Cephalius*, *Antipater*'s brother.

Scaurus is presented.

Aristobulus maketh War against *Aretas* and *Hircanus.*

CHAP. V.

Pompey *cometh into the lower* Syria. Aristobulus *sends him a rich Present.* Antipater *repaireth to him in* Hircanus's *behalf. Both the brothers case was stated to* Pompey, *who defers the decision of it, till he reduce the* Nabatheans. Aristobulus *without expecting till then, retired into* Judea.

Pompey cometh into *Syria*, and *Aristobulus* sendeth a Royal Present unto him.

NOt long after this, *Pompey* came unto *Damascus*; and as he travelled through *Cœlosyria*, divers Ambassadors resorted unto him from all parts of *Syria*, *Egypt*, and *Judea*. For *Aristobulus* sent him a Present of great value, namely, a golden Vine of 500 Talents, price. Hereof *Strabo* the *Cappadocian* maketh mention in these words:

There came an Ambassador out of Egypt, *bearing a Crown of* 4000 *pieces of gold, and another from* Jewry, *with a Vine or Garden, and the Workmanship was called* Terpole, *that is to say, Recreation: I have seen this Vine at* Rome, *in the Temple of* Jupiter Capitoline, *having the inscription of* Alexander *King of the* Jews; *and it was esteemed and valued at* 500 *Talents. It is said that* Aristobulus *Prince of the* Jews *sent the same.*

Antipater for *Hircanus*, and *Nicodemus* for *Aristobulus*, come as Ambassadors to *Pompey. Hedio & Ruffinus*, cap. 5.

Straight after this, there came other fresh Ambassadors to *Pompey*, (*Antipater* from *Hircanus*, and *Nicodemus* from *Aristobulus*) who accused those that had taken Money, namely *Gabinius*, for that he first of all had received 300 Talents, besides other Presents: and secondly *Scaurus*, who had received 400; alledging, that by that means they had incensed them against him. He therefore gave direction, that they should repair unto him about the Spring, each of them to justifie and maintain their several Rights: as for himself, he drew his Forces from their wintering places, and marched towards *Damascus*, destroying in his way a certain Fortress which *Antiochus* the *Cyzicenian* had fortified in *Apamea*. He visited also the Countrey of *Ptolomy Mennæus* (who was a wicked and perverse man, and no ways differed from *Dionysius Tripolitane*) who was punished with the loss of his head, and was united also with him in friendship and affinity; yet acquitted of the death he deserved, by the means of a 1000 Talents Ransom, which *Ptolomy* distributed amongst his Soldiers for their Pay. He demolished likewise the Castle of *Lysias* (wherein a *Jew* called *Sylas* tyrannized) and passing by the Cities of *Heliopolis* and *Chalcis*, and having likewise ascended the mountain (which is between them) he came to *Cœlosyria*, and from *Pella* repaired to *Damascus*. In which place he gave audience to the *Jews*, and their Princes *Hircanus* and *Aristobulus*, who were at odds the one against the other, concerning their particular Interests: the *Jews* complained against *Hircanus* and *Aristobulus* both, and alledged, that they would not be governed by Kings, because their custom was to obey Gods Priests, whom they honoured, affirming that these two brethren (who were descended of the race of Priests) endeavoured to draw their Nation under a different form of government, and to reduce them under slavery. *Hircanus*

A Castle destroyed in *Apamea*. *Ptolomey Mennæus* fined at a great sum of money.

Aristobulus and *Hircanus* accused by the *Jews* before *Pompey.*

H *nus* complained, that being the elder born, he had been deprived of his Inheritance by *Ariſtobulus*, and had only but a ſmall portion of the Countrey alotted him, becauſe *Ariſtobulus* had ſeized the reſt by force. He complained likewiſe of thoſe incurſions that both by Land and Sea *Ariſtobulus*'s followers had endamaged their Frontiers with. For the people had not revolted, if he had not been a violent and turbulent man. To this accuſation of his, a thouſand of the principaleſt of the *Jews* (drawn out by *Antipater*'s perſuaſion) ſubſcribed. But *Ariſtobulus* anſwered, That *Hircanus* was diſpoſſeſſed of the Kingdom, by reaſon of his incapacity, and natural defects, alledging for himſelf, That the government was forced on him of neceſſity, leſt it ſhould be tranſported to others: he proteſted that he challenged no other title than that which his Father *Alex-*
I *ander* had had. He brought in alſo for his Witneſſes certain arrogant young men, who were hated for their pomp, purple Robes, their curioſity in painting and curling their Hair, and other braveries which they preſented, not like men who intended to hear a Caſe decided, but rather to ſhew their vanity. After that *Pompey* had heard them, he condemn'd *Ariſtobulus*'s violence, but for that time he diſmiſs'd them (after ſome favorable and gracious conference) promiſing them that he would come into their Country, and determine their differences, after he had ſeen the Region of the *Nabatheans*: commanding them in the mean while to live in peace. He uſed *Ariſtobulus* likewiſe very kindly, fearing leſt he ſhould incenſe the people, and ſhut up his paſſage: which notwithſtanding came to paſs. For *Ariſtobulus* came into the City of *Delion*, and from thence went
K into *Judea*, without regarding what *Pompey* had commanded him.

The year of the World, 3902. before Chriſt's Nativity. 62.

Ariſtobulus's Apology before Pompey.

Hedio & Ruffinus, cap. 6.

CHAP. VI.

Pompey *is offended at* Ariſtobulus's *retreat. He marcheth againſt him. Their ſeveral meetings without taking any effect.*

POmpey hearing this, was very much diſpleaſed; and taking with him his Army which he had prepared againſt the *Nabatheans* (with the ſupplies he had in *Damaſcus*, and the reſt of *Syria*, beſides the other *Roman* Companies that he had) he marched forth
L againſt *Ariſtobulus*: when he had paſſed *Pella* and *Scythopolis*, he came to *Coreas* (which is the entrance into *Judea*) drawing toward the heart of the Countrey. There he found a ſtrong Caſtle ſituate upon the top of a Mountain called *Alexandrion*, whither *Ariſtobulus* was retired. He ſent to invite him to come and parley with him: who perſuaded by the counſel of many of his beſt friends, by no means to make War againſt the *Romans*, came down to him, and after he had debated his title with his Brother, concerning the Kingdom, *Pompey* permitted him to return again into his Caſtle. And this he did two or three times, always flattering *Pompey* through the hope he had of the Kingdom. Meanwhile he retired himſelf, and fortified the place, and made preparation for the War, leſt *Pompey* ſhould alot the Kingdom to *Hircanus*. *Pompey* commanded him to
M deliver up the Fortreſſes that he held, and to write with his own hand to the Captains of the Gariſons (who otherwiſe would not have obeyed him.) *Ariſtobulus* ſubmitted, but was ſo diſpleaſed, that he repaired to *Jeruſalem*, on purpoſe to make preparations for War. Immediately after, *Pompey* marched towards him with his Army, and a meſſenger coming from *Pontus*, brought him news of *Mithridates*'s death, who was ſlain by his Son *Pharnaces*.

Pompey marcheth out againſt Ariſtobulus.

Ariſtobulus deſcendeth from his Fortreſs, to confer with Pompey. Ariſtobulus delivereth the Fortreſſes to Pompey's hands.

Hedio & Ruffinus, cap. 7. Mithridates King of Pontus ſlain by his ſon Pharnaces.

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The year of the World, 3903. before Christ's Nativity, 61.

CHAP. VII.

Aristobulus *repents, cometh to* Pompey, *and treateth with him: But his Soldiers refusing to deliver the money that he had promised, and to receive the* Romans *into* Jerusalem, Pompey *keepeth him Prisoner, and besiegeth the Temple where* Aristobulus's *men were retired.*

Pompey having encamped near *Jericho*, (where there was a number of Date-trees, and where also groweth that Balm which is the most precious of all other ointments, distilling from a little shrub, which is opened and slit by a sharp cutting stone) the next morning he marched towards *Jerusalem*. *Aristobulus* (being sorry for his misbehaviour) came unto him, offering him money: and promising him to receive him into *Jerusalem*, he intreated him to lay aside all quarrels, and to order all as he thought fit, without coming to War. Whereupon *Pompey* pardon'd him, and condescended to his request, and sent *Gabinius* with his Soldiers, both to receive the money, as also to enter the City, but could do neither, for *Aristobulus*'s Soldiers would not permit that any promise should be perform'd: which *Pompey* took so ill, that after he had committed *Aristobulus* to Prison, he went in Person against the City, which was strongly fortified on every side, except toward the quarter that extendeth Northward, which was easie to be beaten down: for this side is invironed with a large and deep Valley, compassing the Temple, which is inclosed with a very strong stone Wall.

Gabinius coming to receive the money *Aristobulus* had promised, hath the City Gates shut against him. *Hedio & Ruffinus cap. 8.*

Pompey besieged *Jerusalem.*

CHAP. VIII.

Pompey, *after a three Months siege, took the Temple of* Jerusalem *by assault, and forbeareth plundering of it. He lessens the* Jews *power. He leaveth* Scaurus *to command his Army; carrieth* Aristobulus *Prisoner to* Rome, *with* Alexander *and* Antigonus *his two sons, and his two daughters.* Alexander *maketh his escape out of Prison.*

IN the mean time the City of *Jerusalem* was divided, for some thought good to yield up the City to *Pompey*; others (that were of *Aristobulus*'s faction) counselled that the Gates should be kept shut, and preparation for War should be made, because the *Romans* detained *Aristobulus* Prisoner. The last prevailing, seized the Temple: and breaking down the Bridge which was betwixt it and the City, resolved to stand on their defence. But the others not only deliver'd the City into *Pompey*'s hands, but the Royal Palace also, who sent *Piso his* Lieutenant thither with his Forces to take possession thereof, and to plant his Garisons therein, and to fortifie the houses near the Temple. First therefore *Pompey* offer'd the besieged certain conditions of Peace, which when they refus'd, he shut them in on every side, being in all these his endeavours assisted by *Hircanus*. *Pompey* incamped with his Army on the North-side of the Temple (which was the easiest to be assaulted) on this side also there were certain high Towers, and a huge Trench, besides a deep Valley that begirt the Temple. For on the City-side there was such Precipices, that there was no passage, the bridge being broken. The *Romans* wrought vigorously in cutting down of Trees to make Bulwarks, which being done, they planted great Machines and Engines that *Pompey* had caused them to bring from *Tyre*, they threw great stone Bullets with them to batter the Temple. The *Romans* had hardly got their Works accomplished, if the strict keeping of the Sabbath had not hinder'd the besieged to make any opposition that day. For the Law permitteth them to defend themselves against their Enemies, being assaulted, but not to assail them when they intend any other Work. Which when the *Romans* understood, they neither gave assault, nor proffered skirmish on those days which we call Sabbaths: but they built their Fortifications and Towers, and planted their Engines, so that the next day they were ready to put them in execution against the *Jews*. And hereby it is easie to conjecture, how incredible the piety of our Nation is, and how studious and industrious it is in observing the Divine Laws. For notwithstanding any present or imminent danger, they never desisted to offer their solemn Sacrifices: twice a day, in the morning, and about the ninth hour, the Priests offered duly upon the Altar. For when the Temple was taken (in the third month, and on a fasting day, in the hundred seventy nine Olympiade, in the year wherein *Cajus Antonius*, and *Marcus Tullius Cicero* were Consuls) the Enemy entreh the Temple by force, and kill'd all they met. Yet notwithstanding all this, the Priests ceased not to offer their accustomed Sacrifice: and neither the hazard of their lives, nor the great number of those that were kill'd, could force them to flie; they held it more convenient for them to indure all things that might befall them in attending upon the Altar, than to transgress or vary one jot from their ordinances. And that this may seem to be no fable, or praise

Jerusalem partly betrayed, partly besieged by *Pompey.*

Pompey maketh preparation to besiege the Temple.

The Jews intermitted not their sacrifice, notwithstanding the siege.

The taking of the Temple.

H praise of their dissembled devotion, but the exact and perfect truth; all those that write the Histories concerning *Pompey* and his acts, do witness no less: amongst the number of which, are *Strabo*, *Nicholas*, and *Titus Livius* the Roman Historiographer, the most famous among the rest. The greatest of these Towers was battered by these Engines, and fell, bearing a great Pane of the Wall to the Earth with it, which was the cause that the Enemies in multitudes brake in by the breach. The first that ascended the Wall, was *Cornelius Faustus*, the son of *Sylla*, with his Soldiers. After him mounted the Centurion *Furius*, accompanied with those that follow'd him on the other side; and through the midst of the breach did the Centurion *Fabius* enter with a strong squadron. The whole circuit was filled with dead Bodies, and some of the *Jews* dyed by the *Romans* Swords, others I slew one another, the rest cast themselves down headlong from the Precipices; many likewise set their houses on fire, and consumed themselves therein, lest they should behold the executions that were performed by their Enemies. There fell about 12000 *Jews*, and very few *Romans*. *Absolom* also, who was *Aristobulus*'s Father-in-law and Uncle, was taken Prisoner. The holiness of the Temple likewise was not a little prophaned. For whereas before that time no prophane man either entred or beheld that which was in the Temple, *Pompey*, and divers others that accompanied him, entred the same, and saw that which was not lawful to be beheld by any other but the High-Priests only. But although he found a Table of gold, and a sacred Candlestick, with divers other vessels and perfumes, in great quantity; and whereas besides, there was about 2000 Talents of silK ver in the sacred Treasury in the Temple: yet his piety was such that he would touch none of it, neither did he any thing in this occasion but what was worthy of his singular virtue. The next day, he commanded those that had the charge of the Temple, to purifie it, and to offer Sacrifices unto God, according to the Law; committing the High-Priesthood to *Hircanus*, both because he had been very useful in many things, and for having hindred the *Jews* to join with *Aristobulus*. After this, he beheaded the Authors of this War, and honour'd *Faustus* and the rest with gifts, suitable to their valour, for having been the first that entred the breach. As for *Jerusalem*, he made it tributary to the *Romans*, taking away from the *Jews* those Cities they had conquer'd in *Cœlosyria*, and assigning them a proper and peculiar government. After this, he inclosed the Nation withL in certain Limits, whereas before-time their Dominions were of a large extent. Not long after this, he repaired *Gadara*, that not long before was destroyed: all which he performed in favour of *Demetrius* the *Gadarenian*, his late servant and bondman. And as touching *Hippon*, *Scythopolis*, *Dion*, *Samaria*, *Marissa*, *Azot*, *Jamnia*, and *Arethusa*, he restored them to the ancient Inhabitants thereof, all which were situate in the heart of the Land: Besides *Gaza*, *Joppa*, *Dora*, and the Tower of *Straton* (Cities situate upon the Sea-coasts, and ruinated formerly with divers Wars) he set at liberty, and annex'd them unto the Province. As for the Tower of *Straton*, it was magnificently built by *Herod*, and adorned with Gates and fair Temples, and the name thereof was changed, and called *Cæsarea*. Thus *Hircanus* and *Aristobulus*, through their dissentions and civil broils, were the cause M of that servitude and misery that fell upon the *Jews*. For we have lost our liberty, and have been subdu'd by the *Romans*. Besides that we have been enforced to surrender up those Cities unto the *Syrians*, which we had formerly conquer'd by force of Arms. And that which is to be lamented, the *Romans* in a little time have drawn from us more than 10000 Talents: and the Royalty which before-time was an honour reserved for those that were of the Race of the High-Priests, hath been bestowed on men of mean extraction; whereof we will speak in place convenient. After that *Pompey* had given *Cœlosyria* to *Scaurus*, from *Euphrates* to the Frontiers of *Egypt*, with two Legions of the *Romans*, he went into *Celicia*, and from thence drew towards *Rome*, leading with him *Aristobulus* in bonds, and his children (who were two sons and two daughters) one of which, called N *Alexander*, escaped; and as for *Antigonus*, (who was the younger) he was led to *Rome* with his sisters.

The year of the World, 3093. before Christ's Nativity, 61.

Twelve thousand *Jews* slain.

Pompey entering the Temple, neither toucheth nor taketh away any thing. *Alias* cap. 9.

Pompey bestoweth the Priesthood on *Hircanus*.

Jerusalem tributary to *Rome*.

Gadara restored.

Cities taken from the *Jews*

Scaurus President of *Celosyria*.

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CHAP. IX.

The year of the World 3992. before Christ's Nativity. 60.

Antipater *proveth very useful to* Scaurus *in* Arabia.

Hedio & Ruffinus, cap. 9.

SCaurus led forth his Army against *Petra* a City in *Arabia*; and the ways being so bad that he could hardly get to it, he spoilt all the Countrey round about; his Army was pressed with Famine, *Antipater*, by the order of *Hircanus*, furnish'd him with Corn, and all other necessaries, out of *Jewry*: who being sent Ambassador to *Aretas* from *Scaurus*, persuaded him to contribute a certain sum of silver to secure his Country from being pillaged, and he himself also became pledge for 300 Talents. This done *Scaurus* finished the War, according to his desire, and with no less contentment to *Aretas* and his Country.

CHAP. X.

Alexander, Aristobulus's *son, armeth in* Judea, *and fortifieth the Towns.* Gabinus *overthrows him in battel, and besieged him in the Castle of* Alexandrion. Alexander *delivereth it up to him, with several other places.* Gabinius *establisheth* Hircanus *High-Priest in his room, and reduceth* Judea *to be governed under the Nobility.*

Hedio & Ruffinus, cap. 10. al. 11.

NOt long after this, *Alexander*, *Aristobulu's* son, made divers inroads into *Jewry*; for which cause *Gabinius* came from *Rome* into *Syria*, and (besides other things worthy of memory which he atchieved) he led forth his Army against *Alexander*, for that *Hrcanus* had not as yet sufficient power to resist him, being otherwise exercised in building the Walls of *Jerusalem* that were beaten down by *Pompey*; notwithstanding the *Romans* that were in *Jewry* hindred him from performing the same. This *Alexander* travelling through the whole Countrey, assembled divers *Jews*; so that in short time having gotten together 10000 Foot, and 1500 Horse, with good Ammunition, he fortified the

Castles fortified.

Castle of *Alexandrion* near to the City of *Coreas*. He fortified *Machæron* also in the Mountains of *Arabia*. *Gabinius* therefore came forth against him, having sent before him *Marcus Antonius*, accompanied with other Commanders, who recruited the *Romans* with their coming, and the *Jews* that were under their obedience, whose Captains were *Pitholaus* and *Malichus*. They took also those Allies whom *Antipater* had hired, and in this equipage they came against *Alexander*. *Gabinius* also seconded them with his Troops. Hereupon *Alexander* drew nearer with his Army towards *Jerusalem*, where giving battel to the *Romans*, he lost about 3000 of his Followers, and the like number of his men were led away Prisoners. After this, *Gabinius* repaired to *Alexandrion*, and invited those that held it to yield, promising them pardon for the Rebellion they had begun. And many of his Enemies having Encamped themselves before the Fort, the *Romans* charged them: in which conflict *Marcus Antonius* behaved himself very valiantly, having killed several of the Enemy with his own hand; *Gabinius* left a part of his Army in that place, to the end that during the siege thereof, he might go and visit the Countrey of *Judea*: he commanded therefore all those Cities which in his Journey he found either desolate or destroyed, to be repaired: for that *Samaria*, *Azot*, *Scythopolis*, *Anthedon*, *Raphia*, *Dora*, *Marissa*, and *Gaza*, with divers others, were new built: so that through the obedience that was given to *Gabinius*'s Command, it came to pass that the Cities were safely inhabited, which had layen long time before desart.

Gabinius causeth divers Cities in *Jewry* to be repaired that were defaced.

And after *Gabinius* had behaved himself in this manner in the Countrey, he returned to *Alexandrion*. Whil'st he thus insisted about the siege, *Alexander* sent Ambassadors unto him, demanding pardon for his offences, and restoring into his hands the Castles of *Hircania* and *Machæron*, and finally that of *Alexandrion*, which *Gabinius* levelled with the ground. And whereas *Alexander*'s mother came unto him (who favoured the *Roman* faction, and whose husband and children were kept in Prison in *Rome*) she obtained all that which she requested at his hands: and after he had carefully and friendly disposed of her affairs, he led *Hircanus* to *Jerusalem*, to take charge of the Temple and Priesthood. He ordained also five judgment seats and places of Session, and divided the Province into answerable parts: for the one answered in *Jerusalem*, the second at *Gadara*, the third in *Amatha*, the fourth at *Jericho*, and the fifth at *Saphora*, which is a Town of *Galilee*. By this means the *Jews* were deliver'd of their Monarchy, and lived under an Aristocracy, or Government of the Nobility.

Hedio & Ruffinus cap 11. al. 12.

Alexandrion, and other Castles razed

Five presidial Sages in Jewry

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CHAP. XI.

The year of the World, 3904. before Christ's Nativity, 60.

Ariſtobulus *being priſoner at* Rome, *maketh his eſcape with* Antigonus, *one of his Sons, and cometh to* Judea. *The* Romans *overcome him in Battel. He retreateth into* Alexandrion, *where he is beſieged and taken.* Gabinius *ſends him back priſoner to* Rome. *He defeats* Alexander, Ariſtobulus's *ſon, in a battel, returns to* Rome, *and leaveth* Craſſus *in his place.*

I BUt *Ariſtobulus* flying from *Rome*, returneth from *Jewry*, and reſolved to rebuild the Caſtle of *Alexandrion*, which not long ſince was ruinated. Againſt him *Gabinius* ſent out certain Men of War with their Captains, namely, *Siſenna*, *Antonius*, and *Servilius*, both to keep him from the poſſeſſion of the place, and to apprehend and ſurprize him likewiſe. For many *Jews* reſorted unto him, being drawn thereunto by the ancient Reputation that he had, who deſired likewiſe revolutions and changes. *Pitholaus* alſo (who was eſtabliſhed Lieutenant-General in *Jeruſalem*) of his own accord came unto him, with a 1000 Men well armed: but the other that were retired within, for the moſt part were not ſufficiently furniſh'd with Arms; for *Ariſtobulus* making his reckoning to ſeize *Machæron*, diſmiſſed thoſe followers of his that were diſarmed, and were unapt for any execution, and retaining only 8000 well armed Men, he marched thither. But the *Romans* purſuing and overtaking him, fought deſperately with him, and overcame both him and his; notwithſtanding their valiant reſiſtance, about 5000 of them were killed, and the reſt diſperſed, wandring here and there, where they could beſt ſecure themſelves: but *Ariſtobulus* fled to *Machæron* with more than a 1000 followers, and fortifi'd the place. And though his affairs had very ſlender ſucceſs, yet he loſt not his hope; but after he had endured the ſiege ſome two days, and received many Wounds, he was taken Priſoner, and with his Son *Antigonus* (who fled from *Rome* with him) led away Captive by *Gabinius*. Such was *Ariſtobulus*'s fortune, that he was ſent Priſoner back again to *Rome*, and there kept in bonds after he had been King and High-Prieſt three years and ſix months. A man in that dignity both magnificent and magnanimous, yet the Senate ſent back his children (according to the tenor of *Gabinius*'s Letters) who had promiſed their delivery to their mother, when ſhe ſurrendred the Caſtles into his hands: whereupon they returned into *Jewry*. But *Gabinius*, intending to make War againſt the *Parthians*, and having already paſt *Euphrates*, changed his reſolution, and determined to return into *Egypt*, and re-eſtabliſh *Ptolomey*, as it is declared in another place. In this expedition alſo he was ſupplied by *Antipater*'s means, with Victuals, Money, and Ammunition; and by his Advice, thoſe *Jews* that Inhabit *Peluſium* (who kept as it were the very entry into *Egypt*) were reconciled to him. When *Gabinius* returned back out of *Egypt*, he found all *Syria* full of Tumult and Rebellion. For *Alexander*, *Ariſtobulus*'s ſon, taking once more poſſeſſion of the Kingdom, cauſed divers *Jews* from day to day to revolt; and foraging the Countrey with a huge Army, he ſlew all thoſe *Romans* whom he met withal, and beſieged all thoſe that fled into the Mount *Garizim*. *Gabinius* ſeeing the affairs of *Syria* in that ſtate, ſent *Antipater* before him unto them, to appeaſe theſe commotions; and to cure them of their Phrenzy, and if it were poſſible to reduce them to a better mind: for *Antipater* was really a very diſcreet man. He repairing unto them, moderated divers of them, and brought them under obedience: but it was impoſſible for him to reconcile *Alexander*; for he having 30000 Men with him, came forth to meet with *Gabinius*, with whom he fought, and was overcome, with the loſs of 10000 of his Men, near unto the Mount *Itabyr*.

Hedio & Ruffinus, cap. 12. al. 13.

Ariſtobulus returning from Rome, ſeeketh to reeſtabliſh Alexandrion.

Ariſtobulus overcome in battel by the Romans.

Ariſtobulus ſent backagain Priſoner to Rome, with his ſon Antigonus.

Ariſtobulus's ſons diſcharged.

Antipater reliveth Gabinius in his journey to Egypt, to inſtall Ptolomey.

Alexander, Ariſtobulus's ſon, uſurpeth the Monarchy.

Alexander, overcome by Gabinius.

N After that *Gabinius* had ordered all things in *Jeruſalem* by *Antipater*'s advice, he preſently ſet forward againſt the *Nabatheans*, whom he overcame in battel. He ſent back alſo *Mithridates* and *Orſanes*, (Men of good account among the *Parthians*) who had retired themſelves unto him, cauſing a report to be ſpread, that they were fled with *Gabinius*. Now when *Gabinius* had perform'd great and magnificent exploits in War, he returned to *Rome*, ſurrendring the government to *Craſſus*. *Nicholas Damaſcene*, and *Strabo* of *Cappadocia* (who differeth in nothing from *Nicholas*) have written of theſe Expeditions of *Pompey* and *Gabinius* in *Judea*.

The conqueſt of the Nabatheans. Mithridates and Orſanes.

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CHAP.

The year of the World, 3941. before Christ's Nativity. 53.

CHAP. XII.

Craſſus *robbeth the Temple of* Jeruſalem. *He is defeated by the* Parthians. Caſſius *retireth into* Syria, *and defends it againſt the* Parthians. Antipater's *great credit, his marriage, and his children.*

Hadio & Ruffinus, cap 13. al. 14. *Marcus Craſſus in his expedition againſt the Parthians, taketh the Treaſure out of the Temple of Jeruſalem.*

CRaſſus intending to make War againſt the *Parthians*, came into *Jewry*, and took away with him the ſacred money (which *Pompey* had not touched, which amounted to the ſum of 2000 Talents:) He ſpoilt the Temple alſo of all the gold that was in it, to the ſum of 8000 Talents. He took away a wedge of ſolid gold, to the weight of 300 pounds, which pound, amongſt the *Jews*, containeth two pounds and an half. He that deliver'd him this wedge was a Prieſt, and the Keeper of the ſacred Treaſure, call'd *Eleazar*, who gave him the ſame upon no malicious intent (for he was a virtuous and juſt man;) but whereas he had the cuſtody of the Tapeſtries of the Temple committed to his hands (which were both admirable to behold, by reaſon of their beauty and worth, and withal were in like ſort tied and faſtned to this Beam) and perceiving that *Craſſus* uſed all means to gather all the money he could, he fearing leſt he ſhould have ſeized on all the ornaments of the Temple, gave him this beam for a Ranſom to redeem all the reſt: binding him, upon the delivery thereof, by an oath, that he ſhould not take any thing away that was in the Temple, but ſhould content himſelf with that only piece of great eſteem and value which he gave him. This beam was incloſed in another hollow beam of wood, ſo that no man knew thereof but only *Eleazar*. *Craſſus* therefore took his beam, as if he determined to leave all other things in the Temple; yet notwithſtanding he falſified his oath, and carried away whatſoever was therein. Neither is it to be wondred at, that there was ſo great Riches found in our Temple, ſince all thoſe *Jews* that were diſperſed thorow the face of the whole earth, and all thoſe that feared God (both in *Aſia* and *Europe*) for a long time offered their Preſents in that place. The greatneſs and multitude whereof wanteth no teſtimony: neither is it feigned in way of oſtentation, but divers other Hiſtorians make mention thereof; and, amongſt the reſt, *Strabo* of *Cappadocia* ſpeaketh after this manner.

Craſſus breaketh his oath. Whence the Temple of *Jeruſalem* grew ſo rich.

Strabo of Cappadocia.

Mithridates *ſent Men into the Iſle of* Coos *to fetch from thence the money that Queen* Cleopatra *had laid up there, and* 800 *Talents of the* Jews. *But we have no publick money, but that which is dedicated unto God. It is therefore a thing moſt manifeſt, that the* Jews *that inhabit* Aſia, *tranſported this money into* Coos *for fear of* Mithridates: *For it is not likely that they who inhabited* Judea, *and had a City ſo ſtrong, and a Temple ſo well fortifi'd, ſhould ſend their money to* Coos. *Neither is it credible likewiſe, that the* Jews *remaining in* Alexandria *ſhould do it, for that they feared not to fall into danger through this War of* Mithridates.

The ſame *Strabo* alſo ſaith in another place, *That when* Sylla *paſſed thorow* Greece *to make War againſt* Mithridates *and* Lucullus, *he ſent Men unto* Cyrene, *which was troubled by reaſon of the Mutinies of our Nation, wherewith the whole World was filled. There were four ſorts of people in the City of the* Cyrenians: *one of them were Citizens, the ſecond were Labourers, the third were Strangers, and the fourth were* Jews, *who at this preſent were intermingled thorow all Cities; neither is there an inhabited place throughout the World, neither was there any Nation that inhabit the ſame, wherein theſe have not ſet foot and fortified. For both* Egypt *and* Cyrene (*being under the ſubjection of the ſame Princes, and divers other Nations, conformed themſelves to their cuſtoms, and nouriſhed aſſemblies of* Jews, *and advanced them, and more and more uſed the* Jewiſh *ordinances. It appeareth therefore that there was a Colony of* Jews *in* Egypt. *A great part likewiſe of the City of* Alexandria *is aſſigned to the* Jewiſh *Nation. They have likewiſe their peculiar Magiſtrate, who governeth the people, endeth, and decideth their differences, and maintaineth their contracts and ordinances, as if he governed in his own Commonwealth. By this means this Nation hath fortified and eſtabliſhed it ſelf in* Egypt, *for that the* Jews *had their original amongſt the* Egyptians; *and for that* Judea *is near unto* Egypt, *from whence the* Jews *are deſcended: And as for* Cyrene, *they have entred it, in that it bordereth with that Countrey which is under the obedience of the* Egyptians, (*in like manner as* Judea *doth*) *or rather for that in times paſt it appertained to the ſame Kingdom.* Thus far *Strabo*.

Craſſus ſlain in *Parthia. Caſſius* reſiſteth the *Parthians.*

After that *Craſſus* had diſpoſed all things according to his own pleaſure, he removed, and marched forward to make War againſt the *Parthians*, where both he and all his Army were deſtroyed (as is declared in another place.) As for *Caſſius*, he retired himſelf into *Syria*, and took poſſeſſion thereof, to the end he might affront the *Parthians*; who being proud

H proud of their victory lately obtain'd, made excursions so far: and coming to *Tyre*, he at length arrived in *Judea*, where upon his first entrance he took the City of *Tarichæa*, and led away from thence 30000 Prisoners. He put *Pitholaus* also to death, for having maintain'd *Aristobulus*'s faction. All which he did by *Antipater*'s procurement and persuasion, who was in great credit with him, and who also at that time was highly esteem'd amongst the *Idumeans*, amongst whom he married his Wife, who was descended of one of the most famous Families of *Arabia*, her name was *Cypron*, by whom he had these four sons, *Phasælus* and *Herod* (who after was made King) *Joseph* and *Pheroras*, and one daughter called *Salome*. This *Antipater* also made alliance with other Princes, and especially with the *Arabian*, to whose custody he committed his children during the time
I he made War against *Aristobulus*. But *Cassius* gather'd another Army, and marched towards *Euphrates*, to go against the *Parthians*, as it is specified and recorded by other Writers.

The year of the World, 3911. before Christ's Nativity, 93.

Antipater's Wife and Children.

CHAP. XIII.

Pompey *causeth* Alexander *to be beheaded*, Aristobulus's *son*. Philippion, *son of* Ptolomey Mennæus, *Prince of* Chalcis, *marrieth* Alexandra, Aristobulus's *daughter*. *His Father* Ptolomey *putteth him to death, and marrieth this Princess.*

K SHortly after this, *Cæsar* (being Lord of *Rome*) *Pompey* and the Senate being fled on the other side of the *Ionian* Sea, set *Aristobulus* at liberty, determining to send him into *Syria* with two Legions, as being a sufficient man to govern the State-affairs in those parts. Nevertheless, *Aristobulus* failed of his hopes and Authority he expected at *Cæsar*'s hands: For *Pompey*'s adherents prevented and poyson'd him, so that he was buried by those of *Cæsar*'s faction. His Body was kept embalm'd with Honey for a long time, until that *Antonius* sent it into *Jewry*, to be entomb'd amongst the Kings and Princes.

Hedio & Rufinus, cap. 14. *al.* 15. *Aristobulus* delivered out of Prison, is poysoned. *Hedio & Rufinus*, cap. 15. *al.* 16. The slaughter of *Aristobulus*'s son.

Scipio, by *Pompey*'s commandment, caused *Alexander Aristobulus*'s sons head to be cut off, charging him with some misdemeanors which he had committed against the *Romans*; he was executed in *Antioch*. *Ptolomey* the son of *Mennæus*, who govern'd in *Chalcis* (at
L the foot of the Mount *Libanus*) took his brothers, and sent his son *Philippion* to *Ascalon* to *Aristobulus*'s Wife, commanding her to send her son *Antigonus* and his daughters; one of which, called *Alexandra*, was beloved bp *Philippion*, and married by him: but afterwards he being slain, *Pompey*, *Philippions* father, married her, and continued the careful maintenance of his brother and sisters-in-law.

CHAP. XIV.

Antipater, *by* Hircanus's *order, assisteth* Cæsar *mightily in the* Egyptian *War, and sheweth much valour.*

M AFter *Pompey*'s death, and that Victory which *Cæsar* had obtained against him, *Antipater* (Governor of *Judea* by the commandment of *Hircanus*) was very useful unto *Cæsar*. For whereas *Mithridates* the *Pergamenian* brought him certain supplies, and could not bring them on, by reason of an Arm of *Nilus* passing through *Peluſium*; but was constrained to stay at *Ascalon*, *Antipater* came unto him, and brought with him 3000 Soldiers, and dealt so with the Princes of *Arabia* to associate them with *Cæsar*, that by his means, all they of *Syria* gave him their assistance, and never altered their affection that they bare unto *Cæsar*. These were *Jamblicus* a great Lord, and *Ptolomey* his son; and *Tholomæus*, the son of *Sohemus* dwelling on the Mount of *Libanus*, and wel nigh all
N the Cities. *Mithridates* being departed from *Syria*, came to *Peluſium*, where being repulsed and exclued by the Citizens, he besieged the City. *Antipater* in this War behav'd himself valiantly; and after he had beaten down a pane of the Wall, he first of all set forward to enter the City. Whil'st *Peluſium* was in this estate, the *Jews* that inhabited *Egypt* in the Countrey of *Onias*, would neither grant passage to *Antipater*, nor *Mithridates*, that marched towards *Cæsar*. But *Antipater*, who was of their Nation, persuaded them to take their parts, shewing them the Letter of the High-Priest *Hircanus*, in which he invited them to be friends unto *Cæsar*, and exhorted them to furnish his Army with whatsoever they stood in need of; so that seeing that *Antipater* and the High-Priest were agreed together, they submitted themselves. They that dwelt round about *Memphis*,
O hearing that they were thus united, sent for *Mithridates* also unto them, who came and received them into his favor.

Hedio & Rufinus, cap. 16. *al.* 17 *Antipater* gathereth Soldiers out of *Syria* for *Cæsar*'s service.

Antipater helpeth *Mithridates* to take *Peluſium*. The *Jews* of *Onias*'s Countrey, are confederated with *Cæsar*. *Memphis* in *Egypt*.

CHAP.

CHAP. XV.

The year of the World, 3917. before Christ's Nativity, 47.

Antipater *continueth to acquire great reputation in the* Egyptian *War.* Cæsar *cometh to* Syria, *establisheth* Hircanus *in the High-Priesthood, and conferreth great honours upon* Antipater, *notwithstanding* Antigonus Aristobulus's *sons complaints.*

The conflict of the Egyptians with Mithridates at Delta. Antiq. cap. 18.

WHen he was come to a place called *Delta*, he fought with the Enemies in a place which is called *the Camp of the Jews*: in which battel, *Mithridates* led the right Wing, and *Antipater* the left. Being hotly engaged, the Wing that *Mithridates* commanded, began to give ground, and was like to have been utterly routed, had not *Antipater* (running with his Soldiers along the River side) obtained the upper hand of his Enemies, by putting the *Egyptians* that were Conquerors to flight, and restored *Mithridates*; and pursued them so far, that he got their Camp, and called *Mithridates* to take part of the prey that he had recover'd from the fugitive Enemy. *Mithridates* lost 800 of his men in this battel, but *Antipater* lost but 50. *Mithridates* wrote hereof unto *Cæsar*, and shew'd him that *Antipater* was the cause of the victory, and of their preservation: so that *Cæsar* ever afterward highly commended him, and in all his War made use of *Antipater* in his most dangerous attempts, so that *Antipater* was grievously wounded in divers fights, and behav'd himself bravely

Mithridates commendeth Antipater's Service to Cæsar.

Cæsar confirmeth Hircanus in the Priesthood, and maketh Antipater a Citizen of Rome. Strabo. Asinius. Hyffiterates.

Now after that the War was finished, *Cæsar* came by Sea into *Syria*, and bestowed great honours as well on *Hircanus*, to whom he confirmed the High-Priesthood, as on *Antipater*, whom he made a free Citizen of *Rome*, and granted him all other priviledges belonging thereunto. Divers report that *Hircanus* himself was in this War, and that he came into *Egypt*, which *Strabo* the *Cappadocian* affirmeth, speaking after this manner, by the authority of *Asinius*; *after that* Mithridates *had entred* Egypt, *with* Hircanus *the High-Priest of the* Jews. The same *Strabo* in another place speaketh thus by the authority of *Hyffistrates*, *That* Mithridates *went alone*; *and that* Antipater *was sent for into* Ascalon, *where he prepared* 3000 *Soldiers, because he was Governor of* Judea, *and encouraged the rest of the Governors*; *and* Hircanus *the High-Priest also had a part in this War.* Thus far *Strabo.* At that time came *Antigonus, Aristobulus's* son, to *Cæsar*, lamenting his father who had been poysoned in his service, and how his brother had his head struck off by *Scipio*, beseeching him to have compassion of him, being thrust out of his Kingdom. He accused *Hircanus* and *Antipater* also, for their tyrannical and violent government over their Nation, and injuries offered to himself. *Antipater* being at that time present, answered for himself to those points wherein he was accused; declaring, *That* Antigonus *and his friends were factious and seditious men, as for himself how much he had done, and how many exploits he had executed in the late War, whereof* Cæsar *himself was a witness. Moreover, he avowed that* Aristobulus *had been justly led twice into captivity to* Rome, *for that he had been always an Enemy, and no ways well affectioned towards the* Romans. *And as for his brother, who was beheaded by* Scipio, *he averred that he was justly punished by him for his Roberies, and not injuriously and outragiously, as he pretended.* After that *Antipater* had spoken to this effect, *Cæsar* declared *Hircanus* High-Priest, and gave *Antipater* any government whatsoever he liked best: who, according to his choice, was appointed Governor of *Judea.*

Antigonus, Aristobulus's son, accuseth Hircanus and Antipater before Cæsar. Antipater's answer to his objection. Antipater made Governor over Judea.

CHAP. XVI.

Cæsar *giveth leave to* Hireanus *to rebuild the walls of* Jerusalem. *Honours conferred on* Hircanus *by the Republick of* Athens. Antipater *causeth the rebuilding the walls of* Jerusalem.

Helio & Ruffinus, cap. 17. al. 18. Hircanus, by Cæsar's permission, repaireth the walls of Jerusalem. The Senates Decree as touching their league with the Jews.

MOreover, *Cæsar* permitted *Hircanus* to repair the Walls of *Jerusalem* (according to his humble suit.) For after that *Pompey* had beaten them down, they lay levelled with the Earth; and he commanded the Consuls at *Rome*, that his Decree should be Registred in the Capitol, in these words following.

Valerius *the son of* Lucius *the Pretor, hath related to the Senate* (*assembled in the Temple of Concord the* 13 *day of* December) *in the presence of* L. Caponius, *the son of* Lucius, *and* Caius Papyrius Quirinus; *the request made by* Alexander *the son of* Jason, Numenius *the son of* Antiochus, *and* Alexander *the son of* Dorotheus, *Ambassadors in the behalf of the* Jews, *Men of good Repute, and our Allies, and proposed by them for renewing the ancient favors they have received from the* Romans: *and in testimony of the alliance, have brought us a vial and buckler of gold of* 50000 *Crowns price*; *requiring our Letters might be given them, addressed to the free Cities and the Kings our Confederates, to grant them passage through the Countries and*

H *and Ports with all security, and without any offence: And we have thought good to make friendship and alliance with them, and to grant them all that which they require, in accepting the buckler brought by them.* This hapned in the time that *Hircanus* was High-Priest and Prince, and in the ninth year of his Princedom, in the month of *July*. *The year of the World, 3919. before Christ's Nativity, 45.*

Hircanus was in like sort honour'd by the people of *Athens*, for many favors that they received at his hands. they sent him also a Decree, which they ratified in his behalf, the tenor whereof ensueth.

Hircanus honoured by the *Athenians.*

The year wherein Dionysius *the son of* Asclepiades *was Governor and Priest, in the month of* July, *and on the* 20 *day, this Arrest or Decree of the* Athenians, *was deliver'd to the Governors by the Pretor* Agathocles. Eucles *the son of* Menander *the* Alimusian, *hath written in the* 11 *of* March *in the general Assembly, and placed it in the Theatre, and the suffrages were gathered by* Dorotheus *the High-Priest, with the chief assistants of the people.* Dionysius *the son of* Dionysius *published the same: Since that* Hircanus *the son of* Alexander, *the High Priest and Prince of the* Jews, *continued his good affection towards all the people, and in especial towards every Citizen of* Athens, *and hath shewed them many friendships, receiving with all humanity those* Athenians *that come unto him, whether they resort thither as Ambassadors, or for any other particular occasion whatsoever, and sendeth them back after they have provided them of safe conduct, whereof we have heretofore had testimony by the report of* Theodosius *the son of* Theodorus Simeus; *who hath made recital unto the people of his worthiness, and of the will he hath to do us all the good that is possible: We have thought good to ho-*
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K *nour him, by sending him a Crown of Gold in testimony of his courtesies, according to our custom and law; and by erecting a brazen statue unto him in the Temple of* Demus, *and the* Graces: *Our will is also, that this be proclaimed by a Herald in the Theatre, during the Bacchanals, when the new Tragedies are play'd. Likewise in the solemnities* Panathean, *and* Elusynian, *and at the publick Exercises: We will also that the Governors provide, that all that which we have advised for the honour, favour, affection and good will towards this man, as he hath well deserved, be diligently performed, to the end that thereby it may appear how our Nation rewards, and entertains such men that are virtuous; and to the intent, that the honour we impart unto him, may encourage others to be the better affected towards us. It is likewise decreed, that amongst all the* Athenians *there be certain Ambassadors chosen, who shall bear this Decree unto him, and*
L *exhort him to do whatsoever is profitable for our common good, seeing himself so much honour'd by us.* Let this suffice to express the honours bestow'd on *Hircanus* by the People of *Rome*, and the Citizens of *Athens*.

After that *Cæsar* had given order for the affairs of *Syria*, he returned back by Sea. And as soon as *Antipater* had accompanied *Cæsar* out of *Syria*, he returned into *Judea*, and suddenly built up the Walls of *Jerusalem*, which *Pompey* had beaten down; and in riding a Circuit about the Countrey, he pacified the troubles not only by threatnings, but by good advice also, which he gave every one to live in Peace; assuring them, *That if they submitted themselves to* Hircanus *their Prince, they should live happily, and enjoy their possessions without any trouble: and that if they hoped to advance themselves by any new com-*
M *motion, (supposing by that means to benefit themselves) they should feel, that instead of a Governor, they had a Master; and instead of a King, they should find* Hircanus *a Tyrant; and instead of the* Romans *and* Cæsar *to be their Governors, they should find them to be their most hateful Enemies: for they would not suffer, that any thing should be altered that they had established.* By these, and such like admonitions, he kept and continued all the Country in peace. *Hedio & Rufinus, cap. 18. Cæsar departeth out of Syria.* *Antipater pacifieth all occasion of commotion in Judea.*

N

CHAP.

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The year of the World, 3921. before Christ's Nativity, 43.

CHAP. XVII.

Antipater *gaineth great repute by his Virtue. His eldest son,* Phasælus, *is made Governor of* Jerusalem; *and* Herod, *his second son, is made Governor of* Galilee. Herod *causeth to be executed several Robbers. Some great mens jealousie against* Antipater *and his children. They made* Hircanus *accuse* Herod *for those that he had put to death. He compareth in judgment, and then retireth. He cometh to besiege* Jerusalem, *which he had taken, if* Antipater *and* Phasælus *had not hindred him.* Hircanus *renewеth his alliance with the* Romans. *The Testimony of the* Romans *esteem and affection for* Hircanus *and the* Jews. Cæsar *is murther'd in the Capitol by* Cassius *and* Brutus.

Alias cap. 20. *Antipater* maketh *Phasælus* Governor in *Jerusalem*, and *Herod* in *Galilee.*

ANtipater perceiving that *Hircanus* was slow and idle, he declared and appointed *Phasælus*, his eldest son, Governor over *Jerusalem*, and the Countrey thereabout: As for *Herod* (who was very young, for he was not at that time above 15 years old) he committed *Galilee* unto his charge; who, although young in years, yet he was ripe in courage and conduct, which he witnessed in apprehending *Ezechias*, who was the chief of those Thieves, who ranged over all *Syria*; he put him to death, with divers of his Complices. Which act of his got him esteem and credit among the *Syrians:* for by that means he freed their Countrey of all those Robbers, according as they desir'd. He was therefore praised thorow the Villages and Cities for this action, as he that had given them Peace, and assured possession of their Estates. For this cause he was made known to *Sextus Cæsar*, who was Uncle to *Cæsar* the Great. Furthermore, his brother *Phasælus* was encouraged to follow his noble actions, and enforced himself to obtain no less reputation than he had; for which cause, he strove to get the good will of the common People in *Jerusalem*, and govern'd the City with such discretion, that he acted all things to every mans content, and abused not his power to any private mans injury: which was the cause that *Antipater* was honoured by the whole Nation, with no less respect than if he had been their only Lord and Sovereign. Yet did not this eminency of estate so far distract him, that he forgot the love and duty he ought to *Hircanus* (as in such like occasions it oftentimes falleth out) notwithstanding divers of the greatest amongst the *Jews* (seeing *Antipater* and his sons so highly advanced both by the publick favour of the whole Nation, as also by the Revenues that they drew both out of *Jewry*, as also by the employment of *Hircanus*'s money) were grievously incensed against them. For *Antipater* had made friendship with the Emperors of *Rome*, and having persuaded *Hircanus* to send them money, he had appropriated the same unto himself, sending it not in *Hircanus*'s name, but in his own; which though *Hircanus* knew, yet he was not moved therewith, but rather well contented. But that which most of all terrifi'd the Princes of the *Jews*, was, to behold the violent and audacious nature of *Herod*, who govern'd after a tyrannical manner: For this cause they address'd themselves to *Hircanus*, and accus'd *Antipater* openly. *How long* (said they) *will you dissemble, and wink at those things that are daily practised? See you not that* Antipater *and his sons, possess, in effect, the Royal Power and authority of the Kingdom, and that you have only the name? Assure your self that you are not out of danger, in consenting thus both your self and your Kingdom. For* Antipater *and his sons are not now your Substitutes, neither intend they your profit, or your Countreys good (whatsoever your opinion is of them) they are publickly acknowledg'd Lords and Masters. For* Herod (Antipater*'s son*) *hath already put* Ezechias *and his Confederates to death, and thereby transgressed our Laws, which forbid to take away any mans life (how wicked soever he be) except he be first of all condemned to death by the Council: and notwithstanding this, he hath been so bold, as to do justice without your authority.* When *Hircanus* heard this he grew angry (for their Mothers whom *Herod* had slain, had insensed him by their continual Exclamations in the Temple, exhorting the King and People to call *Herod* to account before the Council, of that which he had done.) So that *Hircanus* moved by these Women, called *Herod* to answer unto those accusations which were objected against him. Who made his appearance, forewarned by his father not to present himself after the manner of a private person, but well attended and accompanied to withstand all inconveniencies. After he had taken order for the affairs in *Galilee* (according as he thought fit) and that he himself was sufficiently accompanied to make his Voyage, with such a Guard as neither might terrifie *Hircanus* with number, nor leave himself unsecured in danger, he resorted to *Jerusalem*. Moreover *Sextus Cæsar*, Governor of *Syria*, wrote unto *Hircanus* to absolve him, adding threats to his persuasions, if so be he should perform the contrary; which gave *Hircanus* occasion to deliver *Herod* in despite of the Council: the rather also, for that he loved him as intirely as his son. Therefore when *Herod* presented himself before the Council with

Herod executeth *Ezekias* and his followers for robberies. *Sextus Cæsar* Governor of *Syria.* The form of *Phasælus*'s government. *Antipater*, notwithstanding his high authority, was always faithful to *Hircanus.* *Antipater* winneth the *Romans* hearts by *Hircanus*'s money, and draweth the *Jews* into hatred. The *Jews* accuse *Antipater* and *Herod* before *Hircanus.*

Herod called in question appeareth with a great train.

Sextus Cæsar writeth to discharge *Herod.*

H with his retinue, all of them were astonished, and none of those that accused him in his absence, durst open their mouths to speak one word, but all of them kept silence, not knowing what to do. Now whilst they stood upon these terms, a certain man, called *Sameas*, who was of upright dealing, and for this cause was not daunted, arose and spake to this purpose, *Dread King, and you honourable assistants, I could never yet remember, that ever any man which was called in question to defend his cause before us, hath appeared in this equipage; and I suppose that none of you can say, that the like hath ever happened: but whosoever cometh into this place to receive judgment, he presented himself with humility and fear, with a countenance prepared to implore mercy, having his hair long, and*

I *his garment black: but this gallant* Herod, *accused of murther (and for this occasion called before us) who could imagine that he should appear before us in a purple robe, having his hairs trimmed; and besides that, a guard of armed men about him? with an intent that if we condemn him, according to Law he may put us to death without Law, that after he hath violated all right, he may escape and save himself. But I blame not* Herod *in this action, for that he hath a more inward regard of his particular profit, than of the Law: but I accuse both you and the King, who have given him such assurance. Know therefore, that there is a sovereign God, that will one day punish both you and the King, and him whom you will deliver by the Kings means.* And so fell it out as he had said: For as soon as *Herod* had obtained the Kingdom, he put all those of the council to death, and *Hircanus* himself likewise, onely *Sameas* was exempted: for he esteemed him mightily, because of his wisdom and

K justice, and because when the City was besieged by *Herod* and *Sosius*, *Sameas* perswaded the people to receive *Herod*, telling them, that by reason of their sins and offences, they could not escape from him; whereof we will speak in time and place. *Hircanus* perceiving that the Judges were inclined to condemn *Herod*, deferred the sentence till the next day, and sent secretly unto *Herod*, counselling him to flie out of the City, assuring him, that there was no other means to save his life. Thus he posted to *Damascus* (as if he had fled from the Kings presence) and presenting himself before *Sextus Cæsar*, after he had assured his person, he resolved with himself, that if the council should call him once more to answer, he would not obey them. But after his departure the council was displeased with *Hircanus*, and endeavoured to perswade him,

L that all these things tended to his destruction: which he perceived, yet knew not what to do, he was so negligent and void of foresight. When *Sextus* had made *Herod* Governor of *Cœlosyria* (which estate he sold unto him for ready money) *Hircanus* was afraid lest *Herod* should make War against him: neither passed there long time before the effect grew answerable to his fear. For *Herod* marched forth against him, with a great Army, supposing himself to be much wronged by the assignation he had sent him, and in that he was summoned to give a reason of his actions before the council. But his father *Antipater*, and his brother *Phasælus* came forth against him, to hinder his approach towards *Jerusalem*, striving to appease his fury, and counselling him not to attempt any thing by way of actions; but that contenting himself that he had threatned and affrighted *Hircanus*, he should not attempt

M any thing further against him, who had raised him to that high degree. They told him also, that it became him not only to remember that he was cited to answer, but that he was absolved also, and permitted to depart without danger or any violence. Moreover, that he ought to think, that God governeth the ballance of War, and that the issues of battels are uncertain, and for that cause he ought not to expect the victory, if he made War against the King who was his familiar, and from whom he had received far more kindness, and no displeasure: who though he made some appearance and shadow of severity, touching the accusation intended against him; yet notwithstanding, it proceeded not so much from him, as from his evil counsellers. *Herod* in some sort pacified by these perswasions, obeyed his father, supposing that it sufficed him, in regard of his

N future hopes, that he had given the people so large a testimony of his power. This was the state of the *Jews* at that time. But *Cæsar* arriving at *Rome*, prepared himself to set sail towards *Affrick*, with an intent to make War against *Scipio* and *Cato*. *Hircanus* sent Ambassadors to him, beseeching him to confirm the amity and alliance that he had with him. But now I think it very convenient to declare all the Prerogatives and alliances that the *Romans* and their Emperors made with those of our Nation, to the end that all other people might know, that the Kings of *Asia* and *Europe* have been well affected towards us, and have made great account of our valor and fidelity. And although divers men ill affected to wards us, believe not that which the *Macedonians* and *Persians* have written to us, because the same matters are not extant in all places, neither set down in publick writings, but only amongst our selves and some *Barbarians*; yet it is manifest that they can-

O not contradict the declarations made by the *Romans* which are manifestly affixed in publick places in Cities; as likewise at this present they are engraven in the Capitol in brazen pillars. *Julius Cæsar* in like manner in a brazen pillar erected by him, hath declared

The year of the World, 3922. before Christ's Nativity, 42.

Sameas one of the Judges foretelleth *Hircanus* and his counsellers of their imminent death by *Herods* means.

Herod honoureth *Sameas*: *Herod* admonished by *Hircanus*, saveth himself by flight, and appeareth no more in judgment.

Alias, chap. 11. *Sextus Cæsar* selleth his Presidents place to *Herod* for ready money.

Herod marcheth against *Hircanus* with a great Army, and is dissuaded from War by his father *Antipater*, and his brother *Phasælus*.

Hedio & Ruffinus, chap. 10. *Hircanus* Embassadors to *Cæsar*.

The *Jews* much honoured by the Kings of *Europe* and *Asia*, *Julius Cæsar* testifieth in a brazen Pillar, that the *Jews* were free citizens of *Alexandria*.

Julius Cæsars Decree as touching the honours, immunities and priviledges granted to the *Jews*.

red unto the *Jews* that inhabited *Alexandria*, that they were free Citizens therein, A
The year of the World, 3922. before Christ's Nativity, 24. and to the intent that these things may more manifestly appear, I will propose the decrees of the Senate, and of *Julius Cæsar*, made in the favor of *Hircanus* and our Nation.

Caius Julius Cæsar Emperor, High-Priest, Dictator the second Time, To the Governors, Senate, and People of the *Sidonians*, Health: If you are well, we are in health both our selves and our Army.

I have sent you the copy of an inscription, registred in favor of Hircanus, Alexanders *son, High-Priest, and Prince of the* Jews, *to the end it may be placed among publick* B
monuments: and my will is, that it be engraven in a table of brass, both in Greek and Latine letters; the Tenour whereof is this that followeth: Because Hircanus, Alexanders *son, the* Jew, *both at this present, as also heretofore, as well in Peace as in War, hath expressed his fidelity towards us and our estate, as divers Commanders of our Armies yield testimony of him, and for that in our last* Alexandrine *War, he seconed us in the battel with Fifteen hundred Men; and having been sent by us to* Mithridates, *hath surmounted all those of his Company in valor. For these causes my will is, That* Hircanus, Alexanders *son and his successors, be Princes of the* Jews: *and further, that they continue always in the High-Priesthood, according to the ordinance and custom of their Countrey: and that both he and his children be our associates; and be inrolled likewise, as our chiefest friends: and all* C
that which appertaineth to the Priesthood, according to the ordinances of the Jews, *be attributed to him and his, and if there happen any difference touching the discipline of the* Jews, *our pleasure is, that it be determined by him. And as for the munitions of War, and the money to be levied for the entertainment of Souldiers, we think it not fit that they should be charged.* The Decrees made and granted by *Caius Cæsar* being Consul, are these:

That the sons of Hircanus *be Princes over the Nation of the* Jews, *and enjoy the places granted unto them. That the High-Priest and Prince of the* Jews *give favor and aid unto those that are offended. That Ambassadors be sent to* Hircanus, *the son of* Alexander, *High-Priest of the* Jews, *to treat of amity and association with us. That a brazen table be* D
erected in the Capitol: and likewise at Sidon, *at* Tyre, *and at* Ascalon *in the Temples, wherein shall be engraven the Contents hereof, in Roman and Greek letters, to the end, that all the Treasurers that are in the Cities, and all other Magistrates may by this our Decree understand, that they are our friends, and that their Ambassadors be entertained with kindness and presents, and that these Edicts be sent into all places.*

Caius Cæsar *Emperor, Dictator, Consul, for the good of the Senate and people of* Rome, *hath granted to the honour, vertue, and humanity of* Hircanus *the son of* Alexander, *that both he and his children shall be High-Priests in* Jerusalem, *and of the whole Nation according to the Rites and Customs whereby their ancestors have enjoyed the Priesthood.*

Caius Cæsar, *Consul the fifth time, hath ordained that they shall inhabit* Jerusalem, *and* E
build again the Walls of the City; and that Hircanus (Alexanders *son, the High-Priest and Prince of the* Jews) *shall govern as he thinks fit, and that every second year of their tribute, there be a part deducted out of the rent they owe, and that they be exempt from all other impositions and tributes.*

Caius Cæsar, *twice Emperor, hath ordained, that the* Jews *shall contribute every year for their Cities, except* Joppa; *he acquitteth them also every seventh year (which they call the year of the rest) because that therein, they neither reap nor sow, neither gather the fruit of Trees. His further pleasure is, That every second year, they bring their Tributes unto* Sidon, *which shall be the fourth part of that which shall be sown; and besides this, that they pay the tenths to* Hircanus *and his sons, which they have paid unto their Predecessors unto this day. Commanding that no man, whether he be Governor, Captain, or Embassador, or* F
any other whatsoever he be, levy Souldiers within the Countrey of Judæa, *or draw any therehence: neither exact any Money, whether it be for Garisons in Winter, or for any other cause, but that the* Jews *be exempt from all troubles in all places, and enjoy all that which they have had, bought, and possessed. It is our pleasure also, that the City of* Joppe *be under their government, which they have ever enjoyed since the beginning of their league with the* Romans. *We further grant, that* Hircanus, Alexanders *son and his children, receive the tribute of that City (as well by them that till the land, as by the gates, entries, and customs of merchandizes that are transported unto* Sidon) *Twenty thousand, six hundred seventy and five bushels every year, exempting the seventh year, which is called the year of* G
rest, wherein they neither labour nor gather any fruit of the Trees. It is the Senates pleasure also, that Hircanus *and the* Jews *have those Villages which are in the great champain, which he and his predecessors have possessed, and that with the like interests that they held them before this; and that the same customs continue therein, whereby they held and governed them.*

H *them. Their will is likewise, That the same Laws which have from the beginning been respectively observed between the* Jews, *and their High-Priests, be continued; and whatsoever benefits were granted them, by consent of the Senate and People of* Rome. *Moreover it shall be lawful for those of* Lydda, *to use the same Rites and Priviledges also. And as touching the demains, places, and habitations that have appertained to the Kings of* Syria *and* Phœnicia, *by the gift made unto them at such time as they were allied to the* Romans: *The Senate (I say) ordaineth, That* Hircanus *the High-Priest and Prince of the* Jews *possess the same. It is lawful also for* Hircanus *and his Sons, and their Ambassadors sent by them, to behold the tiltings and gladiators, and to sit among the Senators, and that at all times, wherein they shall require to be brought into the Senate by the Dictator, or by the Master of the Horse, they*
I *may have free entrance; and that within ten days at the most they receive their answer, if there be any Decree ratified by the Senate.*

The year of the World, 3922. before Christ's Nativity, 42.

Caius Cæsar, *Emperor, the fourth time Consul, and the fifth time Dictator for the term of Life, hath ratified these things, as touching* Hircanus *the Son of* Alexander, *the High-Priest and Prince of the* Jews: *Because that the Generals, my Predecessors, have witnessed as well in the Provinces, as before the Senate and People of* Rome, *both of the good deserts of* Hircanus *High-Priest and Prince of the* Jews, *and that Nation also, towards us and our State; and whereas both the Senate and People of* Rome *have gratified them for the same: We think it convenient also to have the same Recorded, and to give Order, that* Hircanus *and his Sons may be remunerated by the Senate, and People of* Rome, *according to the*
K *measure of their Loyalties and good Deserts.*

Julius Caius Cæsar, Roman Consul. To the Governors, Senate and People of *Patræ,* Health: *The* Jews *are come unto us to* Delos, *with some of the Colonies of their Countreymen, in the presence of your Ambassadors, and assure us of a Decree made by you, whereby you forbid them the practice and ancient use of their Sacrifices and Oblations: I think it not fit that you make any such Decrees against our Friends, and Associates; neither that you forbid them to live according to their Fashions and Customs; or to employ their purses together in supplying their Feasts and Sacrifices; since in* Rome *it self they are not Interdicted or forbidden to perform the same. For at such time as* Caius Cæsar *Consul, had prohibited by Edict, That in celebrating the* Bacchanals, *no one should Dance about the City; yet were the*
L Jews *alone exempted from this Inhibition: and neither have they been prohibited to contribute, neither to Banquet together. My self also in like case, in the defence I have made to forbid all other Societies, have excepted the* Jews *therein, and have given them leave to assemble and demean themselves according to the Customs, Ceremonies, and Ordinance of their Countrey: If therefore you have made any such Decrees against our friends and associates, you shall do well to disannul them, by reason of the vertue of the* Jews, *and the forwardness they have protested in performance of our service.*

After Caius Cæsar's *death, the Consuls,* Marcus Antonius, *and* Publius Dolobella, *assembled the Senate, and having brought in* Hircanus's *Embassadors, they declared their re-*
M *quest, and contracted amity with them: The Senate likewise ordained, that each thing should be granted them that they required. And* Dolobella *having received* Hircanus's *Letters, sent them throughout all* Asia, *to* Ephesus *(which is the Metropolitan City of* Asia) *in these terms,* The General *Dolobella* to the Princes, Senate, and People of *Ephesus,* Health: [*The General, or Emperor* Dolobella; *this word Emperor, was in those times a Title of honour conferred on those Generals who had obtained some great Victory.*] Alexander *the son of* Theodore, *Embassador to* Hircanus, *the High-Priest and Prince of the* Jews, *hath given us to understand, that his Subjects cannot go to Wars, because it is not lawful for them to bear Arms, nor Travel on the Sabbath Day; as also for that they may not seek for their Victu-*
N *als and other necessaries on that Day, according to the Custom of their Country: For this cause I grant them exemption from the War, as my Predecessors have done; permitting them to use the Ceremonies and Rites of their Country, assembling themselves to make their Oblations and Sacrifices, as their Laws and Customs require, in contributing to the offering of the Sacrifices in the Temple. And my will is, That you write to this effect, to every City of the Province.* See here how *Dolobella* honoured *Hircanus*, when he sent his Embassadors unto him.

M. Antonius and *P. Dolobella,* bring *Hircanus's* Embassadors into the Senate. *Dolobella's* Letters to the *Ephesians.*

Lucius Lentulus Consul, pronounceth that the *Jews*, that are Citizens of *Rome*, and that observe and offer the Sacrifices of the *Jews* in *Ephesus* before the Tribunal, be exempt from warfare, by reason of their Religion. Given the nineteenth of *October*. There
O are besides these many other Edicts and Ordinances made to this purpose, by the same Generals, and by the *Roman* Senate, in favour of *Hircanus* and our Nation, and some other Cities. In like sort there were divers Decrees and Writs sent unto the Governors and Rulors of the Provinces, concerning our Priviledges: All which may be easily believed by those that shall read our History, with no prejudicate Opinion, if they

Lucius Lucullus in the *French, Lentulus* in the *Latine,* being Consul, maketh an Edict in the behalf of the *Jews.*

The year of the World, 3925 before Christ's Nativity, 42.

Josephus's conclusion concerning these Edicts.

they consider those that we have inserted. For we have here shewed more express and lively testimonies of the friendship that we have had with the *Romans*, as at this day are fixed to Pillars, and engraven in Tables of Brass on the Capitol; and that hereafter shall remain affixed for ever: For which cause, I have thought it to be a frivolous and unnecessary matter to insert all in this place; and I think that there is not any Man of so sinister judgment, that will not believe how much we have been esteemed by the *Romans*, as they have given testimonies by divers Decrees published in our behalf; neither may any Man suppose that we lye, considering the truth of that which we publish. A

Cæcilius Pasa murthereth *Sextus Cæsar.*

Thus have we sufficiently declared the amity and league that in time past we have had with the *Romans*. About this time it came to pass, that the estate of *Syria* was sore troubled upon the occasion that ensueth: *Cæcilius Bassus*, one of *Pompeys* followers, laid an ambush for *Sextus Cæsar*, and slew him, and seising upon his Army, usurped the Government: Whereby there arose great War near *Apamea*. For *Cæsars* Captains marched out against *Cæcilius*, with great force both of Foot and Horse, to whom *Antipater* sent his sons with forces to second them (in remembrance of the benefits he had received at *Cæsars* hands) supposing it to be an act of Justice, that the murtherer should be punished for his so hainous offence. Now whereas this War continued a long time, *Marcus* came and succeeded *Sextus*. And *Cæsar* was slain by *Cassius* and *Brutus*, in the midst of the Senate, after he had commanded three years, and six moths, as it is expressed in another place. B C

Marcus succeedeth *Sextus* in *Syria*. *Cæsar* slain by *Cassius* and *Brutus*.

CHAP. XVIII.

Cassius *cometh from* Syria, *draweth Seven hundred Talents out of* Judæa. Herod *gains his favor.* Malichus's *ingratitude towards* Antipater.

Hedio & Rufinus, chap. 20. *Cassius* cometh into *Syria*, and exacteth more then 700 Talents of silver from the *Jews*. *Herod* wins the *Cassius*'s heart by the Money that he levieth in *Galilee*.

After *Cæsar*'s death, the brand of Civil War began to flame, and the chiefest of *Rome* made it their business to raise Forces. But *Cassius* came into *Syria*, with an intent to take the Army that was near to *Apamea*: and having raised the Siege, he drew both *Bassus* and *Marcus* to be of his Faction, and travelling from City to City, he gathered a number of Soldiers, and much warlike Provision, and imposed huge Tributes: but especially he afflicted *Jewry*, and exacted of that Countrey Seven hundred Talents of Silver. *Antipater* seeing the State in so great fear and trouble, committing the exaction of a part of this Money to his Sons; the rest he commanded to be assigned to *Malichus*, who was his Enemy. *Herod* first of all gathered that which was commanded him in the Countrey of *Galilee*, and for this cause was greatly beloved by *Cassius*: For he being prudent and discreet, thought it no small policy at that time, to win the *Romans* good will on other Mens expences. Under the Governors the Cities were set to sale, together with their Inhabitants: and amongst them, these four were the chiefest, namely, *Gophna*, *Emaus*, *Lydda*, and *Thamna*: for *Cassius* sold the People thereof to them that would give most. Besides, *Cassius* was so much transported with Choler, that he had slain *Malichus*, if *Hircanus* had not restrained his fury, by sending him One hundred Talents of his own Money by *Antipater*. But as soon as *Cassius* was departed out of the Countrey of *Judæa*, he practised *Antipater*'s death, supposing that this his cutting off, would assure *Hircanus*'s state. But *Antipater* was not ignorant of his resolution; for having an inkling thereof, he got himself on the other side of *Jordan*, and assembled an Army of Soldiers, both *Jews* and *Arabians*. Hereupon, *Malichus* (who was a politick and subtil Fellow) denied stoutly that he had intended any Treason, clearing himself with an Oath before *Antipater* and his Children, that he had never any such intent, especially seeing that *Phasælus* held *Jerusalem*, and *Herod* had an Army at command. And in the end, perceiving the difficulty wherein he was, he reconciled himself to *Antipater*, and they agreed at that time, that *Marcus* Governed *Syria*, who perceiving that *Malachus* began to raise Troubles in *Jewry*, resorted thither, and there wanted little but that he had slain him, had not *Antipater* by earnest request obtained his Life. D E F

Malichus layeth in wait to murther *Antipater*, but forsweareth the same, and is reconciled.

CHAP. XIX.

Cassius *and* Marcus *leaving* Syria, *give* Herod *the Command of the Army which they had raised, promising to establish him King:* Malichus *causeth* Antipater *to be poysoned*; Herod *dissembleth with him.*

But imprudent *Antipater* saved *Malichus* to his own mischief: For when *Cassius* and *Marcus* had assembled their Army, they committed all the charge into *Herods* hands, and made him Governor of *Cæloſyria*, and delivered him great Forces, both of Foot G

Cassius and *Marcus* make *Herod* Governor of *Calosyria*.

H Foot and Horſe, and Ships by Sea: They promiſed him likewiſe the Kingdom of *Judæa*, after they had finiſhed the War, that was at that time betwixt them, and *Anthony*, and *Cæſar* the younger. Whereupon *Malichus* mightily fearing *Antipaters* power, determined to deſtroy him; and having corrupted *Hircanus*'s Butler with Money (with whom both of them celebrated a Feaſt) he poyſoned him, and afterwards aſſembling many Soldiers about him, he made himſelf Maſter of the City. When *Herod* and *Phaſælus* underſtood the traiterous conſpiracy attempted againſt their Father, they were grievouſly incenſed againſt *Malichus*. But he denied all, and eſpecially abjured the intent or practice of the murther. Thus died *Antipater* a juſt and virtuous man, and ſuch an one as dearly loved his Countrey. But *Herod* who was his younger ſon, immediately reſolved to

I revenge his fathers death, and came forth with an Army againſt *Malichus*: But *Phaſælus*, who was the elder, reſolved to circumvent him by policy, leſt he ſhould raiſe a Civil War. He therefore accepted of *Malichus* juſtifications, and made a ſhew that he ſuppoſed that he had in no manner contrived *Antipater*'s death, and only minded his Fathers Monument and Funerals. Mean while, *Herod* reſorting to *Samaria*, and finding it in a deſperate condition, reſtored the ſame, and pacified the diſſentions that were amongſt the Inhabitants. Not long after (by reaſon of a Feaſt) he came to *Jeruſalem* with his Soldiers. *Malichus* being afraid of his acceſs, perſwaded *Hircanus* that he ſhould not permit him to enter into the City: whereunto *Hircanus* condeſcended, alleadging, that amongſt the holy People it was not lawful to intermix a Troop of pol-

K luted Men. But *Herod* ſlighted them that brought him this news, and notwithſtanding his command, entred the City by night: whereat *Malichus* was much amazed. Whereupon, according to his ordinary diſſimulation, he openly wept and bewailed the death of *Antipater* his eſpecial friend; but under-hand he prepared a guard for his own ſafety. Notwithſtanding it was thought fit by *Herod*'s friends, to take no notice of his diſſimulation; but to make ſhew that they were well-affected towards *Malichus*.

The year of the World, 3923. before Chriſt's Nativity, 41.

Malichus cauſeth *Antipater* to be poiſoned.

CHAP. XX.

Caſſius *at* Herod's *entreaty, ſends orders to the Commanders of the* Roman *Troops, to revenge*
L Antipater's *death; they ſtab* Malichus. Felix *who commands the* Roman *Gariſon in* Jeruſalem, *attacketh* Phaſælus, *who reduceth him to capitulate.*

HErod having aſſured *Caſſius* of *Antipater* his fathers death, he knowing very well what a wicked man *Malichus* was, wrote back unto *Herod* that he ſhould revenge the death of his father: beſides, he ſent ſecret Letters to the Captains that were in *Tyre*, commanding them to aid and aſſiſt *Herod* in that juſt execution which he intended. After that *Caſſius* had taken *Laodicea*, and the Inhabitants of the Countrey came together, bringing with them Crowns and Silver to preſent him. *Herod* expecting that *Malichus* ſhould receive his puniſhment there, but *Malichus* miſtruſting their deſigns

M when he was drawing near to *Tyre* in *Phænicia*, he contriv'd a greater enterprize. For whereas his ſon was an hoſtage in *Tyre*, he entred the City to draw him thence, and afterwards return into *Judæa*; taking that opportunity by reaſon of *Caſſius*'s troubles (who marched to meet with *Anthony*) he reſolved to draw the people to an inſurrection, and to make himſelf Lord of the Countrey: but God diſappointed his unjuſt purpoſes: For *Herod* being a man of a ripe judgment, immediately diſcovered his intention, and ſent one of his ſervants before, under the notion to prepare a banquet, becauſe he had told him formerly that he would entertain all his followers: but in effect, he ſent him to the Captains, to command them to go out with their Daggers, and to meet *Malichus*; who marching forth, and meeting with him near the ſhore, he

N ſtabbed him. Which act did ſo much aſtoniſh *Hircanus*, that through amaze he grew ſpeechleſs: and being much moved, he demanded of *Herod*'s men how this accident had hapned, and who it was that had killed *Malichus*; which having heard, and how nothing was done without *Caſſius*'s command; he anſwered that all was well done, *Malichus* being a wicked Man, and a Traitor to his Countrey. See here how *Malichus* was juſtly puniſhed for the wickedneſs he committed againſt *Antipater*.

When *Caſſius* was gone out of *Syria*, their aroſe a new tumult in *Judæa*: for *Felix*, who was left in *Jeruſalem* with an Army, marched forth againſt *Phaſælus*, and all the people were in arms. For which cauſe *Herod* ſpeedily repaired to *Fabius*, Governor of *Damaſco*, and intending to ſuccor his brother, was prevented by a ſickneſs: ſo that

O *Phaſælus* obtaining a victory by his own forces againſt *Felix*, encloſed him up in a Tower, whence afterwards he diſmiſſed him under compoſition. Whereupon he grievouſly rebuked *Hircanus*, that being forgetful of divers good offices which he had received

The year of the World, 3972. before Christ's Nativity, 40.

by him, he had given aid unto his Enemies. For *Malichus*'s brother being at that time revolted, planted Garisons in divers Fortresses, and namely in *Masada*, which was the strongest of them all. As soon as *Herod* had recovered his health, he drew forth his forces against him, and dispossessed him of divers places that he held, and after suffered him to depart with his life and goods. A

CHAP. XXI.

Antigonus, Aristobulus's *son, gets an Army*; Herod *overcometh him, and returneth triumphing to* Jerusalem. Hircanus *promiseth him his Grand-daughter* Mariamna, *daughter of* Alexander, Aristobulus's *son*. B

Ptolomey Mennæus adopteth Antigonus, Aristobulus's son.

ANtigonus, *Aristobulus*'s son, got an Army together, and hired *Fabius*; *Ptolomey Mennæus* adopted *Antigonus* for being of his near relations. He was also assisted by *Marion*, whom *Cassius* had made Governor of *Tyre* and tyrannized over *Syria*, having put Garisons in several places of it, and had taken possession of three places in *Galilee*, which bordered with his Countrey. *Herod* also marching forth against him, dispossessed him of them all; and graciously dismissed those *Tyrians* that had the keeping thereof, bestowing Presents on some of them, for the love he bare unto their City. And that done, he came and encountred with *Antigonus*, and fought him, and overcame him before he had scarcely entred on the marches of *Judæa*, and drove him from thence. Being come in triumph to *Jerusalem*, *Hircanus* and all the People honoured him with Crowns. For *Hircanus* look'd upon him as one of his Family, because he was to marry *Mariamna*, daughter of *Alexander*, son of *Aristobulus*, and of *Alexandra*, *Hircanus*'s daughter: on whom he begat three sons and two daughters. Before her also had he married a Wife of his own Nation, who was called *Doris*, on whom he begat *Antipater* his eldest son. C

Herod expelleth Antigonus out of Jewry.

Herod marrieth Mariamne, Hircanus's niece by his daughter. Doris, Herod's wife.

CHAP. XXII. D

After Cassius's *defeat near the City of* Philippi, Antonius *cometh into* Asia; Herod *obtaineth his friendship by great Presents*; Antonius's *Edicts in favor of* Hircanus *and of the* Jewish *Nation*.

ANtonius and *Cæsar* having overcome *Cassius*, near unto the City of *Philippi*; *Cæsar* went from thence into *France*, and *Antonius* into *Asia*. And being in *Bithynia*, Embassadors resorted to him from all parts: Thither also repaired certain principal Men among the *Jews*, to accuse *Phasælus* and *Herod*; saying that *Hircanus* had onely the name, but he the authority of the Kingdom. But *Antonius* greatly honoured *Herod*, who came unto him, to answer those accusations that they had imposed on him: for which cause, they that were his adversaries could obtain no Audience: for *Herod* had bought that priviledge from them with his Money. As soon as *Antonius* was arrived in *Ephesus*, *Hircanus* the High-Priest, and all our Nation presently sent an Embassador unto him, with a Crown of Gold; requiring him that he would write unto the Provinces, that the *Jews* whom *Cassius* had taken Prisoners (contrary to the law of Arms) might be set at liberty, and that their Countrey, which was taken from them in *Cassius*'s time) might be restored. *Antonius* supposing that the demands which the *Jews* had proposed, were reasonable, wrote back presently to the High-Priest *Hircanus* and the *Jews*; and sent an Edict also to the *Tyrians*, to this effect: E

The Judge corrupted with money. Hircanus's Embassadors present Antonius with a Crown of Gold, and require the captive Jews liberty, sold by Cassius.

F

Marcus Antonius Emperor, to *Hircanus* High-Priest and Prince of the *Jews*, Health:

Lysimachus *the son of* Pausanias, *and* Joseph *the son of* Mennæus, *and* Alexander *the son of* Theodore, *your Ambassadors came unto me to* Ephesus, *and have renewed the same Embassage which they heretofore brought to* Rome, *and at this present likewise they have duly and faithfully acquitted themselves of the Embassage which they present in the behalf of you, and your Nation, by giving us to understand what affection you bear towards us: so that I esteem you for our friend, since I understand how friendly you have behaved your self towards us, both in words and deeds. For when our adversaries and enemies of the* Roman *Nation spoiled all the Countrey of* Asia, *and without regard of their Oaths, spared neither Cities nor Temples; we have opposed our selves against them, not onely for our private respect, but in the quarrel of the Common-weal, to punish the authors of such offences committed against Men, and of such impieties perpetrated against God: for which we suppose*

Antonius writeth to Hircanus as touching Brutus and Cassius's actions and death.

G

H *pose, that the Sun hath in a manner obscured himself, by beholding with unwilling eyes what an hainous offence was committed against* Cæsar. *But we have gotten the upper hand of their impious enterprizes, which are fallen upon* Macedonia, *as on the Countrey and Air, from whence proceed such detestable designs: and we have likewise cut off the course of their desperate resolution, which made them encounter us near to* Philippi, *a City of* Macedonia, *where we seized their places fortified by nature, and enclosed with mountains as if it were with walls, as far as the Sea, so that the passage was barred up, as it were with a gate, had not the gods given us way by resisting their unjust exploits, and furthering ours.* Brutus *is likewise compelled to flie to* Philippi, *where being besieged by us, he suffered with* I *his Consort* Cassius, *and since they have been punished as they deserved; we hope for the future to enjoy peace and tranquillity, and that* Asia *shall be delivered from all the miseries of War, and as for your part, you may assure your selves, that both you and your Countrey, shall have your share in this happiness, because we have so great a kindness for you to lose any opportunity to procure your advantage, and all the body thereof seems to be relieved from a grievous malady, by means of our victory: We have already sent Letters from City to City, to the intent that if any one among you, either captive or free-man, have been sold to the utmost by* Caius Cassius, *or any of that Army, they may be set at liberty. And our will is, that you reap the fruits of all the favors that we and* Dolobella *have granted you; forbidding the* Tyrians *to molest you, and commanding them to restore all that which they have taken from the* Jews, *in goods or possessions. As for the Crown which you sent me, I accept* K *of it.*

The year of the World, 3924. before Christ's Nativity, 40.

Marcus Antonius Emperor, to the Governors Senate, and People of *Tyre*, Health: *I have been informed in* Ephesus *by* Hircanus's *Embassadors (who is High-Priest and Prince of the* Jews) *that you have seized on their Countrey, and spoiled the same, when our adversaries held that Province. But as we have undertaken the War for the Empire, and in defence of Justice and Piety, we have punished these ungrateful, disloyal and perfidious persons. Our will is, that you suffer our Allies to live in peace; and as touching that which you have obtained of our adversaries; our pleasure is, that you restore the same to those that are dispossessed. For none of them had obtained either Province or Army by the consent of the Senate; but had usurped them by force, and afterwards bestowed them on those who have been* L *Ministers of their impieties and injustice. But since they have been punished according to their deserts, we require that our Allies enjoy their own, without any hindrance: and if you hold any places at this present, which belong to* Hircanus *Prince of the* Jews (*that were seized since the time that* Caius Cassius *by an unjust War invaded our Provinces*) *restore them unto him, without offering to hinder him from the possession of his own. And if you have, or pretend to have any right in them, when I shall repair to those places, it shall be lawful for you to debate your right, and we will so judge, that our Allies shall receive no wrong.*

Marcus Antonius writeth to the Magistrates of *Tyre* to restore *Hircanus* and the *Jews* their Lands, Goods and Liberties.

Marcus Antonius Emperor, to the Governors, Senate, and People, of *Tyre*, Health: *I have sent you my Edict, my pleasure is that you carefully consider it, and that you register it among your publick Records, in* Roman *and* Greek *letters, and set it up in Writing in an* M *open place, to the end that it may be read by all Men.*

Marcus Antonius *Emperor and Triumvir, in the presence of the* Tyrians *assembled for their publick affairs, hath declared, That* Caius Cassius *during the troubles, by the assistance of his Souldiers, hath usurped another mans Province; and hath in like sort spoiled our Allies, and hath ransackt the Nation of the* Jews, *who are friends to the people of* Rome: *and for that by our valor, we have repressed his insolence, by our Edicts and Judgments we will correct his offences, to the end that all things may be restored to our Allies, and that all whatsoever hath been sold, and appertained to the* Jews (*whether they be Prisoners or Possessions*) *be restored to their Masters; to the end that each Man may be at liberty as he was before, and that each mans possession may be restored to his first owner. And my pleasure is,* N *That whosoever disobeyeth this Ordinance, he may be punished accordingly.* He wrote to the like effect to the *Sidonians, Antiochians*, and *Arabians*; all which we will insert in a convenient place, to testifie what account the *Romans* made of our Nation.

CHAP.

CHAP. XXIII.

The year of the World, 3924. before Christ's Nativity, 41.

The beginning of Antonius's *love for* Cleopatra; *he is very severe to those* Jews *who came to accuse* Herod *and* Phasælus. Antigonus, Aristobulus's *son contracteth a friendship with the Parthians.*

Hedio & Ruffinus, chap. 11. Cleopatra cometh into Cilicia to Antonius.

Herod accused by one hundred Jews before Antonius.

After this *Antonius* went into *Syria*, and *Cleopatra* came forth to meet him near unto *Silicia*, and entangled him in her love. At that time also, One hundred of the chiefest among the *Jews* came in Embassage to him to accuse *Herod* and *Phasælus:* they had chosen the most esteemed Orator that might be found. *Messala* likewise undertook the defence of the young men that were accused, and made them answer. *Hircanus* also was there in person, who was already by marriage allied unto them. After that *Antonius* had heard both the one and the other in the City of *Daphen*, he demanded of *Hircanus*, which of both the parties governed the Common-weal best? who returned him answer, That they who were on *Herod*'s side, were most studious of the publick good. *Antonius* (who long since had born a good affection towards them, by reason of the ancient hospitality that he had received of their father, during the time *Gabinius* was in *Judæa*) established them both Governors of the fourth part, committing to their hands the affairs in *Judæa:* and to this effect wrote Letters, and committed fourteen of their enemies to prison; had not *Herod* interceeded for their lives, he had condemned them to death. Notwithstanding this, as soon as they returned from their Embassage, they could not contain themselves in quiet, but resorted once more unto *Antonius*, to the number of 10000, to the City of *Tyre*, where *Antonius* was. But *Antonius* (already corrupted by store of mony by *Herod* and his brother, who commanded in that place, ordained that the Embassadors of the *Jews* should be punished, for that they had attempted to make new disturbances, and he confirmed *Herod*'s Government. At that time *Herod* walking by the Sea side, came unto them, advising both them and *Hircanus* (who at that present was with them) to give over their appeal, lest some misfortune should befal them. Which they not regarding, certain *Jews* and Inhabitants of that City, all at once ran upon them, killed some of them, and hurt others, and the rest taking their flight towards their Countrey, ever afterwards contained themselves and lived in quiet, through the fear they had conceived. But when the people ceased not to exclaim and protest against *Herod*, *Antonius* was so displeased, that he commanded all those whom he held prisoners to be put to death.

Antonius maketh Phasælus and Herod Tetrarchs.

Ten thousand Jews repair to Tyre to accuse Herod, who are partly slain, partly wounded, and partly put to flight.

The year after, *Pacorus* the Kings son, and *Barzapharnes* a Prince among the *Parthians*, invaded and seized *Syria*. About this time *Ptolomey* died, the son of *Mennæus*; and his son *Lysias* reigned in his stead, who plighted friendship with *Antigonus* the son of *Aristobulus*, who obtained his favor at his hands, by the counsel and sollicitation of a certain Prince of great authority and credit with him.

CHAP. XXIV.

Antigonus *being assisted by the* Parthians, *besiegeth* Phasælus *and* Herod *in the Palace of* Jerusalem, *but in vain.* Hircanus *and* Phasælus *are perswaded to repair to* Barzapharnes.

Hedio & Ruffinus, chap. 22. Antigonus promiseth the Parthians a great sum of mony to instal him in the Kingdom, Pacorus sendeth Horsemen to Antigonus in Judæa. The Jews inhabiting about Mount Carmel, joyn themselves with Antigonus.

Antigonus having promised the *Parthians* to give them One thousand Talents of Silver, and five hundred Women, if so be they would deprive *Hircanus* of the Kingdom, and restore it unto him, and withal, put *Herod* and his friends to death. The *Parthians* undertook it, and marched towards *Judæa*, though they had not received as yet any of *Antigonus*'s Money. *Pachorus* led his Troops along the Sea-coast, and *Barzapharnes* conducted his more within the Land. The *Tyrians* shut their Gates against *Pacorus*, but the *Sidonians* and *Ptolomaidans* received him into their City. He sent a body of Horse into *Jewry*, to discover the estate of the Countrey, and to give succors to *Antigonus*. The commander of these Horse was the Kings chief Cup-bearer, who was also called *Pacorus*. Certain *Jews* (inhabiting about the *Carmel*) joined themselves with *Antigonus*, and were prepared with him to invade his Enemies, he conceived some hope that he might by their means reduce a certain part of the Countrey under his Government, which is called *Drymæ:* and other *Jews* joining with him in the way, perswaded him to press forward as far as *Jerusalem*; where being seconded by others (and his followers already much increased in number) they put themselves in a posture to assault the Kings Palace. The Two Brothers, *viz. Phasælus* and *Herod* with their follow-

ers

H followers attacked them in the Market-place, repulsed the Enemy, and drove him into the Temple. Which done, they sent armed Men into the Houses near adjoining, to guard them; but the People rushing in upon them, and seeing they were destitute of aid, burned both them and the Houses wherein they were. But this cruelty of theirs was presently revenged by *Herod*, who in a Skirmish that he had with them, killed a great number of them. And whereas there were daily Skirmishes between both parties, the Enemies expected until the People (assembled from all parts of the Countrey) should repair to *Jerusalem*, to celebrate the Feast of *Pentecost*. Which being come, many thousands of Men assembled about the Temple, both armed and unarmed, who seized both the Temple and the City; except the Kings House only, which *Herod* made good
I with a few Men of War; The Wall thereof *Phasælus* his Brother defended. *Herod* with a company of his followers sallied out upon the Enemy, who were planted in the Suburbs, and fighting valiantly against them, he put divers thousands of them to flight, whereof some retired into the City; others into the Temple; the rest into a certain Bulwark near at hand. In this Battel, *Phasælus* shewed no little Valor.

The year of the World, 3952. before Christ's Nativity, 36.

Pentecost.

Herod fighteth with his Enemies in the Suburbs.

Pacorus Conductor of the *Parthians*, came into the City with some few Horsemen at *Antigonus*'s request, making shew that he came to appease the sedition; but the scope of his coming was, to obtain the soveraignty for *Antigonus*. After that *Phasælus* was come out to meet him, and curteously entertain'd him in his House, *Pacorus* perswaded him to go Embassador with him to *Barzapharnes*, intending under this pretence to surprise
K him. He suspecting no treacheries, was easily perswaded, notwithstanding that *Herod* misliked the course, who knowing the perfidious manner of the *Barbarians*, exhorted him rather to assail *Pacorus*, and to assault and oppress his Forces, when they were come unto him. Nevertheless, *Hircanus* and *Phasælus* undertook this Embassage, and *Pacorus* (leaving with *Herod* Two hundred Horsemen, and Ten of those whom they call Free-men) conducted the Embassadors. Now as soon as they came into *Galilee*, the Governors of the Cities in that Countrey, came forth armed to meet them: *Barzapharnes* also at the first gave them friendly entertainment, and honoured them with Presents; but shortly after he began to practise treachery. For *Phasælus* and his attendants were conducted to a lodging that adjoyned the Sea; where hearing tidings that *Antigonus*
L had promised One thousand Talents, and Five hundred Virgins to the *Parthians*, he began already to suspect the *Barbarians*. For a certain friend of his had given him an inkling that there were Treasons intended against him that very night, and that his lodging was privily beset with a Guard. And surely they had been surprised, had they not expected that the *Parthians* (who were round about *Jerusalem*) should have seized on *Herod*, fearing lest he having an inkling of their disaster, should betake himself to flight. This was shortly confirmed to be true by the Guards that arrived: For which cause there were some of *Phasælus*'s friends, who counselled him, that without any more delay, he should betake him to his Horse, and fly from thence: and amongst the rest, *Ofilius* was most earnest, who had discovered this Plot, by *Saramalla* a rich *Syrian* (who
M offered them his ships that road hard by, to further their flight.) *Phasælus* would neither forsake *Hircanus*, nor leave his Brother *Herod* in danger, but repairing to *Barzapharnes*, he told him, that he did him wrong to use these sinister practises against him. For that if he had need of Money, he was more likely to receive it at his hands, than from *Antigonus*; and that it was an intolerable injustice to put Embassadors to death, who came unto him upon his honour, and had no ways offended him. But the *Barbarian* hearing these things protested, by an Oath, that not one point of that which he had suspected was true; whereupon he presently went to *Pacorus*.

Pacorus Chief-tain of the *Parthians* entring the City, perswadeth *Phasælus* to go Embassador to *Barzapharnes*.

The Parthians complot treacheries against *Phasælus*.

CHAP. XXV.

N Barzapharnes *detaineth* Phasælus *and* Hircanus *Prisoners*; *sendeth to* Jerusalem *to secure* Herod, *who retireth by night, with his Men and his Relations: he is set upon by the way, but getteth always the upper hand.* Phasælus *killeth himself. The King of the* Arabian*'s ingratitude towards* Herod; *he goeth to* Rome.

AS soon as *Barzapharnes* was gone, certain of the *Parthians* took *Hircanus* and *Phasælus* Prisoners, who mightily detested his Perjuries. But the Eunuch that was sent unto *Herod*, had instructions given him to entice him without the City Walls, and afterwards to apprehend him. But *Herod* was forewarned of this treachery, by certain Messengers (who were sent by *Phasælus* to give him notice thereof) who being intercepted by the enemy in the way, and *Herod* getteth notice thereof, he addresseth himself
O to *Pacorus* (and those in great authority among the *Parthians*) who subtilly dissembled, notwithstanding they knew how all things went, telling him, that he should do well to repair with them without the Wall, to go and meet those Messengers, who brought him Letters; who had not as yet been seized by their adversaries, but came to acquaint him that *Phasælus* was well. But *Herod* gave them no credit, because he was already other-

Hircanus and *Phasælus* surprised by the *Parthians*.

ways

The year of the World, 3925 before Christ's nativity, 39.

ways advertised of his Brothers surprisal, and had also far greater suspition of the *Parthians*, by the solicitation of *Hircanus*'s Daughter, whom he had Married. And although the rest made no account of her advertisements, yet *Herod* gave credit unto her, for that she was a most wise Woman. Now whilst the *Parthians* were in deliberation what were best to be done (in that it was held no policy to make open assault upon such a Man) they deferred the whole matter until the next Morning. Whilst thus they were debating of their differences, *Herod*, who rather gave credit to that which he had heard as concerning his Brother (and touching the Treasons intended against him by the *Parthians*) than to his Adversaries; as soon as it was Night, concluded to make use of the time, and to make away, without staying any longer amongst those uncertain dangers, which his Enemies intended against him. For which cause he fled with those Forces he had with him: and mounting his Mother, his Sister, and his Betrothed, whom he was to Marry (who was *Alexander*'s Daughter) the Niece of *Aristobulus*) and her Mother (who was *Hircanus*'s Daughter) and her younger Brother, with all their Family and Train, he departed into *Idumæa*, without suspition of the Enemy. Amongst whom there was not one so hard-hearted, who seeing such a pitiful Spectacle, could not be moved to Compassion, beholding the Mothers drag away their little Children, and abandon their Country with Tears and Complaints: and that which was worse, to leave their Friends in Bondage, without any hope of Comfort or Redress.

A

The Parthians lay a Plot to surprise Herod: he discovereth it, and preventeth them by flight.

B

Herod comforteth his friends in their flight.

But *Herod* mastered these misfortunes by his invincible Courage, and for that he was a constant Man in all Fortunes, he exhorted every one of them whom he met in the Way, to be of good Courage; and not abandon themselves in immeasurable sorrow, for that by such means they might hinder his Retreat, on which their sole and securest conservation depended: Whereupon they for their part endeavoured themselves to digest their Griefs, according to *Herod*'s Exhortation. Mean-while he hardly refrained from laying violent Hands on himself, by reason of the Chariot wherein his Mother rode, which overturned, had almost slain her; yea, so much did this casualty terrifie him (for fear lest the Enemy in pursuit should surprise him during these delays) so that he drew and prepared his Sword to kill himself, had not some assistants and followers stept in to him, and stayed the stroke, beseeching him instantly not to forsake them, and leave them subject to the Enemies violence: assuring him, that it was not the part of a Valiant Man to respect his own private interest, and neglect his Friends danger. By these persuasions he was induced to hold his hands, both by reason of the apprehension of these words, which were spoken unto him, as also for that he was over-ruled by the Multitude of those who would not permit his hand to execute his will, so that taking up his Mother, and doing her all the service that the time permitted, he followed on his way, and with the speediest and neareſt means he could, he retired toward the Castle of *Massada*; where in the way, he oftentimes fought against the *Parthians* that charged and pursued him, but he always got the Victory. The *Jews* also pursued him during his flight; for scarcely had he travelled sixty furlongs out of the City, but that they assailed him in the high-way: but he put them to flight, and obtained the Victory, not like a desparate Man, enforced thereunto through necessity, but like a discreet, clear couraged and valiant Soldier. So that in the very place where he obtained the Victory against the *Jews* (after he was made King) he builded a most sumptuous Palace, and a City, which he called *Herodium*. Whilst he remained at *Ressa* (a Borough of *Idumæa*) *Joseph* his Brother came forth to meet him, and to consult with him concerning their present condition, and to know of him what should become of that great multitude that followed him, considering that they had no Soldiers in Pay, and the Castle of *Massada*, (whither they intended to fly) was too little to hold all the People: For which cause he sent away many, to the number of Nine thousand, willing them to dispersé themselves here and there in the Countrey of *Idumæa*, and for the better dispatch of their journey, he furnished them with Victuals. As for himself, he took with him his most able Soldiers and Friends, and repaired to the Castle of *Massada* (in which place he left the Women and their Train, to the number of Eight hundred, or thereabouts) and furnishing the place with Corn, Water, and other Provisions necessary, he went into *Petra*, the Chiefest City of *Arabia*. As soon as it was day, the *Parthians* plundered all that *Herod* left in *Jerusalem*; and amongst other things, they spoiled the Palace; but they medled not with *Hircanus*'s Money, which amounted to some 300 Talents. They left divers other things behind them also that appertained to *Herod*, and especially that which had been transported into *Idumæa* by his providence. Neither were the *Parthians* content with the spoil of the City, but they forraged all the Country round about, and ruined *Mariſſa* a very rich City.

C

Herod seeing his Mothers Chariot overturned, is ready to murder himself.

D

Herod retiring towards *Massada*, is assailed by the *Parthians*.

E

The Parthians spoil the Citizens of Jerusalem, and destroy Mariſſa.

F

G

Thus

H Thus *Antigonus*, brought back into his Countrey by the King of the *Parthians*, received *Hircanus* and *Phaſelus* that were Priſoners: yet he was vehemently diſpleaſed, becauſe the women was eſcaped, whom according to his promiſe he intended to have delivered with the money: and fearing leſt *Hircanus* through the favor of the people ſhould be re-eſtabliſhed in his Kingdom (who then was Priſoner in the cuſtody of the *Parthians*) he cut off both his ears, depriving him by that means from enjoying the Prieſthood any more, by reaſon of that maim, becauſe the Law commanded that they who are in that dignity ſhould be ſound in all their members. But *Phaſelus* is to be admired for his great courage at that time: for underſtanding that he muſt needs die, he was no ways diſheartned with death, but that which he eſteemed moſt miſerable I and diſhonourable was, that he muſt needs die by the hands of his Enemy. Seeing therefore that he could not diſpatch himſelf by other means, (becauſe he was bound and chained) he knockt out his own brains againſt a ſtone, and ſo ended his life (with as great honour as may be imagined in ſuch a deſperate eſtate) depriving his Enemy of that power which he intended to practiſe in tyrannizing over him at his pleaſure: It is ſaid, that the wound being very deep, *Antigonus* ſent privily Chirurgions to cure him; and that under colour of healing him, they ſhould put poyſon into the ſame, whereby through he might die. But before *Phaſelus* gave up the ghoſt, he underſtood by a certain woman that his brother *Herod* had eſcaped from his Enemies: for which cauſe he endured his death with far greater cheerfulneſs and conſtancy, ſeeing that he left K behind him ſuch a man as would revenge his death, and puniſh his Enemies. But *Herod* was no ways diſcomfited with the greatneſs of thoſe adverſities which invironed him round about, but was the more whetted on to find out new inventions, and to adventure conſiderable attempts. For he went unto *Malchus* King of the *Arabians* (to whom formerly he had ſhewed much courteſie) hoping to receive the like of him in this time of his great neceſſity, and to draw ſome money from him, either by intereſt or gift. For being ignorant of his brothers death, he endeavoured to redeem him ſpeedily from his Enemies, by paying his Ranſom (which amounted to Three hundred Talents) and for that cauſe he led with him the ſon of *Phaſelus*, who was only ſeven years old, to leave him in pledge amongſt the *Arabians* for the ſum that was demanL ded. But certain meſſengers came to him from *Malchus*, who charged him in the Kings behalf to retire back again, for that the *Parthians* had enjoyned him that he ſhould neither receive nor retain *Herod*; And uſed this colourable pretence, becauſe he would not pay his debts: and hereunto was perſwaded by the advice of the greateſt in authority among the *Arabians*, who pretended thereby to make themſelves maſters of that treaſure that *Antipater* had committed to their cuſtody. *Herod* anſwered them, *That he repaired not into their Countrey to give them cauſe of any trouble, but onely to conſult with them about certain matters of great importance touching his own eſtate, and that afterwards he was reſolved to depart, and withdraw himſelf into* Egypt *as ſecretly as might be poſſible.* He returned therefore to a certain Temple, where he had left divers of M his followers; and the next day he came to *Rhinocura*, in which place he heard tidings of his brothers death. But afterwards *Malchus* repented himſelf of his ingratitude, and ſpeedily ſent after *Herod*, but he could not over take him: for he had gotten far on his way, and was already arrived near to *Peluſium*: where being denyed his paſſage to *Alexandria*, in thoſe ſhips that were there, he addreſſed himſelf to the Magiſtrates of the place, who highly reſpected and honoured him, and ſent him to the City where *Cleopatra* was; who entertained him kindly: yet notwithſtanding ſhe could not perſwade him to remain with her. Whereupon he repaired towards *Rome* (notwithſtanding the Winter, and thoſe grievous troubles that at the very ſame time afflicted *Italy*, as it was reported.) Embarking himſelf therefore to ſail into *Pamphilia*, he was toſt with a moſt N cruel ſtorm; ſo that with great danger at laſt he arrived in *Rhodes*, having been inforced in the tempeſt to caſt into the Sea great part of his goods. There he met with *Sappinas* and *Ptolomey*, two of his endeared friends. He found alſo the City of *Rhodes* had ſuffered much miſery by *Caſſius*'s Wars: and although his means were very ſhort, yet he helped them in what he might, and cauſed their Walls to be repaired, notwithſtanding that by ſo doing he greatly hindred himſelf. After that, he cauſed a little Frigot to be built, and embarked himſelf with his friends to repair into *Italy*, and arrived at *Arunduſium*, and from thence went to *Rome*. The firſt to whom he diſcovered his misfortunes, was *Marcus Antonius*: to whom he reported all the occurrences in *Judæa*: and how his brother *Phaſelus* was taken by the *Parthians*, and ſlain; and how O *Hircanus* was impriſoned with him. The manner alſo how they had eſtabliſhed *Antigonus* King, under promiſe to give them One thouſand Talents, and Five hundred of the faireſt Women, whom he entended to chuſe out of his own race. Laſtly, how he ſtole away

The year of the World, 3925. before Chriſt's Nativity, 39.

Antigonus reſtored to the Kingdom by the *Parthians*, cutteth off *Hircanus*'s ears, to prevent his reinſtalment in the Prieſthood

Phaſelus daſheth out his own brains.

Antigonus putteth poyſon into *Phaſelus*'s wounds inſtead of curing him.

Herod flyeth to *Malchus* King of *Arabia*, to borrow money.

Herod is commanded out of *Arabia*, and flyeth into *Egypt*: from thence, after ſome ſtorms, he repaired to *Rome*, where he certifieth *Antonius* of that which had befallen him.

The year of the World, 3925. before Christ's Nativity, 39.

away by night, and rescued them; and escaping his Enemies hands, had afterwards endured many miseries. Besides that, his friends were in great danger, and left besieged; for which cause he had sailed by Winter, and despised all dangers, only to seek for assistance at his hands, on whom depended his hope, and last refuge. A

CHAP. XXVI.

Herod, *through* Antonius's *and* Augustus's *assistance, is declared King of the* Jews, *at* Rome: Antigonus *besieged* Massada, *defended by* Joseph, Herod's *Brother.* B

Hedio & Rufinus, chap. 13. *al.* 25.

Antonius loved *Herod*, and hated *Antigonus*.

Cæsar Augustus, Herods friend.

ANtonius hearing of all those alterations that had befallen *Herod*, had compassion of his misery (bethinking himself of the estate and condition of great men, who are likewise subject to no less casualties) and the rather was he induced to do him good, both in remembrance of the friendship he had with *Antipater* his father, and also by reason of *Herods* promises of certain sums of money, if he were made King by his means, as he had been formerly declared Tetrarch. But that which most moved him hereunto, was the hatred which he bare unto *Antigonus*, whom he accounted to be a mutinous man, and an Enemy to the *Romans*. On the other side, *Cæsar* was well inclined to succor him, both in regard of those Armies which *Antipater* had brought into *Egypt* in his fathers service, as also because of the good hospitality and kindness that he had shewed him in all things; and especially to gratifie *Antonius*, who was well affected towards *Herod*. Whereupon the Senate being assembled, *Messala* and *Atratinus* brought forth *Herod*, and after they had praysed him, and recited the favors which the *Romans* had received by his father, and the great affection and good will which he bare to the people of *Rome*; they accused and declared *Antigonus* the *Romans* Enemy, not only for his ancient crimes, but also, that in contempt of the *Romans*, he had received the Kingdom from the *Parthians*. Whilst the Senate was sore displeased at the report of these things, *Antonius* arose, and declared openly before them all, that in furtherance of the *Parthian* War, it were not amiss that *Herod* should be made King: which opinion of his was generally allowed, and finally ratified. The principal demonstration of the love and affection which *Antonius* bare unto *Herod*, was, that he not only obtained him the Kingdom, beyond all hope, for he never thought that the *Romans* would grant that dignity unto him, who were wont to reserve that honour to those of the Kings blood; and therefore he intended to have demanded it for his Wifes Brother *Alexander*, and Nephew to *Aristobulus* by the Fathers side, and to *Hircanus* by the Mother (which *Alexander*, *Herod* afterwards put to death, as shall be declared in time and place) but also for that, within the term of seven days, he sent him out of *Italy*, with the unexpected titles of his felicity. C D

Herod admitted into the Senate, and declared King.

Herod intending the Kingdom for his Wifes brother enjoyeth the same himself.

Herod ascendeth the Capitol with *Antonius* and *Cæsar*.

As soon as the Senate was risen, *Antonius* and *Cæsar* went forth, leading *Herod* between them, and being accompanied by the Consuls and other Magistrates, went up into the Capitol to do sacrifice, and to place there this Decree the Senate had made as touching this matter. The first day of *Herod*'s Reign *Antonius* feasted him; and after this manner he was established King, the hundred and eighty-fourth *Olympiade*, in the year wherein *C. Domitius Calvinus* twice Consul, and *Caius Asinius Pollio* were Consuls. Mean while *Antigonus* besieged those that were in the Castle of *Massada*, who were plentifully furnished with all things necessary (except it were water) for which cause *Joseph*, *Herod*'s Brother, that was within, and Two hundred of his friends, had concluded to fly unto the *Arabians*: for that they understood that *Malchus* had repented himself of that fault he had committed against *Herod*. But whilst they stood upon these terms, God poured down a huge rain on a certain night, that in short time filled their Cisterns, so that they had no more necessity to fly; and from that time forward they took courage; and made a sally upon their Enemies, in which they charged *Antigonus*'s Soldiers after such a manner, sometimes in open field, sometimes by surprizal, that they slew a great number of them. At that time *Ventidius*, a *Roman* Captain, was sent into *Syria*, to drive the *Parthians* from thence, and after their departure he arrived in *Jewry*, making shew that he would assist *Joseph*: but in effect all his pretence was to draw money from *Antigonus*. Being therefore encamped near unto *Jerusalem*, and having drawn sufficient money from *Antigonus*, he retired himself with the greater part of his Forces: and to the intent his deceitful dealing might not be discovered, he left *Silo* with a company of his Soldiers: who likewise was honoured by *Antigonus*, lest he should be cause of some new trouble, before the *Parthians*, whose coming he expected should yield him aid. E F G

Herods family besieged by *Antigonus* in *Massada*.

Ventidius under pretext to help *Joseph*, filcheth to get money of *Antigonus*.

CHAP.

H

CHAP. XXVII.

The year of the World, 3926. before Christ's Nativity, 38.

Herod *being returned from* Rome, *raiseth an Army, taketh some places, and besiegeth* Jerusalem, *but cannot take it; he defeateth the enemy in a great Battel; the art he used to draw several of the* Jews, *who had hid themselves in Dens, from* Antigonus *party; he marched with some Troops to find out* Antonius *who was making War against the* Parthians. *The five Battels that he fought on the way;* Joseph, Herods *Brother, is killed in a fight, and* Antigonus *caused his head to be cut off. The manner how* Herod *revenged this Death; he besiegeth* Jerusalem, *where* Sosius *joyneth him with a* Roman *Army; during this Siege,* Herod *Marrieth* Mariamne.

I

AFter that *Herod* was come from *Italy* by Sea to *Ptolomais*, and that he had assembled no small number of Soldiers, both strangers and his own Country-men, he marched forward against *Antigonus*, and passed thorow *Galilee*. *Silo* and *Ventidius* also gave him assistance in this action, having received direction by *Gellius* from *Antonius*, that they should assist *Herod* to recover his Countrey. But *Ventidius* was employed in appeasing the troubles that were raised in the Cities by the *Parthians*: and as touching *Silo*, he kept in *Judea*, having been corrupted by *Antigonus*. But the further that *Herod* daily marched into the Countrey, the more his forces did increase; and all *Galilee* (except a very few) submitted themselves unto him. Whiles he marched forward towards *Massada*, (being moved thereunto, for to relieve his Parents that were

K besieged therein) the City of *Joppe* would not grant him passage: for the Citizens thereof were his Enemies: so that it behoved him first of all to ruinate the same, to the end he might leave no retreat behind him for his Enemies, if he made toward *Jerusalem*. Upon which occasion *Silo* laying hold, dislodged his Army, and made thitherward: whom when the *Jews* did pursue, *Herod* sallieth out with a small company, and put them to flight, and saved *Silo*, who could not resist any longer, Afterwards having seized on *Joppe*, he hasted forwards to deliver his friends that were besieged in *Massada*; but part of the Inhabitants submitted themselves unto him for the friendship they had born unto his father: and others of them for the honour that they bare unto him: the rest admitted his Government, in acknowledgment of those favours they had received from

L them both. But the greatest part was moved thereunto by the hope they had conceived of their new elected king, and the confirmation of his Government. Thus by these means was his Army mightily encreased.

Hedio & Ruf. finus, chap. 24. *al.* 16.

Herod returning back out of *Italy*, leadeth forth his Army against *Antigonus*.

Herod assaulteth *Joppe*, and taketh it.

Many submit themselves to *Herod*.

Whilest thus he marched forward, *Antigonus* seized on those places that were fittest to lay ambushes in, or to fight at advantages by the way (notwithstanding that by those Stratagems he did but small or no hurt at all to his Enemy; so that *Herod* raised the siege, and relieved his friends out of the Caste of *Massada*: and after he had taken the Fort of *Ressa*, he approached *Jerusalem*, being attended by *Silo*'s Army, and by divers Citizens of the City, who were afraid of his power. And when he had

M pitched his Camp to the Westward of the City, those that kept the watch and guard on that side, shot their Arrows, and threw stones against him: divers likewise sallied forth, and fought hand to hand against those that were planted there: For which cause, first of all *Herod* caused a Proclamation to be made round about the Walls, signifying unto them that he resorted thither for the common good of the People, and for the conservation of the City, without intent of Revenge, or memory of any Wrongs that his private Enemies had offered him, promising his most free pardon to all those whosoever had hainously offended him. Hereunto *Antigonus* made this Answer (directing his Speech to *Silo* and the *Roman* Soldiers) that contrary to all Justice they gave the Kingdom to *Herod*, who was a private man, and an *Idumæan* (that is to say, a half

N *Jew*) whereas it hath been a custom to bestow the same on them that are of the line of the Priests. For albeit at that present they were displeased with him, for that he had seized on the Kingdom by the means of the *Parthians*, and had resolved with themselves to dispossess him; yet that there were divers others of that Royal Race, who might be made Kings according to the Law, who have no ways misdemeaned themselves towards the *Romans*; and moreover there are Priests, who should not be justly and uprightly dealt withal, if they should be deprived of that honour which appertaineth unto them. Whilest they debated the matter after this manner between them, and grew to hot and injurious taunts the one against the other, *Antigonus* commanded his Men to assail those that were near unto the Wall: who shooting many Arrows with great

O courage against them, drove them easily from the Tower they kept.

Ressa taken, & *Massada* deliver'd from the siege, after which *Herod* marcheth towards *Jerusalem*.

Herod proclameth about the walls of *Jerusalem*, that he repaireth thither for the good of the people, and the Common Weal.

Antigonus upbraideth *Herod* that he is but half a *Jew* and of no Kingly Race.

The Enemy repulseth *Herod*'s power, from the wall.

At that time *Silo* gave manifest proof that he had been corrupted by money: for he suborned divers of his Soldiers, who cried out that they wanted Victuals, and demanded greater Pay for their Maintenance, and requested that they might be placed in some

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convenient garisons to winter in, for that the places round about the City were desolate A
becausé all necessaries for maintenance of life had been taken away and wasted by
Antigonus Soldiers. Thus was the whole Army discomposed; so that each of them
prepared themselves to dislodge. But *Herod* importuned and cried out upon the Captains
and Soldiers that were under *Silon*'s charge, telling them that it concerned them not to
abandon him whom *Cæsar Antony*, and the Senate of *Rome* had sent thither: That for
his own part, he would give order that they should have abundance of whatsoever
they demanded; and immediately after he deprived *Silon* of all colour and pretext of
flight, for he caused an incredible quantity of Victuals to be brought them; and com-
manded his friends that inhabited the confines of *Samaria*, to bring them Corn, Wine,
Oyl, Cattel, and all other such Provision, from *Jericho*, to the end that from that time B
forward the Soldiers might want nothing. *Antigonus* was not ignorant thereof, so that
he presently sent men throughout the Countrey, to intercept and surprize the Purveyors
and Victuallers. Who following *Antigonus*'s command, assembled a great number of Sol-
diers near unto *Jericho*, and encamping in the mountains espied and watched those that
brought the Victuals. Mean-while *Herod* lay still, but took with him ten Companies,
five of *Roman* Soldiers, and five of the *Jews*, with whom he intermixed some forreign
Soldiers, with some few Horsemen, and came to *Jericho*; where being arrived, he seized
on the Town, which was abandoned by the Inhabitants, of whom five hundred with
their Wives and Children were retired into the top of the Mountains, whom he took,
and afterwards set at liberty: but the *Roman* Soldiers, entring into their houses, and C
finding them full of all sorts of moveables, they plundred them. And the King having
left a Garison in *Jericho*, dismissed the *Roman* Army to go and winter in the Countries
lately surrendred unto him; namely, in *Idumæa*, *Galilee*, and *Samaria*. *Antigonus* also
purchased his favour at *Silons* hands by store of Bribes, that part of his Army was lodged
in *Lydda*, all which he did to currie favour with *Antony*.

Silon suborn-eth some of his Soldiers, to take an occa-sion to depart from *Jerusa-lem*.

Herod procu-red & furnish-ed the Army with Victuals and abundant munition.

Antigonus sendeth out Soldiers to surprize *Herods* victualers

The *Romans* sent to their Garisons to winter.

Whilest thus the *Romans* lived in all abundance, and bare no Arms, *Herod* would
not be idle, but sent his brother *Joseph* into *Idumæa*, with a thousand foot, and four hundred
horse; and himself resorted to *Samaria*, where his Mother and his other Parents kept,
who were removed out of *Massada*. After this he went into *Galilee* to surprize cer-
tain Castles which were held by *Antigonus*'s Garisons, and being arrived at *Sephoris* D
(during a great Snow) after that *Antigonus*'s Garisons were gone out of the foresaid
Castles, he found a great abundance of all sorts of necessary Provision: And there
having notice of certain thieves, who inhabited in Caves, he sent a Troop of Horse,
with three companies of Foot, against them: whom he commanded to punish those rob-
bers: the place where they lay was not far from a Borough called *Arbela*; and forty
days after, he himself with all his Army marched thither, where the enemies charged
him fiercely that the left wing of his Squadron retreated; but he coming on with his
main Battel, put them to flight, who were already almost Masters of the Field, and
made those of his Followers that fled, face about, and to pursue their Enemies as far as E
the flood *Jordan*: who fled some one way and some another; so that he drew all *Gali-*
lee under his subjection, except those that lurked in the Caves. He distributed money
also amongst his Soldiers, and gave each Soldier an hundred and fifty Drachmes, and
far more unto their Officers, and afterwards sent them to winter in Garisons near at
hand.

Robbers.

Herod fighteth with h's ene-mies in *Gali-lee*, and over-cometh them, and bringeth all *Galilee* under his sub-jection.

About this time *Silon* and his Captains, who had passed the Winter in the said Gar-
risons, came unto him; *Antigonus* would no more furnish them with Victuals: for he gave
them maintenance for no more time than a Month, commanding those that dwelt round
about them to spoil the Country, and afterwards to retire themselves into the Mountains,
to the end that the *Romans* might be destitute of necessary maintenance, and by that F
means might be consumed with Famine. *Herod* gave *Pheroras* his youngest brother the
charge of that Provision, commanding him to enclose the Fort of *Alexandrion* with
a Wall; who speedily brought to pass that the Soldiers had all sorts of necessaries at
command: re-edified also the Fort of *Alexandrion* which had been laid desolate. About
that time *Antony* was in *Athenes*, and *Ventidius* was in *Syria*, who having sent for *Silon*
to accompany him against the *Parthians*, did first of all charge him to assist *Herod* in that
War: and afterwards to excite the Provincial Confederates to further his War. But
Herod dismissing *Silon* and his company to follow their destinated Wars with *Ventidi-*
us, did in his own person lead out his Soldiers against those Thieves that lived in Dens.
These Caves were situate in the most high and inaccessable Mountains, impregnable G
through narrow Paths environed with sharp Rocks, wherein the Robbers inhabited
secretly, with all their Families. King *Herod* caused a certain number of Coffers to be
made fast to Iron Chains, which he caused to be let down by an Engine from the top

Antigonus re-fuseth to vi-ctual the *Ro-man* Army.

Ventidius sendeth for *Silon* to War against the *Parthians*.

of

H hill to ascend the same from beneath, neither from above to creep downward against them.) These Chests were filled with Soldiers, armed with great Hooks to draw these thieves unto them, and to break their necks headlong from the height to the bottom. But the use of these Coffers was dangerous, for it was necessary to let them down an infinite depth into the caves, especially for that the thieves had necessary provision among them: notwithstanding when they had gotton down none of the Thieves durst peep out of the mouths of their Caves, but fear constrained them to hold themselves quiet. But a certain Souldier having girt his Sword by his side, and taken hold of the chain with both his hands whereto the Coffer was fastned, slid down as far as the entry of the Cave: and being displeased that none came out, he shot divers Arrows at those that were with-
I in, and wounded them; and after that, with his hook he drew those unto him who resisted, and tumbled them down headlong from the steep Rock: which done, he rushed in upon those that were within the Cave, and slew many of them, and afterwards returned and rested himself in his Coffer. Divers hearing the groans of those that were wounded, were surprised with fear and despair of their life, but the nights approach was the cause that the matter was not fully accomplished, and many of them getting notice of the Kings free pardon by a Herauld, submitted themselvs. The next day they renewed and continued the same manner of fight, and divers went out of their Coffers to fight at the enterances of the Caves, throwing in fire, which there being much fewel in the Caves, did great execution. Within these Caves there was a certain old man ap-
K prehended, with his wife and seven Sons: who being desired by them that he would suffer them to go and submit themselves to their enemies, took up the entrey of the Cave, and as his Sons advanced to get out he slew them all, and after them his Wife; and at last, when he had cast their dead bodies down the Rocks, he threw himself down headlong after them, preferring death to slavery. Yet before his death he reviled *Herod* bitterly, and upbraided him with his ignoble extraction: and although *Herod* (who saw all that which had hapned) stretched out his hand unto him for pardon, ye the would not give ear to him; and by these means were all these Caves entred, and the theeves taken.

Now when the King had established *Ptolomey* General over the Army in that Countrey, he retired into *Samaria*, with six hundred horse, and three thousand foot; with a resolution
L to fight *Antigonus*, and to end their quarrel. But *Ptolomey* had but very slender success in his Government: for they that before-time had troubled the Country of *Galilee* sallied out upon him, and defeated him. After which execution they fled into the Marishes and unaccessible places, where they robbed and spoiled all the Country. But *Herod* returning and setting upon them, punished them: for he slew some of them, and the rest were constrained to flie into strong places, where he besieged them and entring their fortresses perforce, put them to the sword, and destroyed their fortifications: and having brought this rebellion to an end, he condemned the Cities to pay him the sum of one hundred talents. Mean while *Pacorus* was killed in the War, and the *Parthians* were defeated with him; which was the cause that *Ventidius* sent *Macheras* to succor
M *Herod* with two Legions and 1000 horse by *Antonius* order corrupted by *Antigonus* mony. But *Macheras* notwithstanding *Herods* diffwasion, yet he went to him, alleadging that he did it to look into his actions. But *Antigonus* suspecting his sudden approach, entertained him not, but caused him to be darted at and driven thence, giving him to understand by his entertainment, what opinion he had of him, who at that time perceived plainly that *Herod* had given him good counsel, and that himself had failed in misbelieving his advice: for which cause he returned to the City *Emaus*, and killed all those *Jews* whom he met withal in the way, being much troubled at it whether friends or enemies, he was so highly displeased at that which had hapned. *Herod* came to *Samaria*,
N resolving with himself to go to *Antonius* to complain of these grievances; and to tell him that he had no need of such associates, who did him more harm than his enemies; whereas of himself he was able to make good his War against *Antigonus*. But *Macheras*, hasted after him, entreating him to stay, and to go no further on that journey, and prayed him to leave his brother *Joseph* behind him, to go with him against *Antigonus*. By these perswasions and instant intreaties of *Macheras*, he was somewhat appeased: so that he left his brother *Joseph* behind him, with an Army, charging him no way to hazard his fortune, or to fall to odds with *Macheras*. As for himself he hasted towards *Antony*,
O who at that time besieged *Samosata* (a City situate near unto *Euphrates*) having with him an Army of his associates, both horse and foot. When *Herod* was arrived in *Antioch* he found divers men assembled there, who were desirous to go and seek out *Antony*: but they durst not advance, for fear the *Barbarians* should set upon them in their journey. *Herod* encouraged them and offered himself to be their guid. When they were come two days journey off *Samosata*, the *Barbarians* laid an ambush for them, and had barred

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Hedio & Rufinus, cap. 25. *Herod* leadeth his Soldiers against those theeves that held the caves.

Herod letteth down his Souldiers from the top of the mountain in Coffers.

A certain old man killeth his wife and seven of his sons, and at last casteth himself headlong from the Rock.

Herod retireth toward *Samaria*, to fight with *Antigonus*.

Herod punisheth the Rebels in *Galilee*.

Ventidius overcometh *Pacorus* and the *Parthians* in battle.

Macheras killeth many *Jews*.

Herod resolving to depart to *Antonius*, and to accuse *Macheras*, is reconciled by him and leaveth his brother *Joseph* with an Army behind him.

Herod repaireth to *Antonius* at the siege of *Samaria*, and in the way killeth many *Barbarians*.

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up the way with Hurdles, and had likewise hidden some Horsemen thereabouts, until the Passengers had recover'd the Plain. Now when the foremost were past, the ambush consisting of about some 500 Horsemen, they suddenly charged *Herod* who was in the Rear; when they had broken the first Ranks whom they had met, *Herod*, with his Troop that was about him, immediately repulsed them; and after he had encouraged his followers, and whetted them on to the fight, he did so much, that he made those that fled, to face about, and fight, so that the *Barbarians* were put to the sword on all sides. The King also pursu'd them so long, until at last he recover'd that which had been taken by them, which was a certain number of Sumpter-horses and Slaves. But being charged afresh by others, and they in greater number than those who encountred him at first, he likewise (rallying his Forces together) charged and overcame them; and killing divers of them, he secured the way to those that follow'd after, who all of them acknowledg'd him for their preserver. A B

Herod was honourably entertained by *Antonius* and his Host.

When he drew near unto *Samosata*, *Antonius* sent out the best of his Army to meet and honour him. As soon as he came to *Antonius*'s presence, he entertain'd him kindly; and after he had heard that which had befaln him in the way, he embraced him, in admiration of his virtue, and did him great honour, as to him whom a little before he had raised to a Royal dignity. Not long after this, *Antiochus* surrendred the Fort of *Samosata* to *Antonius*, and upon this occasion the War was ended. Whereupon *Antonius* committed the Province with the Army to *Sosius*: and after he had commanded him to succor *Herod*, he departed into *Egypt*. *Sosius* therefore sent two Legions of Souldiers before into *Judea* to succor *Herod*, and afterwards he follow'd with the rest of his Army. C

Sosius hath the army committed to his charge by *Antonius*, who departed into *Egypt*.

In the mean while *Joseph* is killed in *Jewry*, on this occasion that ensueth: For forgetting his brother *Herods* command which he gave him when he repaired to *Antonius*, he took five Companies of Soldiers which *Macheras* had left him, and marching towards *Jericho* to gather in the fruits of the field, he pitched his Tents upon the Mountains: and for that the *Roman* Troops were but newly levied, and consisted of those Men who were untrained in the Wars, and for the most part were gather'd out of the Country of *Cœlosyria*; the Enemies having advertisement hereof, assailed and surprized him in certain places of disadvantage, where there was a hot skirmish between them, in which *Joseph* died fighting valiantly, and all his Army was defeated. The dead bodies being in *Antigonus*'s power, he cut off *Joseph's* head, notwithstanding that his brother *Pheroras* proffer'd him 50 Talents for the whole body. Which done the *Galileans* revolting from their Governors, drowned those of *Herods* party in the Lake; so that divers Commotions and Troubles were raised in *Jewry*. *Macheras*, he fortified the Castle of *Gath*. This misfortune of *Josephs* was reported to the King, in a certain Suburb of *Antioch*, called *Daphne*, who, before the tydings, had already conceived some suspition and fear, grounded upon certain dreams, which gave him certain intelligence of his brothers death. Departing therefore from thence with all expedition, he arrived near to the Mount *Libanus*, where he took about 800 Men with him, and the *Roman* Legion which he had, and from thence came to *Ptolomais*; from whence he departed with his Army by night, and crossed *Galilee* with them. Whereupon the Enemies came forth against him, and were overcome by him, and shut up in a Fort from whence they were come out but the day before, where *Herod* assailed them by break of day: but being unable to do them any harm, by reason of the bad Weather, he led his Men into the Villages near adjoining. But when *Antonius*'s second Legion was come, and joined to his Forces, they that were within the Fort grew disheartned, and forsook the same by night. So that *Herod* marched with all diligence to *Jericho*, with an intent to revenge his brothers death; and being encamped near unto the same, he banquetted and entertained the Officers of his Army: and after the Feast was ended, and he had dismissed his company, he withdrew himself into his lodging; in which place it appeared, how much God loved the King: for the roof of the house where he had solemniz'd his Feast, fell down, without hurt, to any one whomsoever, for not one was left within it. Whence it came to pass, that each one persuaded himself that *Herod* was beloved by God, considering he had avoided so great and unexpected a danger. D E F

Joseph, *Herods* brother, is slain by *Antigonus*.

The Galileans revolt from *Herod*.

Macheras fortifieth *Gath*.

Herod departeth from *Daphne*, a Suburb of *Antioch* into *Galilee*.

Herod fighteth with the *Galileans*, and overcometh them, and driveth them into a Castle.

The house wherein *Herod* solemnized his Feast, fell down when the guests were gone, without any mans detriment.

Herod wounded by his enemies.

Antigonus sendeth *Pappus* to *Samaria*.

The next day, 6000 Enemies came down from the top of the Mountains to fight with him, who affrighted the *Romans*; and their forlorn hope chased *Herods* Soldiers with darts, and stones, who was himself also hurt in the Thigh with an arrow. *Antigonus* sent a Captain to *Samaria*, whose name was *Pappus*, with some Soldiers, intending thereby to signifie unto his Enemies, that he had more Forces than he needed. *Pappus* drew near to *Macheras* the *Roman* Captain; and as for *Herod*, he took five Cities by force, and put some 2000 of them that were in Garison to the sword; and afterwards (having set the houses on fire) he went out to encounter *Pappus*, who was encamped in a Borough called G

led

H led *Isanas*. Divers that came from *Jericho* and *Jewry* submitted themselves to *Herod*; who drawing near the Enemy (who marched forward with great boldness) he fought them, and overcame them; and being inflamed with a great desire he had to revenge his brothers death, he pursued them that fled, and killed them even within their borough. These houses were presently filled with Soldiers, and divers fled and hid themselves upon the tops thereof, who were at last taken; for the Roofs of the Houses were beaten down, whereby divers were killed by stones that were thrown at them from above; the most grievous spectacle of all those that had hapned in those Wars, was, to see an infinite number of bodies heaped up amidst the Rooms of the Houses.

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Fight in the houses.

This exploit of *Herod* did very much abate the courage of his enemies, who lost all
I hopes of any better success for the future; for a man might have seen them flie away in whole droves: and had not a sudden and violent tempest fallen upon them, the triumphant Army of *Herod* had immediately entred *Jerusalem* with assurance of victory, which had made an end of all that War. For *Antigonus* had no other thoughts but to flie away, and to forsake the City. Now the night drawing on, *Herod* gave order for the Soldiers to eat; and himself being weary, retired into his Chamber to Bathe, where he escaped a most evident danger through Gods Providence; for being naked, and having no body within but one of his servants, three of the Enemies who had hid themselves for fear, started out with their Swords in their hands, and ran away, without daring to attempt any thing against the Kings person, so terrible was his presence to them. The next day
K *Herod* caused *Pappus*'s Head to be cut off, and sent it to *Phæoras*, to comfort him for the loss of his Brother *Joseph*, whom this *Pappus* had killed. When the Tempest was over, he departed from thence, and approached near to *Jerusalem*, and encamped near unto the City. This was about the third year after he had been declared King at *Rome*; and encamping in the places which were fittest for Battery, he took up his own quarter before the Temple, as *Pompey* had done formerly. Having therefore erected three bulwarks in three places, he built Towers thereon, by means of a great quantity of wood, which he caused to be cut down round about the place: and having put the siege in a forwardness, he went to *Samaria*, to marry *Mariamne*, who was *Alexander*'s daughter, and *Aristobulus*'s Grand-daughter, with whom he had been contracted, as we have al-
L ready told you.

Herod being alone and naked in his house escaped unhurt amongst many arm'd enemies

Herod sendeth *Pappus*'s head to his brother *Phæoras*.

Herod besieged *Jerusalem*.

Herod repaireth to *Samaria* to marry *Alexander*'s daughter.

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The year of the World, 3929. before Christ's Nativity, 35.

CHAP. XVIII.

Herod *assisted by* Sosius, *General of a* Roman *Army, taketh* Jerusalem *by force, buyeth the Plunder from the Soldiers, in favour of the City.* Sosius *taketh* Antigonus *Prisoner, and carrieth him away to* Antonius.

Hellio. & Ruffinus chap. 26.] al. 27. Sosius and Herod lead a mighty Army against Jerusalem.

AFter this Marriage was solemniz'd, *Sosius* repaireth thither through the Countrey of *Phœnicia*; and having first of all sent his Army through the continent, he himself also resorted thither with many Foot and Horse: thither also repaired the King from *Samaria*, with a considerable Army, to joyn with the old Bands; for he had about 30000 Men. All these assembled themselves together near unto the Walls of *Jerusalem*, and planted their siege nigh unto the Wall of the City that extendeth towards the Northward. The Army consisted of eleven Legions of Foot, with 6000 Horse, besides the Auxiliaries that came from *Syria*. Two Generals commanded this Army: namely, *Sosius*, who was sent by *Antonius* to succor *Herod*: and *Herod* himself, who made War for himself, with an intent that having dispossessed *Antigonus* (whom he had proclaimed Enemy to *Rome*) he himself might be King in his place, according to the Senates decree. Those *Jews* that were within the Walls (that is to say, almost all the Nation) resisted the *Herodians* with great courage, boasting much of the Temple and the Lord, and wishing all good Success to the People; namely, that God would deliver them from all dangers: and spoiling all provision without the City, that was either behoveful for the use of man or beast, by their secret excursions, they made the Besiegers destitute of Victuals. Which inconvenience *Herod* prevented, having laid ambushes to cut them off. As for Victuals, he made much Provision be brought from remote places; so that within a very little space they had abundance of all that which was necessary in the Camp. He erected also with no less care three Bulwarks, by the diligent labour of a great number of Workmen: for it was Summer-time; and neither was the air incommodious, or negligence of the Workmen such, but that they presently furnish'd and finish'd them. Afterwards having raised their Engines upon them, they batter'd the Wall, with as much violence and diligence as was possible: notwithstanding all this, they did no ways daunt those that were within, who for their parts used all the cunning imaginable to defend themselves, and by divers Sallies set on fire the Enemies Engines; and burnt not only those that were half made, but those that were wholly perfected: and when necessity drave them to close fighting, they shew no less valour than the *Romans*; but they were inferior to them in skill and martial discipline. And when as the first Wall was beaten down, they built up a new, and countermined against those Mines that were made by the Enemy, so that they fought under-ground hand to hand. Thus using dispair rather than courage, they resisted to the uttermost; notwithstanding, they were besieged by a great Army, and pressed by famine and want of Victuals: for the year wherein the siege was continued was the seventh, in which the Earth was unmanured, which by us is called *the year of rest*. But at last, 20 chosen Soldiers first of all mounted upon the Wall, and after them one of *Sosius*'s Centurions; for the first Wall was taken in the fortieth day after the siege, and the second on the fiftieth, and some Galleries were burnt which were near unto the Temple: which (as *Herod* said) were burnt by *Antigonus*, to bring him into more hatred among the *Jews*. When the outward part of the Temple, and the lower part of the City were taken, the *Jews* fled into the Temple, and into the higher Town, lest the *Romans* should hinder them from offering their daily and ordinary sacrifices unto God: and they sent Ambassadors to their Enemies, to require that it might be lawful for them only to bring in certain beasts to offer them for sacrifices. Which *Herod* their King granted them, hoping by this means that they would submit themselves and yield up the places. But perceiving that his opinion failed him herein, and that they obstinately resisted him, to continue the sovereignty in *Antigonus*, he gave the assault, and took the City by force: where all places were presently filled with murthers, in that the *Romans* were displeased, because they had continued the siege so long; and the *Jews* that were on *Herods* side, enforced them utterly to destroy all those that were of the contrary party; so that slaughters ranged and reigned every where, both in porches, and in the houses whereinto they entred: neither did the religious reverence of the Temple save those Suppliants that resorted thither for safety, but without compassion both old and young were put to death: neither did their murthering hand spair or refrain from Women; nay, not so much as from young Infants. And although the King requested them to forbear, yet no man gave over, but all sorts of persons were murthered by them, without respect either of Sex or age. *Antigonus* inconsiderate of that estate wherein he had

Herod preventeth the Dearth.

The Jews without fear resist those that besieged them.

The outward part of the Temple, and the lower City taken. The Jews flie to the upper City, and the Temple. Jerusalem taken.

H had been, or the fortune and disaster that at that present attended him, came down from the Tower, and humbled himself on his knees before *Sosius*'s feet; who having no compassion of the change of that estate wherein he saw him, outragiously mocked him, calling him *Madam Antigona:* yet he left him not without guard after the manner of a Woman, but fast bound for his further assurance. But *Herod* was busied in devising how he might moderate his associates and strangers, after he had the upper hand over his Enemies: for the strangers swarmed into the City, and not only into the Temple, but also into the Sanctuary. He therefore exhorted some, and threatned others, and restrained the rest by force of Arms; and he was more troubled at that present in being a Conqueror, than if he had been conquered: for that those things that were not lawful to be I seen, were beheld by prophane men. He prevented likewise the spoil of the City, as much as in him lay: beseeching *Socius* most instantly, to preserve it to the utmost, asking him, *If the* Romans *would leave him King of a Desart, after they had voided the City of men and goods?* alledging furthermore, *That he esteemed the Government of the whole World of no value, in regard of the life of one of his Citizens. Sosius* answer'd, *That it was reason that the pillage should be given to the Soldiers, who had born the hazard of the siege:* whereunto *Herod* answer'd, *That he would satisfie every man out of his own Treasury*; and by this means, he ransom'd the rest of the City, by fulfilling those promises: for he gave many mighty gifts unto every one of the Soldiers, and by proportion unto the Captains; but above all, he royally rewarded *Sosius:* so that every one of them departed very well satisfied.

The year of the World, 3929. before Christ's Nativity, 35.

Antigonus submitteth himself to *Sosius.*

Herod sore troubled in pacifying the strangers.

The spoil of the City hindred.

K These calamities hapned in the City of *Jerusalem*, in the year wherein *Marcus Agrippa* and *Canidius Gallus* were Consuls, which was in the 185 Olympiade, in the third month, on the days wherein the solemn Fast was celebrated; as if this affliction had jumpt together in one instant with that of *Pompeys*, which had hapned that very day 27 years. *Sosius* offered a Crown of Gold unto God, and afterwards departed from *Jerusalem*, leading *Antigonus* Prisoner with him unto *Antonius.* But *Herod* fearing lest if *Antigonus* should be kept by *Antonius*, and sent to *Rome*, he should debate his Title with him before the Senate by protest, that he was descended of the Royal Line; whereas *Herod* was but a Plebeian and common person: and that although he had offended the *Romans*, and thereby might not deserve to be King; yet at least his Children, who were of the Princely Line, were not to be denied their Title: *Herod*, I say, fearing these things, prevailed L so much, by force of his money, with *Antonius*, that he caused him to put *Antigonus* to death, so that at that time *Herod* was truly deliver'd from all his fear. Thus ended the estate of the *Asmoneans*, after 126 years. This family was famous both for their Nobility, and also by reason of their Sacerdotal dignity, and for the noble actions and exploits which their Ancestors had atchieved for our Nation; but they lost their Authority through their mutual factions: which sovereignty was derived to *Herod*, *Antipater*'s son, who was ignoble by Birth, and of mean friends, who were Subjects and Vassals to Kings. See here what we have received from our Ancestors, as touching the end of the race of the *Asmoneans.*

When *Jerusalem* was taken.

Herod bribeth *Antonius* with money, to make away *Antigonus.*

The end of the *Asmonean* family, and the extinction of their Priesthood.

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THE

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The year of the World, 3930. before Christ's Nativity, 34.

The Fifteenth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS*.

The Contents of the Chapters of the Fifteenth Book.

1. Jeruſalem *being overcome by* Soſius *and* Herod, Antigonus *is Beheaded by* Antony's *commandment.* Herod *maketh away the chief friends of* Antigonus.
2. *How* Hircanus *being diſmiſſed by the* Parthians, *returneth to* Herod.
3. Herod, *after he had made* Ariſtobulus *(his Wife* Mariamnes *Brother) High-Prieſt, practiceth and worketh his death.*
4. Cleopatra *thirſting after the Kingdoms of* Jewry *and* Arabia, *laboureth to beg a part of them at* Antony's *hands.*
5. *The arrival of Queen* Cleopatra *in* Judea.
6. Herod *maketh War againſt* Aretas, *at ſuch time as* Antony *was overthrown by* Cæſar *in the Actiac War.*
7. *Of the Earthquake in* Jewry.
8. Herod's *Oration to his Army.*
9. Herod *intending to repair unto* Cæſar, *doth of neceſſity kill* Hircanus.
10. *How* Herod *obtained the continuance of his Kingdom of* Judea *at* Cæſar's *hands.*
11. Herod *maketh away* Mariamne, *through falſe calumnies of her Enemies.*
12. *Of the Famine that afflicted the Land of* Jewry.
13. *The building of* Cæſarea.
14. Herod *buildeth a new Temple in* Jeruſalem.

CHAP. I.

Antony *cauſeth* Antigonus, *King of the* Jews, *to be beheaded.*

Herod preferreth his Favorites, and killeth his enemies.

IN the former Book I have declared how *Soſius* and *Herod* took the City of *Jeruſalem* by force, and with it *Antigonus* Priſoner: Now we will alſo declare that which hath ſubſequently followed; for after that *Herod* had obtained the abſolute government over the whole land of *Judea*, he advanced all thoſe among the common people, who favoured his proceedings: as for thoſe who were oppoſed againſt him, there paſſed not a day wherein ſome one or other of them ſuffered not puniſhment. But, amongſt the reſt, *Pollio* the Phariſee, and *Sameas* his Diſciple, were highly honoured by him: For during the time of the Siege of *Jeruſalem*, they counſelled the Inhabitants to receive and entertain *Herod*; for which cauſe, he reſpected them accordingly. Some are of opinion that *Sameas* made this Prediction. This *Pollio* heretofore (when *Herod* was found guilty of death) foretold to *Hircanus*, and the reſt of the Judges, *That being abſolved by them, he ſhould one day inflict puniſhment on them all.* Which Prediction God in proceſs of time approv'd by the event: no ſooner therefore became he Maſter of *Jeruſalem*, but he gather'd together all the rich Houſhold goods that was in the Palace; and furthermore having robb'd the rich men of their Goods, and by this means raiſed a great ſum of gold and ſilver, he ſent great Preſents to *Antony* and his friends. Moreover, he condemn'd 45 of *Antigonus*'s principal and nobleſt Favourites to death, ſetting a Watch about their doors, that none of them might be carried out under colour of being dead. The dead bodies likewiſe were trodden under foot: and all the Gold, Silver, or Jewels, that was to be found amongſt them, was carried to the King and converted to his uſe, ſo that there was no end of theſe miſeries. For the covetouſneſs of the Conqueror (whoſe greedy and thirſty deſire could hardly be quenched) laid hold on whatſoever was theirs. And becauſe it was the ſeventh year, it neceſſarily came to paſs, that the Land was left uncultivated, for we are forbidden to ſow in this year. *Antony* having taken *Antigonus* Priſoner, reſolv'd to keep him in Priſon until the time of his triumph: But after that he had heard the *Jews* were ready to Rebel, and continu'd their good affection towards *Antigonus*, in regard of the hatred they conceiv'd againſt *Herod*, he concluded with himſelf to take his head from him at *Antioch*: for the *Jews* could ſcarcely contain themſelves. *Strabo* of *Cappadocia* teſtifieth no leſs in theſe words:

The Phariſees honoured by him.

Pollio foreprophecied *Herod*'s Tyranny.

The ſlaughter of them that were of *Antigonus*'s faction.

Antigonus beheaded.

Strabo of *Antigonus.*

Antony *having brought* Antigonus *the* Jew *to* Antioch, *cauſed his head to be cut off; and was the firſt among the* Romans *that hath cauſed a King to be beheaded in this manner, ſuppoſing*

H *ſing that the* Jews *might never otherwiſe be induced to change their opinions, and receive* Herod: *yet this opinion of his was not anſwerable to equity. For notwithſtanding whatſoever violence he did deviſe, yet could they not be induced to call him King, in ſo high eſteem and account held they their former King. But* Antony *ſuppoſed that that infamy would obſcure his renown, and leſſen the general hatred they bare to* Herod. See here what *Strabo* writeth.

The year of the World, 3930. before Chriſt's Nativity, 34.

As ſoon as the High-Prieſt *Hircanus* (who was Priſoner among the *Parthians*) heard that *Herod* had taken poſſeſſion of the Kingdom, he returned back unto him being deliver'd after this manner following: *Barzaphanes* and *Pacorus*, Princes of the *Parthians*, had taken *Hircanus*, who was firſt High-Prieſt, and afterwards King, and with him, *Phaſælus*, *Herods* brother, and led them away Priſoners with them into their own Countrey: *Phaſælus* not able to endure the diſhonour of impriſonment, and preferring an honourable death before a reproachful and ignominious life, murther'd himſelf, as I have heretofore declar'd.

Hegiſip. & Ruffinus, chap. 2. *Hircanus* hearing tydings that *Herod* had obtained the Kingdom, returneth unto him.

I

CHAP. II.

Phraates, *King of the* Parthians, *letteth his Priſoner* Hircanus *return into* Judea; Herod, *to make ſure of him, contributeth hereunto, and giveth the High-Prieſthood to a man of no account.* Alexandra, Herod's *Mother-in-law, and* Ariſtobulus's *Mother, addreſſeth her ſelf to* Cleopatra, *to obtain this function for her ſon, through* Antonius's *means.* Herod *diſcovereth it, gives that employment to* Ariſtobulus, *and feigneth to be reconciled to* Alexandra.

K

PHraates, King of *Parthia*, underſtanding how nobly *Hircanus* was deſcended, who was brought Priſoner unto him, entertain'd him graciouſly, and for this cauſe drew him out of Priſon, permitting him to converſe in *Babylon*, in which place there were a great number of *Jews*, who honour'd *Hircanus* very much, and no leſs than their High-Prieſt and King. The like alſo did all they of that Nation inhabiting as far as *Euphrates*, which did not a little content *Hircanus*. But after that he was advertiſed that *Herod* was poſſeſſed of the Kingdom, he transferred his hopes another way, being of his own nature tenderly affected towards his friends, expecting that one day *Herod* would requite him, for that he had deliver'd him from death whereunto he was condemned, and in danger likewiſe of the penalty and puniſhment. He began therefore to conſult with the *Jews* about his journey, who, in way of duty and love came to viſit him, and who prayed him, and importuned him to continue with them, offering him all ſervice and honour; aſſuring him, that he ſhould in no leſs manner be reſpected among them than their High-Prieſt and King: yea, in far higher regard than he might any ways be in his own Countrey, by reaſon of the maim he had in his body through *Antigonus*'s tyranny; alledging, that Kings do not ordinarily call to their remembrance thoſe pleaſures that they have received in their mean condition, becauſe that with their eſtates they change both their manners and inclinations. But notwithſtanding all theſe, or ſuch like Allegations, yet could not *Hircanus* be withdrawn from the deſire he had to repair homeward. *Herod* alſo wrote unto him, *That he ſhould require* Phraates, *and the* Jews *that inhabited his Kingdom, in no ſort to envy his felicity, in that he ſhould partake with him both in dignity and royalty; alledging that the time was now come, wherein he might acknowledge the kindneſs he had received, by being heretofore nouriſhed and preſerved by him.* With theſe Letters he ſent *Samaralla* likewiſe, in quality of an Ambaſſador, to *Phraates*, furniſh'd with great and rich Preſents, endeavouring by that means to win him, that he in no ways ſhould hinder his good intent towards one that had ſo highly deſerved it at his hands: yet his proteſtations were not anſwerable to his pretence. For inſomuch as he governed not with that uprightneſs which became a juſt King, he feared leſt ſome alteration might befall him, according to his demerits: for which cauſe he ſought to get *Hircanus* under his power, or at leaſtwiſe to diſpatch him out of his life, which he afterwards performed. When therefore *Herod* had perſuaded the *Parthian* to diſmiſs *Hircanus*, and the *Jews* to furniſh him with money ſufficient to bear his expence in his journey, he received him with all honour. In common Aſſemblies, he gave him always the higheſt place; and in the time of Feſtivals, he made him always ſit down before him: and the more cloſely to deceive him, he called him brother, endeavouring by all means wholly to take away all colour and ſuſpition of treachery: neither omitted he any other ſtratagems, whereby he might any ways further or promote his cauſe; and yet by theſe means occaſioned no ſmall ſedition in his own family. For, fearing leſt any one among the Nobility ſhould be eſtabliſhed High-Prieſt, he ſent to *Babylon* for a certain man of a baſe extraction, called *Ananel*, and gave him the Prieſthood. For which cauſe *Alexandra* grew ſuddenly diſpleaſed, not being able

Hircanus highly honoured in *Babylon* by the *Jews*.

L *Hircanus* leaving his Countrey, expecteth favor at *Herods* hands.

M *Samaralla Herods* Ambaſſador to *Phraates*.

N *Herod* highly honoureth *Hircanus*.

Herod giveth the High-Prieſthood to *Ananel*.

O

able to endure that afront. This woman was *Hircanus* daughter, and *Alexanders* wife, A
The year of the World, 3934. before Christ's Nativity, 34.
who was King *Aristobulus* son, who had two children by her husband, the one very beautiful, who was called *Aristobulus*: the other was *Mariamne*, who was likewise fair, and married to *Herod*. She was highly displeased to see her son so much undervalued, that during his life another was called to the honor of High-Priesthood: for which cause she wrote unto *Cleopatra* by the means of a certain Musician, beseeching her to beg
Alexandra solliciteth *Antonius* by *Cleopatras* mediation for the High-Priesthood for her son.
the Pigh-Priesthood at *Antonius* hands for her son. Which *Cleopatra* did most willingly, but *Antonius* made little reckoning of those suits. A certain friend of his called *Gellius*, who was come into *Jewry* about certain of his affairs, and who had seen *Aristobulus*, fell in love with him by reason of his beauty: and admiring likewise his tall stature, and allured by *Mariamnes* admirable beauty, he openly protested, that he accounted *Alexandra* B
a happy Mother in her children: and discoursing to this effect with her he perswaded her to send the pictures of her two children to *Antonius*; for that if he should but behold them, he would refuse him nothing wherein he should request his friendship. *Alexandra* perswaded by these words, sent their pictures unto *Antonius*. *Gellius* also made the matter more wonderful, telling him that the children seemed rather to be ingendred of no mortal strain, but by some divine power, endeavoring as much as in him lay, that *Antonius* might be allured to affection them. Who supposing it to be a
Antonius requireth *Aristobulus* at *Herods* hands.
matter ill beseeming him to send for *Mariamne*, who was married to *Herod*, and desirous likewise to avoid *Cleopatra*'s suspitions, wrote unto *Herod*, that under some honest pretext he should send *Alexandra*'s son unto him (with this addition, if it might not seem C
troublesome unto him.) Which matter when *Herod* understood, he thought it no waies safe for him to send *Aristobulus*, (who was a handsome young man, and little more at that time then sixteen years old, and so nobly born:) considering that *Antonius* was at that present in such authority, that no one in *Rome* was in greater credit than he; and who besides that, was very much addicted to his pleasures, which he openly hunted after
The causes why *Aristobulus* was not sent.
without fear of punishment in regard of his greatness and power. He therefore wrote him this answer, that if the young man should but only depart out of the Countrey, all the Land would presently be filled with War and Troubles, for that the *Jews* pretended alteration in Government, and sought to innovate by preferring a new King. When he had in this manner excused himself unto *Antonius*, he resolved to entertain both the D
younger *Aristobulus* and his Mother *Alexandra*, with more respect. Moreover his Wife *Mariamne* did continually importune him to give the Priest-hood to her brother, alleadging that by that honour he might prevent the occasion of his journey. For
Herod inveigleth against *Alexandra* for pretending to usurp the Kingdom.
which cause assembling his friends together in councel, he grievously accused *Alexandra* before them, protesting that she secretly conspired against the Kingdom, and that by the mediation of *Cleopatra* she laboured to dispossess him of the soveraignty, to the intent that her Son by *Antonius* means might Govern in his sted. Which practice of hers was so much the more unjust, because she deprived her own Daughter of that honour wherein she was, and raised up troubles likewise in that Kingdom which he had conquered with great labor, and extreme danger: Yet notwithstanding that he willingly E
forgat that which was past, and forgave those wrongs she had done against him, and was ready notwithstanding to shew all kindness and courtesie both to her and hers. He gave the High-Priesthood to young *Aristobulus*, alleadging that heretofore he had established *Ananel* in that place for no other respect, than for that *Aristobulus* was under years.

Alexandra excuseth her self, and having promise of the Priest-Hood for her son, is reconciled to *Herod*.
After that he had thus seriously and considerately discoursed in the presence of the Ladies, and consistory of his friends, *Alexandra* almost beside her self, not only through the joy she had conceived by this unexpected good fortune, but also for the fear she had to be suspected, began to defend her self with tears and protestations, saying, *that all whatsoever she had either practiced or done, was to prefer her Son unto the Priesthood* F
whom she saw dishonoured: but as touching the Kingdom, that she had never pretended, neither would (if so be she should be presented therewith) receive the same, thinking her self for the present sufficiently honoured, both for that she saw Aristobulus *in that estate, for the assurance that all her progeny should receive, in that he was raised up in dignity above the rest.* Being therefore overcome by those favors, she accepted willingly the honor for her Son and shewed her self obedient in all things, requesting him that if she had committed any thing rashly and through inconsideration or passion, either in respect of her children, or by the looseness of her tongue, he would be pleased to pardon her. After these debates and interchangeable discourses on both sides, they shook hands the one with the other, in token of a more fixed and unfained friendship than was before, G
burying (as they pretended) all evill suspition or cause of unkindness.

CHAP.

H

CHAP. III.

The year of the World, 3929. before Christ's Nativity. 35.

Herod *depoſeth* Ananel *from the dignity of the High-Prieſthood, and conferreth it upon* Ariſtobulus, *he cauſeth* Alexandra *to be ſeized on, and* Ariſtobulus, *when they were about to make their eſcape by going to* Cleopatra; *he feigneth a reconciliation with them, and afterwards cauſeth* Ariſtobulus *to be drowned, beſtowing a coſtly Funeral on him.*

I HEreupon *Herod* took away the Prieſthood inſtantly from *Ananel*, who was not that Countrey-man born (as we have heretofore declared) but was born amongſt thoſe *Jews* that inhabit and were planted beyond *Euphrates* by the *Aſſyrians*. For divers thouſand *Jews* inhabited the Countrey of *Babylon*, and from thence took he his Original alſo, being otherwiſe of the race of the Prieſts, and well affected towards *Herod* for a long time before, with whom he had familiar acquaintance. He had preferred him to this honour when he was made King, and degraded him likewiſe, to appeaſe the troubles of his Family: demeaning himſelf herein contrary to the law of the Countrey: for whereas any one hath once been inſtalled in that degree, he is never to be diſplaced. The firſt that tranſgreſſed this Ordinance was *Antiochus Epiphanes*, who diſpoſſeſſed *Joſuh* and preferred his brother *Onias* to this place. The ſecond was *Ariſtobulus*, away from his K brother *Hircanus*, and uſurped it himſelf. *Herod* was the third, who gave the Prieſt-hood to *Ariſtobulus*, eſtabliſhing him in *Ananel*'s place before he was dead: and by this means ſuppoſing that he had found out a remedy to appeaſe the diſcords of his Family, he notwithſtanding all this lived not without ſuſpition what event would follow after this reconciliation: For he feared *Alexandra*, leſt demeaning her ſelf as ſhe had done, ſhe ſhould ſeek occaſion hereafter to raiſe new troubles. He commanded her therefore to contain her ſelf within the Royal Palace, and to do nothing of her own Authority. Beſides that, he had appointed certain Intelligencers, who ſhould diligently obſerve that nothing ſhould be done without his knowledge, no not concerning her particular Expences and Table. All which things exaſperated her againſt *Herod*, for being full of L feminine Pride, ſhe diſdained to ſee her ſelf thus wrongfully ſuſpected, deſiring rather to ſuffer any thing, than to be deprived of the liberty of free ſpeech, and under colour to be honoured, to live continually in ſervitude and fear. Whereupon ſhe ſent ſome of her truſty friends to *Cleopatra* to complain and lament the inſupportable miſeries of her preſent eſtate, entreating her according to her power, to give ſpeedy relief. Whereupon *Cleopatra* ſent her word, that both ſhe and her Son ſhould reſort unto her into *Egypt* with as great ſecrecie as might be poſſible. Upon which advice ſhe practiſed this policy. She cauſed two Coffins to be made, ſuch as men were wont to bury their dead in, in which ſhe hid her ſelf and her ſon, commanding thoſe ſervants of hers that were privy to her deſign, to carry them out in the night time, and to go directly towards M the Sea, where there was a Bark in readineſs prepared to convoy them into *Egypt*. But *Eſop* one of her houſhold Servants declared this enterprize of hers to *Sabbion* one of *Alexandras* friends, ſuppoſing that he had been made privy thereunto: who had no ſooner inkling thereof, but (for that beforetimes he was *Herod*'s enemy, by reaſon he was ſuſpected to have been one of thoſe that ſought to poyſon *Antipater*) he reſolved by diſcovery of this ſecred flight to convert *Herod*'s hatred into friendſhip: and preſently diſcovered *Alexandra*'s ſecret enterprize to the King. Who diſſembling the matter until it was upon the point of execution, ſurprized her at ſuch time as ſhe thought to fly, and yet notwithſtanding, he pardoned her that fault (in that he durſt not decree any puniſhment againſt her, though he could have found in his heart to have uſed ſeverity) N for that *Cleopatra* would not have contained her ſelf, had ſhe but had ſuch an occaſion offered her to expreſs her hatred againſt *Herod*. For which cauſe, under the colour of a high and magnanimous ſpirit, he made ſhew to pardon her of his meer clemency: yet inwardly reſolved to deſtroy young *Ariſtobulus*; yet not raſhly upon the inſtant, leſt the act ſhould grow apparent and palpable.

Hedio & Ruffinus, cap. 3. *Herod* taketh the Prieſthood from *Ananel*.

The Prieſthood taken from three.

Alexandra ſuſpected by *Herod*, is ſpied and watched, & her actions obſerved.

Alexandra pretending to flie into *Egypt* is betrayed by her ſervant.

Herod contriveth *Ariſtobulus*'s death.

Now the Feaſt of Tabernacles was at hand, which was one of thoſe that was ceremonioufly and ſolemnly celebrated among us; for which cauſe he concealed his intents during the feſtival days, intending both in himſelf, and in the preſence and company of the people, to follow all kind of pleaſure and delight; yet his envy incited him to haſten the execution of his will. *Ariſtobulus* was at that time ſome ſeventeen O years old, who when he approached the Altar to offer Sacrifices, according to the Law, apparelled in the High-Prieſts Ornaments to perform the Ceremonies, he (who for amiable countenance and good ſtature, ſurpaſſed the tenderneſs of his years) expreſſing

in

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in his countenance the dignity and Nobility of his Race, drew the eyes and good affections of all the people unto him; so that they openly called to remembrance the noble actions of *Aristobulus* his Grand-Father. All the people being therefore surmounted by their affections, and at that present time being all of them overjoyed, they brake out by little and little into acclamations, mixt with wishes and prayers: so that the good will the people bare to *Aristobulus* discovered it self openly, and they manifestly (although too hastily in such a Kingdom) declared what evils they generally endured: For all which causes *Herod* concluded to execute that which he had plotted against *Aristobulus*. As soon therefore as the Feast was over-passed, he went unto *Jericho*, where *Alexandra* entertained him. In that place he used *Aristobulus* with all kindness to draw him to some secure place, playing with him, and counterfeiting to sport, after the fashion of the young men, to gratifie him. Now the place where they sported being too hot, they quickly wearied left their sport, and went out together to take fresh air, and finding a pleasant shade under certain Arbours, and near certain Fish-pools, which were largely spread round about, they beheld certain of their Servants and Friends that swom therein, with whom not long after *Aristobulus* began to swim, being perswaded thereunto by *Herod*. Whereupon *Herods* confederates (who were deputed to execute the murther) laid hands on him, and thrust him under the water, pretending to duck him, in sport, and never gave him over until such time as they had stifled him in the water. This hapned about the evening, and after this manner dyed *Aristobulus*, after he had lived in all for the space of eighteen years, and administred the Priest-hood one whole year: and after this *Ananel* presently recovered his former dignity.

Aristobulus is drowned by *Herods* direction. *Ananel* restored to the Priest-hood.

When this accident was reported to the Women, all of them burst out into Tears, and were transported with strange lamentations, which they uttered over the dead body. All the City also was mightily troubled, neither was there any private family that thought not it self touched by this inconvenience, but imagined the loss in particular to concern himself and no other. But above all, when *Alexandra* had notice of this wicked deed, she was more passionate and perplexed than any other, being so much the more discomforted, for that she knew how all things had hapned. But the fear of a far greater mischief constrained her to repress her passion, so that divers times she was ready to bereave her of her own Life, and dispatch her self out of Misery with her own hands.

The lamentation for *Aristobulus* death.

But she contained her self, to the end, that surviving, and living after her son, who was so fradulently destroyed, and prolonging her own life, without giving any suspition or shadow, that she might with more opportunity expect the occasion to revenge her self: For which cause she dissembled all things, concealed her grief, and made shew that she knew nothing of that which was either intended, or had hapned. As for *Herod*, he laboured by all means to persuade the strangers, that this death had befallen *Aristobulus* without his knowledge; and did not only prepare that which was requisite for the funeral, but made shew to be truly sorrowful; and it may be, that in remembrance of *Aristobulus* beauty and flourishing young years, he was really touched with compassion, notwithstanding, that he imagined that his death should be a means of his own security, demeaning himself in all things circumspectly, with intent to purge himself of that crime: But especially, he shewed his great Magnificence in the interring of his Body, both in the furnishing and preparation of the Herse, as in the perfumes and other things thereunto belonging, in such sort, as the grief which the Ladies had conceived was pacified after this manner of consolation.

Herods counterfeit sorrow

CHAP.

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CHAP. IV.

The year of the World, 3931. before Christ's Nativity, 165.

Herod *is obliged to repair to* Antonius, *to clear himself from* Aristobulus's *death; he wineth him with Presents: He gave order, before his way-going, to his Brother-in-Law* Joseph, *to put* Mariamne *to death, if* Antonius *should condemn him to die.* Joseph *revealed it imprudently to this Princess; and* Herod *put him to death, for being jealous of him, and* Mariamne. Cleopatra's *unsatiable ambition and avarice.*

BUT none of all these things could either move or mollifie *Alexandra*, but daily more and more she increased her sorrow, and in the height of her tears kindled her wrath with a desire of revenge. She therefore acquainted *Cleopatra* by her pri-
I vate Letters of *Herods* Treasons, and her sons most miserable, and untimely death: *Cleopatra* long before that time desirous to assist her: and having compassion of her misery, undertook the matter, and ceased not to incite *Antony* to revenge *Aristobulus*'s death; telling him, that it was an unpardonable errour, that *Herod* being created King in such a state, whereunto he had no right, should be suffered to practise such conspiracies against the true and lawful Kings. *Antony* perswaded by these her words (as soon as he came to *Laodicea*) sent for *Herod*, to the end, that making his appearance he might answer that which might be objected against him, concerning *Aristobulus*'s death: for he disliked the act, notwithstanding, that *Herod* himself had attempted it. But although *Herod* was afraid of this accusation, and did not a little suspect *Cleopatra*'s displeasure
K (for that she ceased not continually to provoke *Antony* against him) yet he obeyed his commands, and transported himself thither (the rather for that he durst not otherwise do;) notwithstanding he left his Uncle *Joseph* behind him, committing the Government both of the Kingdom, and his private estate unto him; giving him secret instructions to kill *Mariamne*, if so be, that *Antony* should happen to do him any mischief. For he loved her so extremely, by reason of her beauty, that he supposed himself wronged, if after his decease, she should be loved by another; and he openly declared, that all that misery which befel him, proceeded from *Antonies* passion, and intire affection, and admiration of her beauty, whereof he had formerly heard some report. As soon therefore, as he had disposed his affairs, notwithstanding he had little hope of
L good hap, yet he repaired to *Antony*.

Alexandra certifieth *Cleopatra* of *Herods* Treasons and her sons traterous murther.

Herod ready to repair unto *Antony*, commandeth *Joseph*, to whose charge he committed the Kingdom, to kill his wife.

But *Joseph* governing that Kingdom that was committed to his hands, conversed divers times upon this occasion with *Mariamne*, and communicated oftentimes with her, not only about publick affairs, but also to do her that honour which so great a Princess deserved. Therefore as he secretly convers'd with her, witnessing the friendship, and ardent affection which *Herod* bare unto her; He found, that neither she nor *Alexandra* did credit any such thing, but rather laugh'd at it. For which cause, *Joseph* being too forward to express the Kings good will towards her, proceeded so far, that he discovered the commands that was given him; thereby to make manifest, that it was not possible for *Herod* to live without her, and that if any inconvenience should happen un-
M to him, he would not in death also be disjoyned from her. This discourse of *Joseph* was not interpreted by the Ladies, as a demonstration of his good will, but rather, as a manifestation of *Herods* wickedness; who dying, desired also that they should perish; and interpreted, that which he had spoken, as the testimony of his tyrannical and malicious heart. At that time there was a rumour spread in the City of *Jerusalem* by *Herods* Enemies, that *Antony* had tormented him, that he was dead. Whereupon all those of the Kings house were troubled, and especially the Ladies; so that *Alexandra* incited *Joseph* to forsake the Palace, and take the Ladies, and retire under the protecti-
on of the *Roman* Legion, who at that time, was about the City, for the security of the Kingdom, under the Conduct of the Tribune *Julius*, to the end first of all, that if any trou-
N ble should happen in the Kings house, they might be by this means in safety, having the *Romans* to befriend them; and afterwards, for that they hoped that if *Antony* should see *Mariamne*, she might obtain at his hands whatsoever she desired, and that he would restore the Kingdom unto her, and deprive her of nothing that concerned her, or was answerable to her Royal estate.

A fooliſh rumour of *Herods* death.

But whilst they were in these deliberations, there came Letters from *Herod*, contrary to those reports, and all mens expectation. For as soon he came unto *Antony* he compassed his favor by his many Presents, which he had brought with him to that intent from *Jerusalem*, and suddenly debated the matter with him, he appeased him so, that
O he was no more displeased against him: and from that time forward, *Cleopatra*'s speeches were but coldly received in reguard of his so ample satisfaction. For *Antony* said, *That there was no reason that a King should be answerable for that which he had done in his Kingdom; for that in so doing, he should no more be King: but that when the honour is once*

Herod appeaseth *Antony* by presents, and certifieth his friends by Letters of his health.

The year of the World, 3930. before Christ's Nativity. 31.

given him, he hath the authority likewise left him to use his regal Power. Urging further, A *That it concerned* Cleopatra *likewise her self, not to search too curiously into the affairs and Government of Kingdoms. Herod* shewed all this by his Letters, and signified further, what other honours he had received at *Antony*'s hands in Assemblies and Feasts, to which he invited him always; notwithstanding that *Cleopatra* seemed to be displeased therewith, detracting him; and being desirous to get the Kingdom of *Jewry* into her hands, strove, with all means possible, to put him to death: but that he had found *Antony* always an upright man, and feared not henceforward that any evil should befal him: and returning presently upon this, he brought with him a more ample testimony of *Antony*'s most assured affection, both in respect of his own Kingdom, and of his particular affairs, And as touching *Cleopatra*, she pretended not to seek any further than that which she B had, because that *Antony* had given her *Cælosyria* instead of that which she had demanded, forbearing thenceforward to mention *Jewry* any more, becaue that *Antony* wholly rejected those suits.

After these Letters came unto their hands, the trouble and disturbance wherein they were, and the desire to retire unto the *Romans*, as if *Herod* had been dead, was wholly extinguished. Yet their resolution was not hidden from the King; for his sister *Salome*, and his mother informed him of every particular at his arrival, after he had parted from *Antonius*, who was marching against the *Parthians*. *Salome* likewise spake against *Joseph* her husband, and slandered him, objecting against him, that he had *Mariamnes* company. All which she spake through malice, for that in a certain debate, *Mariamne* had, in her rage, despightfully hit her in the teeth with her obscure birth.. *Herod* (who C was always inflamed with the earnest affection which be bare unto his wife *Mariamne*) was suddenly troubled hereat: and although jealousie pressed him forward, yet love restrained him, and kept him from doing any thing rashly, for which cause he called *Mariamne* aside, and demanded of her in secret, what familiar company she had kept with *Joseph?* She by solemn oaths, and by all possible allegations in her own defence, appeased the King by little and little, and pacified his choler. For he was so transported with the love that he bare unto his wife; that he believed she had sufficiently purged her self of those slanders, that had been forged against her; yielding her most hearty thanks for her honest affection towards him, and declaring unto her openly, the great esteem and love that he bare unto her. At length, (as it often falleth out amongst Lovers) D they fell to tears, and embraced each other with great affection: for that she gave him no credit, he endeavoured the more to draw her to belief. Whereupon *Mariamne* said unto him: *It is not the act of a Lover to have commanded, that if any thing should befall thee otherwise than well with* Antony, I *should presently be put to death, notwithstanding I have no ways offended thee.* No sooner were these words out of her mouth, but the King entred in a strange passion, and giving over his embraces, he cryed out with a loud voice, and tore his hair, saying, *That he had a most evident proof that* Joseph *had committed adultery with her: for that he would not have discovered those things which he had spoken to him in secret, except they had greatly trusted one another.* And in this emotion or rage of jealousie he hardly contained himself from killing his wife. But the force of love E overcame him so much, that he bridled his rage, notwithstanding it was grievous and irksome unto him. Yet he gave order that *Joseph* should be killed without either audience or justification of his innocency: and as touching *Alexandra*, who was the cause of all these troubles, he kept her Prisoner.

Joseph and Mariamne accused before Herod.

Mariamne excuseth and purgeth her self before the King, and is reconciled.

Herod commandeth that Joseph should be slain, and imprisoneth Alexandra.

About the same time there hapned troubles and revolutions in *Syria*: for *Cleopatra* continually sollicited and importuned *Antony*, and whetted on his displeasure against all; perswaded him to remove them from the Governments, and bestow the same on her self. And for that *Antony* loved her extremely, she was in great estimation and credit with him: and being in her own nature inclined to covetousness, she abstained from no kind of corrupt dealing and wickedness. For knowing that the Kingdom should descend F unto her brother, she caused him to be poysoned, when as he was but fifteen years old; as for her sister *Arsinoe*, she caused her to be slain by *Antony*'s means, being at her prayers in the Temple of *Diana* in *Ephesus*. Moreover, in what place soever she understood that there was any hope to get money, whether it were in robbing of Temples, or in breaking open of Sepulchres, she would be possessed thereof: neither was there any religious place so sacred, from whence she took not away the Ornaments. There was not any thing so prophane and prohibited, which she laid not hands on to satisfie her unbridled avarice. Neither was the whole World sufficient enough to content this stately Lady, who was so much a slave to her own desires, and her disordinate appetite, that all the riches in the World were not able to satisfie the same. For this cause, she con- G stantly importuned *Antonius* to take from others, to be liberal towards her: and there-

Hedio & Russinus, chap. 9.

Cleopatra very covetous.

Cleopatra murthered her brother and sister.

fore

H fore entring into *Syria* with him, she presently contriv'd how she might get it into her possession. For she caused *Lysanias*, *Ptolomeys* son, to be put to death, objecting against him, that he had private intelligence with the *Parthians*. She begged *Jewry* also at *Antonius*'s hands, and required him besides that, to dispossess the Kings of *Arabia*. He was so possessed by this Woman, that he seemed not only to be bewitched with her words, but also inchanted by her poysons, to obey her in whatsoever she thought fit: yet he was ashamed to commit so manifest injustices, lest being so far over-ruled by her, he should happen to offend in matters of more consequence. Lest therefore, either by denying her, he should disoblige her, or by condescending to her demands, he should I seem to be the wickedest man alive; he deducted a several portion of both their dominions, and presented her with the same. He gave her likewise, those Cities that are situate between the floud *Elutherius* and *Egypt*, except *Tyre* and *Sidon*, which he knew to be free Cities of long continuance: although by earnest sollicitation, she thought to seize these also.

The year of the World, 3931. before Christ's Nativity, 32.

Cleopatra contriveth *Lysanias's* death.

Antonius giveth *Cleopatra* a portion deducted out of *Jewry* and *Arabia*.

CHAP. V.

Cleopatra *goeth into* Judea, *and used all her endeavors* (*but in vain*) *to make* Herod *fall in love with her.* Antonius *having conquered* Armenia *giveth her great Presents.*

K After that *Cleopatra* had obtained all these things, and had accompanied *Antonius* as far as *Euphrates*, who at that time went to make War in *Armenia*: she returned back again, and by the way, visited *Apamea* and *Damasco*, and at last, took her progress into *Jewry*: where King *Herod* met with her, and assured that portion which had been given unto her in *Arabia*, with all the revenues of *Jericho*, unto her. This Country bringeth forth that balm which of all other ointments is the most precious, and onely groweth in that place; and also the finest Palm-trees in the World. Being arrived in that place, and grown inwardly familiar with *Herod*, she sought to allure and draw him to her lust; being of her self naturally addicted to such pleasures and intemperance, or rather (as it seemeth most likely) she laid this foundation to intrap him, under colour to L revenge her self of some injury by that means. But in effect, she generally manifested, that she had a passionate love for *Herod*; but he was not so kindy bent towards *Cleopatra*; knowing how badly she was inclined towards all men; and at that time he conceived the greater hatred against her, because, by that intemperance of hers, she pretended to destroy him: and although, that from the beginning, he had rejected her sollicitations; yet he resolved to be reveng'd of her, if so be by these her subtil underminings she should continue her policies to betray him. He asked counsel of all his friends, whether having her in his possession, he should put her to death. For in so doing, all those should be delivered from divers evils, whom either in time past she had molested, or hereafter she should bring in trouble. Moreover, that it should be profitable for M *Antonius* also, whom without all doubt she would forsake, if any occasion or necessity should enforce him to make tryal of her friendship. But whilst he debated and discoursed upon this resolution, his friends diswaded him; assuring him that it was far below a Prince of his worth, to cast himself into so manifest peril, beseeching him to attempt nothing rashly: For that *Antonius* would not endure the same, notwithstanding, it might be approved that it stood with his profit: nay, rather, that by this means he should increase his desire. Further, that no one colour of excuse should be left him, in that she was the Woman of the greatest Note and Nobility of that time; and that whatsoever profit might redound unto him by her death, it would be an affront to *Antonius*: Whereby it most evidently appeared, how great damages would befal to the Kingdom, and the N Kings family also; advising him, to humour her in all things, except in her unlawful request. By these, and such reasons, and probable conjectures, they deterred and diswaded him from adventuring upon this apparent danger, and attempting so hainous an act: so that contrariwise they induced him to offer *Cleopatra* many rich Presents, and to conduct her onward on her way towards *Egypt*.

Cleopatra cometh to *Herod* who instateth her in that part of *Arabia* and those revenues of *Jericho* that were given her. An intemperate woman given to lust.

Herod goeth about to put *Cleopatra* to death, and is diswaded by his friends.

Antonius conquereth *Armenia*.

Herod bringeth *Cleopatra* onward on her way towards *Egypt*.

As soon therefore, as *Antonius* had made himself Master of *Armenia*, he sent *Artebazes*, *Tigrane*'s son, with all his children, who were great Princes, Prisoners into *Egypt*, and presented them to *Cleopatra*; with all those precious Jewels likewise, which were taken by him, or found in the Kingdom. But *Artaxias* his elder son (who at that time had saved himself by flight) reigned in *Armenia*: whom *Archelaus* and *Nero* the Empe- O peror drove out of his Kingdom, and placed his younger brother *Tigranes* in his room, as it shall be declared hereafter. As for the Tributes of the Countreys which *Herod* was bound to pay unto *Cleopatra*, for the lands bestowed on her by *Antonius*, he, without

The year of the World, 3933. before Christ's Nativity, 31.

deceit, justly paid them, supposing it to be very suitable to his security, to continue himself in her good favor. As for the *Arabians*, they seeing that *Herod* had the levying of such a Tribute, payed him for some little time 200 Talents a year, but afterwards they grew slow and negligent in their payments, and scarcely satisfied the half.

CHAP. VI.

Herod *intendeth to go to assist* Antonius, *against* Augustus; *but* Antonius *obligeth him to follow on his design against the* Arabians: *so he entreth their Country, giveth them Battel, and gaineth it; but loseth a second, when he thought to have won.*

A*Retas* demeaning himself thus ungratefully, and refusing to do that which in right B
he ought to perform; *Herod* made shew to take Arms against him, but deferred his revenge, in regard of the contentions amongst the *Romans*. For at that time nothing else was expected but the *Actian* War (which fell in the hundred and eighty seventh *Olympyade*) in which *Augustus Cæsar* determined to try his Title with *Antonius* for the Monarchy. In the mean while *Herod*, who had already for many years been Master of a peaceable and fruitful Country, from whence he drew rich Revenues, and many Forces, gathered divers Forces with the greatest expedition that he might, to succor *Antonius*. But he by Letters signified unto him, that he had no need of his assistance: notwithstanding, he commanded him to make a road upon the *Arabians*, whose perfidi- C
ous dealing *Antonius* had not only understood by *Herod* himself, but also by *Cleopatra*'s advertisements. For she very cunningly conceived, that it would redound unto her profit, if one of these two should overthrow the other. *Herod* according to these instructions from *Antonius*, returned back into his Country, and retained his Army always ready about him, and presently invaded *Arabia*, and with his Forces, both Horse and Foot, came directly to *Diospolis*, where the *Arabians* (having notice of his intended War against them) came out to meet him. They fought a most cruel Battel, wherein, at last the *Jews* had the upper hand. After this, a great Army of the *Arabians* assembled themselves at *Cana*, a certain place in *Cœlosyria*. Whereof, when *Herod* was fore-advertised, he
marched forth against them, accompanied with the greater part of his Forces. As soon D
as he drew near to *Cana*, he resolved to incamp in that place, and after he had well fortified and intrenched his Forces, to set on the Enemy with the first opportunity: but whilst he employed himself in the execution hereof, all the Army of the *Jews* cryed out, requiring him without delay, to lead them forward against the *Arabians*, and were so encouraged, both in respect of the confidence they had in the good conduct and ordering of their Army, as in regard of their forwardness, who had been actors in the former War, and partakers of the Victory; so that they scarce gave their Enemies leisure to stand to their Arms. When *Herod* perceived that the heat and forwardness of the Souldiers could hardly be appeased; he thought good to make use of the readiness of his Army, and arming himself, he marched on Head of his Army in battalia; E
This sudden approach danted the *Arabians*: For although, for a while, they made head against them; yet perceiving their Enemies full of heart, and themselves unable to resist them, divers of them retreated, and betook themselves to flight: so that all them had been utterly defeated, had not *Athenio* endamaged *Herod* and the *Jews*. For he having the command of that Army which *Cleopatra* had in that place; and besides that, bearing a privy grudge to *Herod*, disposed his Army in a readiness, and expecting the event of the Battel, resolved with himself to contain his Forces if the *Arabians* overcame the *Jews*; and so if they had the worst (as indeed it came to pass) to set upon the *Jews*, who should be spent by that time; and surprising them unawares, even F
in the height of their hope of good success, to massacre them with fresh supplies. When the *Jews* had spent all their strength against their Enemies, and expected nothing less than the assurance of the Victory, he charged, and overcame them, who had retreated into certain rough, and difficult places (whereunto their Enemies were better accustomed than themselves) being grievously wounded by the *Arabians*, who returned back, and set upon them, divers of them that fled were killed; and of those that escaped, few of them recovered the Camp. *Herod* losing the hope of this Battle, posted on Horseback as fast as he could, to bring on fresh supplies: but notwithstanding all his expedition and diligence, yet could he not recover the place in time. The Camp of the *Jews* was taken and sacked, and the *Arabians* obtained no small success, beyond their expectation. From that time forward *Herod* began to make certain incursions into *Arabia*, preying on the Country, and doing them much mischief. He incamped himself likewise upon the Mountains, forbearing to draw his whole Forces into the field; and G
by his diligence and industry, his labours were not fruitless; for prevailing in some exploits, he put his Men in a capacity to recover their former losses.

Herod levieth an Army, to assist *Antonius* against *Octavian*.

Herod is incited by Letters to the *Arabian* War.

Herods Battels and Conquests

Cleopatra's Chieftain overthroweth *Herod*.

The *Arabians* returning to the Battel, kill those that fly, and take the Camp.

CHAP.

H

CHAP. VII.

The year of the World, 3935. before Christ's Nativity, 19.

A terrible Earthquake happeneth in Judæa. *The* Arabians *attack the* Jews, *and kill their Ambassadors who were sent to treat of a Peace.*

AT such time as *Cæsar* and *Antony* made trial of their titles in the *Actian* War, and in the seventh year of the Reign of King *Herod*, there happed such an earthquake in the Countrey of *Judæa*, that never the like was seen in any other place: so that
I divers beasts were slain thereby, and many men were overwhelmed with ruines of their houses, and perished to the number of ten thousand. Only the Soldiers received no damage, because they encamped in the open field. The *Arabians* hearing tidings thereof, which were far greater by report, than they were in effect, by such, who in favour of the *Arabians*, and hatred of the *Jews*, reported the same, grew proud: yea, so much was their courage increased hereby, as if all the Cities of *Jewry* had been already overthrown, and the men thereof extinguished; and as if they had no adversaries remaining alive to oppose them. For which cause laying hold of those Ambassadors of the *Jews*, who came unto them to Treat of Peace in their desperate condition, they killed them, and afterwards in the heat of their spleen, set upon their Enemies Camp. But the *Jews* not daring to expect or prevent their assault, for their present miseries had so de-
K jected their spirits, seemed to neglect their Common-weale, and in a manner to dispair of their safety. These thus affected did the King encourage, and called unto him the Captains, and (as much as in him lay) reviving their drooping spirits; and when he had restored some to better hopes, at length he attempted to speak unto all the Army, who in the former overthrows would yield to no perswasion. These he did both comfort and exhort in such manner as followeth.

Hedio & Russinus, cap. 6. An Earthquake in *Judæa* killeth ten thousand men.

The *Arabians* kill the Ambassadors of the *Jews*.

Herod comforteth the *Jews* that were out of heart for their former losses.

CHAP. VIII.

King Herods *Oration to his Soldiers, by which he doth so incourage them that they give*
L *the* Arabians *a terrible overthrow and oblige them to take* Herod *for their Protector.*

FRiends and fellow Soldiers, there is not one of you but knoweth, how many misfortunes have hindred our progress of late, which are able to wearie and amaze men of the greatest resolution. But since we must needs fight, and that all those things that have befallen us unto this present, are of that nature, that by your own valour they may be recovered; I have resolved to inform, and confirm you in those means, whereby you may retain and continue your accustomed valour and courage.

Herod comforteth and exhorteth his Souldiers.

First of all therefore (as to our War) it consisteth on just grounds, for we are inforced
M *thereunto through the insolence of our Enemies: the Knowledge whereof should chiefly make you recover your courage. Secondly, I will apparently prove unto you, that our condition is not so desperate, but that we have great and assured hopes to obtain the victory. First of all therefore, I will discourse of that which formerly I proposed, and will make your selves judges of those things which I will discourse upon. For you are privy to the* Arabians *unjustice, and how perfidious they are to their friends, and impious and barbarous towards all men; but especially they have always troubled us, provoking us through their extreame avarice and malignant envie, with perpetual injuries. And yet to let slip all other our benefits to that Nation, who is he that delivered them from their imminent peril and thraldom, that was hazarded by* Cleopatra's *means, but our selves? For the friendship I had with* Antony,
N *and his benevolence toward me, was the cause that their burthen of miseries was so lightned;* Antony *forbore to commit any thing that might draw us to suspition.*

The cause of War against the *Arabians*.

Besides, after she had wrought him by her solicitation to cut off certain portions, of the two Kingdoms to be given unto her, the matter was so handled by me, that by divers, presents particularly bestowed upon him by my hands, I have obtained security for us both, and by disbursing two hundred talents of mine own, and giving my word for two hundred more for others, for the Revenues of that very Land which in time past was ours, and these now possess and enjoy. Notwithstanding, reason it were in my opinion, that we that are Jews *should not be tributaries, or give any portion of our Countrey to any man; and if we must needs do it, it ill becometh us to pay it for these, who enjoy their lives by our means. It should not be*
O *reasonable for the* Arabians, *who after they had confessed with many plausible protestations and thanksgivings, that they enjoy their liberty by our benefit, to have deprived and thrust us from our own, and to have unjustly dealt with us; yea even with us, I say, who were not their*

Enemies, but rather on the contrary side their chiefest friends in the time of Peace. And if A
The year of the World, 3935. Before Christ's Nativity, 29. *fidelity should be respected even amongst those that are our most hated Enemies, much more necessarily ought it to be observed by those that are friends. But these men set light thereby, who think nothing honest, but that which is annexed with lucre; and think no wrong excusable, that hath but a show of profit. Is there any question then, whether we should chastise these unjust men by a just War? since both God commandeth no less, and enjoyneth us always to hate outrage, and revenge injustice, especially in that War which is not only just, but necessary. For that which both in the confession of the* Grecians, *and opinion of the* Barbarians *is most hateful and heinous, this have they perpetrated in murthering our Ambassadors. For the* Greeks *say, that Ambassadors are sacred and inviolable, and we our selves have received our wholsome and holiest precepts of the Law of God by Angels, that is, from* B
Legates inviolable. *his Heraulds and Messengers: for this name can both bring God to mans knowledge, and reconcile Enemy to Enemy.*

What Impietie therefore is more unpardonable, than to put those Ambassadors to death, who bring tidings of right and justice? or what prosperity can they expect either in their Wars, or felicity in their whole lives, after so hainous a crime? Truely I cannot imagine any: But perhaps some men will say, that right and equitie is on our side; but that the greater number of men and means are with them: but this their speech is unworthy of my followers.
With whomsoever justice is, there is God also. *For with those with whom justice is, with those also is God; and where God is, there neither wanteth multitude nor fortitude. But let us wade further, and weigh our own forces by themselves. In the first Battel we had the victory, in the second, upon the first charge we* C
put them to flight, and found them unable to make their party good against us. Afterwards, when the victory was ours, behold, Athenio, *not by lawful War, but by subtil treachery assaulted us. But shall this be called their valour, or rather their fraud and second iniquitie? why therefore should we have less courage, who ought to have the greater confidence? or why should we fear them who are always inferiours, if they fight openly, and without fraud; and when they seem to overcome, they do it by unjustice?*

Moreover, if any man suppose them to be valiant, this should the rather incite them more and more unto vertue; for it is no honour for a generous and noble mind to overcome his inferiour, but to have means and might to conquer his superiour. And if any one be terrified by our domestick and homebred miseries, and by our late earthquake, first of all let him think D
with himself, that he erreth in that which deceiveth the Arabians *by supposing the same to be more grievous and terrible than indeed it was. And afterwards let him think, that it becometh them not to draw matter of fear from thence, whence the other took occasion of courage. For as touching themselves they conceive not any hope thorow any good that is in themselves, but only in the trust they have that we are already dejected by our calamities. But when they shall see us march forth against them, their courage will be weakned, and our confidence by this means shall be awakened, for that we are not at this time to encounter with desperate men: For neither are we overmuch afflicted; neither (as some think) hath this misery befallen us through Gods displeasure, but these are the casualties of fortune. And if by the will of God these things are come to pass, it is marvel if by the same will our calamity cease not; and that* E
our punishment should not satisfie his displeasure. But that this present War is approved by him for just, he himself hath evidently declared. For whereas divers thorow the whole Nation have been oppressed by the earthquake, none of you that bear Arms have incurred any mischief; but all of you have been preserved, which is a manifest token of the will of God; and if your Children and Wives had generally followed the Wars as you do, none of you should have been wanting. When as therefore you shall have bethought your selves of these things, and moreover in reguard that God hath at all times an especiall care over you, fail not to pursue this injurious Nation with a just War that neither respecteth the laws of friendship nor keepeth the league of of covenant; valiant in murthering sacred Ambassadors; and abject and villanous, where things are to be attempted by valour. F

These perswasions of his did not a little encourage the *Jews* to the battle, and made them more forward than before. As for *Herod*, after he had offered sacrifice, according to the custom, he drew his Army forth, and led them with great confidence against the *Arabians*, and passing *Jordan*, he encamped near unto the Enemy, with an intent to surprise a Fort Situate between them both; making this account that it would further him much, either if presently he should be drawn forth to fight, or if it concerned him to march forward, for that this place should serve him to encamp in with more security. The same resolution also had the *Arabians*, for which cause they fell to skirmish in that place, wherein the first on both sides that gave the charge, and afterwards some other followers were killed: so that those of the *Arabians* side being G
The *Arabians* are overcome by *Herod*. overcome betook them to retreat. This success of theirs bred no little hope in the *Jews*, who seeing the Enemies Army addressed to attempt any thing rather than to fight

H fight grew the more bold to assail the *Arabian* in his trenches, and beat him from his camp: They being forced by these assaults drew forward to their defence in great disorder, bringing neither courage nor hope of victory with them: yet notwithstanding they defended themselves, both in regard of their great number, as also in respect of that necessity whereunto they were inforced by the *Jews*. The skirmish on both sides was hot, and divers on either party were put to the Sword: but in the end, the *Arabians* being put to the worst, turned their backs. The slaughter was so great, that they not only perished by their Enemies Swords, but they themselves murthered one another in the croud, and disorderly flight, in which they were troden under foot, and lay murthered in a manner by their own weapons. So that, in that defeat their fell some five
I thousand: the rest fled on the other side of the *Rampire*: but being overpressed with want of victuals, and especially with lack of water, they had not any ground or assurance to escape. After them posted the *Jews*, and being unable to recover the fortress with them, they begirt the camp with a siege, and shut up all the passages that no succor could come unto them, and took from them all opportunity to escape, although they would have gone away.

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When as therefore they saw themselves reduced into such extremity, they sent Ambassadors unto *Herod*, first of all to demand a truce: and afterwards for that they were oppressed with thirst, to crave some remedy for their present necessities. But he neither respected the Ambassadors, neither the profered ransome for the Captives,
K nor any other whatsoever reasonable demand, desiring earnestly to revenge himself of those injurious treacheries they had practised against his Ambassadors. Being therefore inforced by thirst (which amongst other plagues most grievously afflicted them) many of them forsook their Trenches, and offered themselves to bonds and to be led away Captives; so that within five dayes space four thousand of them yielded themselves Prisoners. On the sixth day, all the rest determined to sally out, and assail the Enemy; rather making choyce of assured death, than thus lingringly and ignominiously to pine away. When as therefore they had all concluded hereupon, they incontinently brake out of their Trenches, but like unapt Soldiers for a skirmish,
L decayed not only in body, but in courage; reputing their death for advantage, to escape thereby their extream misfortunes. For which cause apon the first onset, about some seven thousand of them were killed: and thus the fierceness of this Nation being allaied by this overthrow. they submitted themselves to *Herod*, whom to their own sorrow they had approved to be a valiant Souldier.

The Arabians enforced by thirst, require truce at Herods hands.

CHAP. IX.

M Antonius *is overcome by* Augustus *in the Battle of* Actium; Herod *put* Hircanus *to death, his pretence for it, he resolveth to repair to* Augustus; *his orders before his way going.*

HErod puffed up with his successful fortune, returned back into his own Country, having obtained great reputation by his valour and vertue. But when he supposed his State to be most assured, he grew in danger both to lose his dignity and life, by reason of that victory that *Cæsar* obtained against *Antony* in the Actian War. For at that time he not only supposed himself to be utterly overthrown, but both his friends and Enemies that were round about him lost their hopes, for that it was unlikely that he should escape unpunished with *Antony*. Whereby it came to pass, that his friends could not conceal their despair, and his Enemies under their colourable
N and dissembled griefs, covered their joy, promising themselves thereafter a better and pleasing administration of the Common-Wealth. Hereupon *Herod* perceiving that except *Hircanus*, there was not any one of the blood Royal alive, determined to cut him off, resolving with himself, that if he hapned to escape the danger, a man who at that time was worthier the Kingdom than himself, should not claim the Crown: and if any misfortune should befall him in regard of *Cæsar*, he desired to dispossess *Hircanus* of the Kingdom, in regard of the envy which he bare him, for that he was the only man who deserved to be advanced to that dignity. Whilest thus he was tormented in his thoughts, he had an occasion offered him by *Hircanus* own followers to execute his intention. For *Hircanus* being of a mild and gentle nature, during all his life-
O time forbare to entermeddle with State affairs, committing all things to fortune, and contenting himself with whatsoever condition it pleased her to allot him.

Hedio & Rufinus, chap. 7. *Herod* dismaied at *Antonies* overthrow.

Herod determineth to make away *Hircanus*.

Alexandra solliciteth *Hircanus* her father to require assistance at *Malchus* hands.

But *Alexandra* being an ambitious woman, and unable to conceal with modesty the hope she conceived of change, sollicited her father that he should not any longer endure

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endure the subiection of *Herod*, who was the very scourge of their family, but rather A
that he should stand upon his own guard, and reserve himself to his better fortune.
She gave him counsel to write unto *Malchus*, who had the Government of *Arabia*, re-
questing him to grant him both protection and entertainment; for that if *Herod* should
chance to be cut off by *Cæsars* displeasure, doubtless the Kingdom would return unto
him, both in regard of his Nobility, as also of the peoples favour. These perswa-
sions of hers *Hircanus*, at the first repulsed, but afterwards being overcome by the im-
portunity of the woman, who ceased not day and night to sing the same Song of future
hope, and of *Herods* Treasons, he gave certain Letters to a friend of his, written to the
Arabian, wherein he required him to send him certain Horsemen, who might conduct B
him to the *Asphaltite* Lake, which lieth distant from the confines of *Jerusalem* some three
hundred Furlongs. And therefore he committed these Letters to *Dositheus* trust, both
for that he favoured *Hircanus* and his Daughter, and seemed likely for divers causes to
hate *Herod*: for he was *Josephs* kinsman, who was killed by *Herod*; and not long before,
certain of his Brothers were put to death amongst others at *Tyre* by *Antonies* command:
yet for none of those considerations continued he faithful to *Hircanus*. For he pre-
ferring the present favour of the King that then reigned to the rest, discovered the
Letter unto the King; who first of all giving him thanks, required one office of friend-
ship more at his hands; which was that folding up the Letter, and sealing it he should
conveigh and deliver the same to *Malchus*, and return his answer, for that it neerly con- C
cerned him, if he knew his resolution also. Which when *Dositheus* had diligently per-
formed, the *Arabian* returned this answer, for that it neerly concerned him, if he knew
his resolution also. Which when *Dositheus* had diligently performed, the *Arabian* returned
this answer, that he was ready to entertain both himself and his whole family, and all
those *Jews* likewise which were of this faction, promising to send him a band of Soldiers,
who should be able to conduct him safely thither, and should be obedient to his com-
mand in all things. Now as soon as *Herod* had seized on these Letters, he called for
Hircanus and demanded of him whether he had any confederacy with *Malchus*: he de-
nied it, but *Herod* protesting and bringing forth his Letter in an open assembly, command-
ed him afterwards to be put to death. Thus are these matters Registred in *Herods* com- D
mentaries: for by some they are delivered otherwise, namely, that he was executed, not
for this crime which he had committed, but for some Treasons against the King. For
they Write to this effect, that *Herod* at a certain banquet (dissembling his suspition)
demanded of *Hircanus*, whether he had received any Letters from *Malchus*: and that
he answered, that he had received Letters, but such as contained nothing else but
compliments. He asked him also whether he had received any present: and when
he had answered, that he had received nothing but four Coursers for his Saddle: the
King wrested this to a Capital offence of corruption and treason, and commanded
him presently to be led to death. Now that he died guiltless, they alledge this for a
most approved argument; namely, his gentle disposition, who even in his youthful years E
never gave sign or appearance of rashness, or pride, or signification of audaciousness,
no not even then when he had the royal government in his hands, but in the freedome
of authority disposed of the most things by *Antipaters* advise. But at that time he was
more than fourescore years old, and knew that *Herods* estate was secure: and that there
is no likelyhood that he would remove from beyond *Euphrates* where he lived in great
repute, to live under *Herods* Jurisdiction, or to engage in any trouble contrary to his
humor, and so far different from his nature; so that all these things seem to be fained
by *Herod*.

Thus ended *Hircanus*'s life, after his variable and adverse fortunes, wherewith du-
ring all his life time he was afflicted. For when his mother *Alexandra* lived he was cre- F
ated High-Priest of the *Jews*, and obtained that honour for the space of nine years: and
after his mothers death, he had scarcely governed the Kingdom for the space of three
months, but that he was expulsed by his brother *Aristobulus*; and afterwards restored by
Pompeys assistance, and receiving all his former honours, he lived in full possession of them
for the space of forty years. After this he was once more dispossessed by *Antigonus*; and
being maimed in his body, lived certain years in captivity among the *Parthians*: from
whence not long after he returned home; and though he had many things promised
him by *Herod*, yet after so many alterations of fortune, he obtained nothing at his
hands; and that which amongst all the rest is most of all to be lamented, as we have
said, he was unjustly put to death, an innocent, and in his old age. For he was a lover
of justice, and an observer of perpetual modesty, and governed his Kingdom for the G
most part by other mens direction, being only guilty in himself of ignorance and the love
of idleness. Truly, *Antipater* and *Herod* by this mans goodness obtained so great riches:
For which deserts of his, against all Law and right, he was cruelly put to death.

Alexandra solliciteth *Hircanus* her father to require assistance at *Malchus* hands.

Three hundred furlongs contain nine Germane Miles.

Hircanus by *Herods* commands is put to death.

Hircanus dieth guiltless. *Hircanus* life

But

H But *Herod*, after *Hircanus*'s death, addreſſed himſelf to perform his journey towards *Cæſar*: and having little hope of any good fortune, in regard of his friendſhip with *Antonius*; he grew deſperately jealous of *Alexandra*, leſt ſhe taking opportunity of the time, ſhould incite the people to rebel, and fill the Kingdom with domeſtical ſedition: for which cauſe, committing the Government to his brother *Pheroras*, he left his mother *Cypros*, his ſiſter, and all his Kindred in the Caſtle of *Maſſada*, and commanded his brother, that if any misfortune ſhould befal him, he ſhould retain the Kingdom in his own hands, and maintain it. As for his Wife *Mariamne*, for that by reaſon of certain diſlikes betwixt her, his Mother and Siſter, he left her with her Mother, in the Caſtle of *Alexandrion*, and committed them to the cuſtody of his Treaſurer *Joſeph*, and *Sohemus* the *Ituræan*, and with her, the keeping of his Caſtles, both which, had always been his faithful friends, and to whom, in way of honour, he committed the cuſtody of theſe Princely Ladies. But he gave them alſo this command, That if they ſhould be certainly informed, that any ſiniſter miſhap had befallen him, they ſhould preſently kill them both, and to the utmoſt of their power continue the Kingdom in his Children, and his Brother *Pheroras*.

The year of the World, 3935. before Chriſt's Nativity, 29.

Herods diſpoſition of his affairs before he repaired to Cæſar.

I

CHAP. X.

K Herod *ſpeaketh ſo generouſly to* Auguſtus, *that he obtained his favor; he accompanieth him into* Egypt, *and receiveth him with ſuch an extraordinary magnificene, that it put him in repute with all the* Romans.

AFter he had in this ſort given order for all his affairs, he took ſhipping to *Rhodes*, to meet with *Cæſar*. And as ſoon as he arrived in that City, he took the Crown from his Head, and laid it apart, but as for his other Princely ornaments, he changed them not; and being admitted to *Cæſars* preſence, he gave a more ample teſtimony of the greatneſs of his courage than ever: for he neither addreſſed his ſpeech to intreat his favor (according to the cuſtom of ſuppliants) neither preſented he any requeſt, as if he had in any ſort offended him, but gave account of all that which he had done, without being daunted in the leaſt.

L

Herod cometh to Cæſar, and declareth unto him what pleaſures he had done Antony, promiſing him no leſs duty and love, if ſo be he might be received into his favor.

For he freely confeſſed before Cæſar, *that he had intirely loved* Antonius, *and that to the utmoſt of his power he had done him ſervice, to the end that he might obtain the ſovereaignty and the Empire of the World; not by joyning his Forces unto his, in that he was otherwiſe imployed in the* Arabian *War, but in furniſhing him both with Wheat and Money, and that this was the leaſt office which it behoved him to perform towards* Antonius; *for that being once his profeſſed friend, it behoved him not only to imploy his beſt endeavors on his ſo Princely benefactor, but alſo to hazard both his head and happineſs to deliver him from perils. All which (ſaid he) I have not performed according as I ought to have done; yet notwithſtanding I know, that at ſuch time as he was overcome in the* Actian *Battle, I did not alter my affection with his fortune: neither did I reſtrain my ſelf; for although, I befriended not* Antonius *with my preſence and aſſiſtance in the* Actian *War, yet, at leaſt I aſſiſted him with my counſel, aſſuring him, that he had but one only means left him for his ſecurity, and prevention of his utter ruine, which was, to put* Cleopatra *to death, for that by cutting her off, he might enjoy her eſtate, and might more eaſily obtain his peace, and pacifie thy diſpleaſure againſt him. And for that he gave but ſlender regard to theſe my admonitions by his own ſottiſhneſs and indiſcretion, he hath hurt himſelf and profited you, becauſe, as I ſaid, he did not follow my counſel. Now therefore* (O Cæſar) *in regard of the hatred which you bear unto* Antony, *you condemn my friendſhip alſo. I will not deny that which I have done; neither am I afraid freely and publickly to proteſt how much I have loved him: but if without regard of perſons you conſider how kindly I am affected towards my benefactors, and how reſolute and conſtant a friend I am, and how mindful of kindneſs, the effect of that which I have done may make me known unto thee. For if the name be only changed, the friendſhip notwithſtanding may remain, and deſerve a due praiſe.*

M

N

By theſe words (which were manifeſt teſtimonies of his reſolute and noble courage) he ſo inwardly indeared himſelf unto *Cæſar*, who was a magnificent and worthy Monarch, that he converted this his accuſation into an occaſion to win and work him to be his friend: for which cauſe *Cæſar*, ſetting the Crown upon his head, exhorted him that he ſhould no leſs reſpect his friendſhip, than he had in former times *Antonies*: and withal, did him much honour; certifying him moreover, that *Capidius* had written unto him, how much *Herod* had aſſiſted him in his Wars that he had with the Monarchs of *Syria*. *Herod* ſeeing that he was thus entertained, and that contrary to his expectation, the Kingdom was more ſurely confirmed unto him, than before time, both by *Cæſars*

Hedio & Ruffinus, cap. 8. Cæſar confirmeth Herods authority.

O

ounty,

The year of the World, 3935. before Christ's Nativity, 29.

bounty; and also by the decree of the Senate, which he had practised to obtain, for his greater assurance, accompanied *Cæsar* as far as *Ægypt*, presenting both himself and his friends with many rich gifts, beyond the proportion of his estate: endeavoring, by these means, both to win their favor, and to shew also the greatness of his courage; requiring moreover at *Cæsars* hands, that *Alexander*, who was one of *Antonies* dearest friends, might not be sought out to be punished: yet notwithstanding, he could not obtain the same, by reason of an Oath that *Cæsar* had past befor he sollicited him. That done, he returned back again unto *Jewry*, with greater honour and assurance than before; whereby he struck them with wonderful amazement, who expected his contrary success, as if by Gods special providence he alwayes over-went his dangers, to his great honour. Therefore he prepared himself to entertain *Cæsar*, who returned out of *Syria*, te take his journey into *Egypt*, and received him at *Ptolomais*, with all Royal honour, and gave his Army Presents with all abundance of Provision: so that he was accounted for one of *Cæsars* most affectionate friends, and rode about with him, when he took the view of his Army; he entertained him also, and his friends with one hundred and fifty Men, adorned with most rich and sumptuous apparel. And for that they were to pass thorow a Country, wherein there was great scarcity of Water, he furnished them with both Water and Wine; so that they needed neither of them. He gave *Cæsar* also Eight hundred Talents, and so royally satisfi'd he all Men, that they confessed themselves to have had a far greater entertainment, than the Revenues and Profits of his Kingdom could afford them. By which means, he gave the more ample testimony of his forward friendship, and free affection to deserve well: and making use of the opportunity of the time, he obtained the reputation of a Prince of an heroick and noble spirit; so that he was held inferiour unto no man, for the good entertainment which he gave to the chiefest *Romans* in their return from *Egypt*.

Herod conducteth Cæsar toward Egypt, and presenteth him with many sumptuous Gifts.

Herod entertaineth both Cæsar and his Army very heroically.

Herod giveth Cæsar 800 Talents.

CHAP. XI.

Mariamne *giveth* Herod *so cold a reception when he returned from* Cæsar, *that being joined to the aspersions which* Herod's *mother and sister laid upon her, he had infallibly caused her to be put to death at that very instant: But he is engaged to return to* Augustus; *he putteth her to death at his back-coming. The business of* Alexandra, Mariamne's *Mother.* Herod's *despair after* Mariamne's *death; he falleth dangerously sick.* Alexandra *endavoureth to make herself Mistris of the two Forts of* Jerusalem; *he made her be put to death, and* Costobarus, *and others follow; he instituteth Plays and Shews in Honor of* Augustus, *by which, he doth so irritate the most part of the* Jews, *that ten of them undertake to kill him; he putteth them to death: He buildeth many Forts, and rebuilds a very fine, and a strong Town upon the ruins of* Samaria, *which he names* Sebaste.

Mariamne and Alexandra displeased with Herod.

BUT as soon as he returned unto his Kingdom, he found all his Houshold troubled, and both his Wife *Mariamne*, and her Mother *Alexandra* grievously displeased with him. For they supposed (and not without cause) that they were not shut up in that Castle for their securities sake, but as it were in a Prison; so that, in as much as they neither might make use of other Mens, nor enjoy their own goods, they were highly discontented. *Mariamne* also supposed that her Husband did but dissemble his love, rather for his own profit than for any entire affection he bare towards her. But nothing more grieved her, than that she had not any hope to live after him, if so be, he should happen to die, especially for the order he had left concerning her: neither could she ever forget what commands he had before that time left with *Joseph*; so that by all means possible, she laboured to win the affections of those that had the charge of her, and especially *Sohemus*, knowing very well, that her safety depended wholly on his hands. Who in the beginning behaved himself very wisely and faithfully, containing himself very circumspectively within the bounds of his commission; but after these Ladies had with pretty presents, and feminine flatteries, wrought and mollifi'd him by little and little, at last he blabbed out all that which the King had commanded him; especially, for that he hoped not that he should return with the same power and authority, which before he had: and for that cause he thought thus in himself, that without incurring any danger in regard of *Herod*, he might greatly gratifie the Ladies; who in all likelihood should not be deprived of that dignity wherein they were at that time; but would return them the like kindness when *Mariamne* should be Queen, or next unto the King. Furthermore, he hoped, that if *Herod* also should return with all things answerable to his desires, that he would perform nothing without his Wifes consent; or upbraid him with the act, if she contradicted: for he knew too well that the King loved her so, that it was impossible to equal or express his affections; and for these causes he disclosed the

Sohemus discovereth the kings secrets.

H the truſt that was committed unto him. But *Miriamne* was very ſore diſpleaſed to hear that there was no end of her miſeries, but they were altogether united and tied to the dangers of *Herod*; and ſhe oftentimes wiſhed that he might never more return again in ſafety, ſuppoſing that her life with him ſhould be very intolerable: all which, ſhe afterwards diſſembled not, but openly confeſſed that which afflicted her with diſcontent. For when as *Herod*, beyond all expectation, arrived in his Country, being adorned with mighty fortune, he firſt of all, as it became him, acquainted his Wife with his good tydings, and happy ſucceſs, whom only amongſt all other his friends and Wives, he embraced and ſaluted, for the pleaſing converſation and affection that was in her. But ſhe, while he repeated unto her theſe fortunate events of his affairs, rather entertained I the ſame with a diſpleaſant attention, than applauding joy: Neither could her great ſincerity cover the agitation of her mind. For when he folded his arms about her neck, ſhe unfolded her ſorrow in her ſighs; ſo ſimple and unfeigned were her affections; and ſeemed rather to be diſpleaſed than appeaſed by his narrations. Whereupon *Herod* was ſore troubled, perceiving theſe things not only ſuſpected, but alſo fully manifeſt: but above all things, he was diſtracted, when he conſidered the incredible and apparent hatred that his Wife had conceived againſt him, which incenſed him ſo, that he could not reſiſt the love that had attainted him; ſo that he neither could continue in wrath, nor liſten long to peace, and being unreſolved in himſelf, he now was attemp- ted by this; ſtraight diſtracted by a contrary affection: ſo much was his mind toſſed be- K tween love and hatred, when oftentimes he deſired to puniſh the womans pride, his heart by loves mediation failed him in the enterprize. For nothing did more torment him than this fear, leſt executing his diſpleaſure againſt her, he ſhould by this means more grievouſly wound himſelf, through the deſire he bear unto his deceaſed delight. Whilſt thus he was tortured in his paſſions, and conceived ſiniſter opinions againſt *Mariamne* his Wife; *Salome* his ſiſter, and his Mother, having an inkling of his diſcontents, thought that they had gotten a fit opportunity to expreſs and execute their hatred towards *Mariamne*: for which cauſe they conferred with *Herod*, and whetted his ſpleen and diſpleaſure with variety of ſlanders, ſufficient at one aſſault to engender hatred, and kindle his jealouſie againſt her. To theſe reproaches of theirs he lent no unwilling ears; yet L he had not the heart to attempt any thing againſt his Wife, or to give free credit to their report; notwithſtanding his diſpleaſure increaſed, and was inflamed more and more againſt her, for that neither ſhe could colour her cares and diſcontents, nor he contain himſelf from exchanging his love into hatred: and perhaps at that time he had publiſhed ſome fatal doom againſt her, had not a happy meſſenger brought him word, that *Anthony* and *Cleopatra* being dead, *Cæſar* was become Lord of *Egypt*: for which cauſe, haſting forward to meet and entertain him, he left his family in that preſent eſtate. Upon his departure, he recommended *Mariamne* to *Sohemus*, giving him great thanks for the care he had had of her, and granting him in way of gratuity a part of *Jewry* to govern.

M When *Herod* was arrived in *Egypt*, and had friendly and familiarly conferred with *Cæſar*, he was highly honoured by him: for *Cæſar* gave him thoſe four hundred *French* men that were of *Cleopatra's* guard; and reſtored that part of his Country unto him again, which was taken away, and ſpoiled by her. He annexed alſo unto his Kingdom *Gadara*, *Hippon*, and *Samaria*, and on the Sea Coaſts, the Cities of *Gaza*, *Anthedon*, *Joppa*, with the Tower of *Straton*: which when he had obtained, he grew more mighty than before: and after he had accompanied *Cæſar* as far as *Antioch*, he returned into his own Country. Upon his arrival, he found that fortune which was favourable unto him abroad, too froward at home, eſpecially in regard of his Wife, in whoſe affection he ſeemed to be moſt happy. For he was as inwardly touched with the lawful love of N *Mariamne*, as any other of whom the Hiſtories make report; and as for her, ſhe was both chaſte and faithfull unto him; yet ſhe had a certain womanly imperfection and natural frowardneſs, which was the cauſe that ſhe preſumed too much upon the intire affection wherewith her Husband was intangled; ſo that without reguard of his perſon, who had power and authority over others, ſhe entertained him oftentimes very outragiouſly: All which endured he patiently, without any ſhew of diſcontent. But *Mariamne* upbraided, and publickly reproached both the Kings mother and ſiſter, telling them, that they were but abjectly and baſely born.

Whereupon there grew a great enmity, and unincoverable hatred between the Ladies; and from thence alſo, there aroſe an occaſion of greater accuſations and calumni- O ation than before. Theſe ſuſpitions were nouriſhed amongſt them, for the ſpace of one whole year after *Herods* return from *Cæſar*; and at length, this long contriv'd hatred brake out violently, upon this occaſion that enſueth: When as about mid-day the King had

The year of the World, 3935. before Chriſt's Nativity, 29.

Herod but coldly entertained by his wife *Mariamne*.

Herod's ſorrows to ſee his wifes affections diſtracted and changed.

Herods ſiſter and his mother incenſe the King by ſlanderous reports againſt *Mariamne*.

Anthony and *Cleopatra* ſlain *Cæſar* Lord of *Egypt*.

Sohemus honoured by *Herod* with dignities.

Hedo. & Ruffinus, chap. 9. *Cæſar* enlargeth *Herods* dominions.

Mariamne a froward woman.

The year of the World, 3916. before Christ's Nativity. 28.

had withdrawn himself into his Chamber to take his rest, he called *Mariamne* to him to sport with her, being incited thereunto by the great affection that he bare unto her. Upon this his command she came unto him; yet would she not lie with him, nor entertain his courtings with friendly acceptance, but upbraided him bitterly with her fathers and brothers death. The King took these reproachful words in very evil part, and was almost ready to strike her: but his sister hearing a greater stir and noise than was usual, sent the Butler, who long before that time was subborned by her, whom she commanded to tell the King, that *Mariamne* had prepared a drink for him to incite and quicken him unto love. Charging him moreover, that if the King in hearing him speak of this potion, should seem to be moved therewith, that then he should proceed further in his discourse. He therefore (being in this manner before-hand instructed what he ought to do) at that very instant was sent to discover his treachery unto the King; for which cause with a sober and stayed countenance he entred in unto him, being seriously and well prepared to discourse, and told him, that *Mariamne* had bribed him to present his Majesty with an amorous cup of drink. Now when he perceived that the King was troubled with these words, he prosecuted his discourse, alledging that the potion was a certain medicine which *Mariamne* had given him, the vertue whereof he knew not, which he had received according as he had told him, knowing that it concerned both his own security, and the Kings safety.

Herod, who before this, was highly displeased, hearing these words, was so much the more incensed: for which cause, he presently commanded *Mariamne*'s most faithful servant to be examined by torments, as concerning the poison, supposing that it was impossible for her to undertake any thing whatsoever without his privity. He being tried and tormented after this cruel manner, confessed nothing of that for which he was tortured; but deleared unto the King, that the hatred which his wife had conceived against him, proceeded from certain words that *Sohemus* had told her. Scarcely had he finished these words, but that the King cryed out with a loud voice, saying, *That* Sohemus, *who before time had been most faithfull, both to him and his Kingdom, would not have declared these his privy commands, except there had been some more inward familiarity and secrecy betwixt him and* Mariamne: for which cause he presently commanded his Ministers to lay hands on *Sohemus*, and to put him to death. As for his wife, he drew her to her tryal, and to this effect he assembled his most familiar friends, before whom he began to accuse her with great spight and spleen, as touching these potions and poisons aforesaid; wherein he used intemperate and unseemly speches, and such as for their bitterness did ill become him in cause of justice; so that in the end, the assistants seeing the scope of his desire, pronounced sentence of death against her: which being past, both he, and all other the assistants were of his opinion, that she should not so speedily be executed, but that she should be kept close prisoner in some sure place in the Palace. But by *Salomes* sollicitations, *Herod* was incited to hasten her death, for that she alledged that the King ought to fear, lest some sedition should be raised amongst the people, if he should keep her alive in prison. And by this means *Mariamne* was led unto her death.

Sohemus suspected by *Herod* in *Mariamnes* behalf is put to death

Mariamne is accused by *Herod*, and condemned, and imprisoned.

Mariamne by *Salomes* instigations is led to execution.

Alexandra her mother considering the estate of the time, and fearing no less mischief from *Herods* hands than her daughter was assured of; she undecently changed her mind, and abjectly laid aside her former courage and magnanimity. For intending to make it known, that she was neither party nor privy to those crimes wherewith *Mariamne* was charged, she went out to meet her daughter, and entertained her injuriously, protesting publickly that she was a wicked woman, and ungrateful towards her husband; and that she well deserved the punishment that was adjudged her, for that she durst be so bold to attempt so heinous a fact, respecting to requite her husbands entire love with her unfeigned loyalty. Whilst thus dishonestly she counterfeited her displeasure, and was ready to pull *Mariamne* by the hair; the assistants, according to her desert, condemned her generally for her hypocrisie: but she that was led to be punished, convicted her self by her mild behaviour; for first of all, she gave her no answer, neither was any ways altered by her reproaches, neither would so much as cast her eye upon her; making it appear, that she discreetly concealed and covered her mothers imperfections, and was aggrieved that she had so openly shewed so great indignity: expressing for her own part, a constant behaviour, and going to her death without change of co'our, so that those that beheld her, perceived in her a kind of manifest courage and nobility, even in her utmost extremity.

Alexandra undecently striveth to acquit her self of *Mariamnes* Treason.

Thus

H Thus died *Mariamne*, having been a *woman* that excelled both in *continence* and *courage*, notwithstanding that she failed somewhat in *affability* and *impatience of nature*, for the rest of her parts, she was an *admirable* and *pleasing beauty*, and of such a *carriage* in those companies wherein she was entertained, that it was impossible to express the same, in that she surpassed all those of her time; which was the principal cause that she lived not graciously and contentedly with the *King*. For being entertained by him, who *intirely loved her*, and from whom *she received nothing that might discontent her*, she presumed upon *a great & intemperate liberty in her discourse*. She digested also the loss of her friends very hardly, according as in open terms she made known unto the *King*; whereby also it came to pass, that both *Herods* mother and sister, and himself likewise grew at odds with her. *The year of the World, 3936. before Christ's Nativity, 28.*

I After her death the *King* began more powerfully to be inflamed in his affections, who before as we have declared, was already miserably distracted. For neither did he love after the common manner of married folk; but whereas almost even unto madness he nourished this his desire, he could not be induced by the too unbridled manners of his wife to allay the heat of his affection, but that daily more and more by doating on her, he increased the same. And all that time especially he supposed that God was displeased with him for the death of *Mariamne*. Oftentimes he did invocate her name, using such lamentable expressions that did not become the Majesty of a *King*. And notwithstanding he devised all kinds of delights and sports that might be imagined, by preparing banquets, and inviting guests with Princely hospitality, to pass away the time; yet all those profited him nothing, for which cause he gave over the charge and administration of his Kingdom. At length he was so besotted with grief, that oftentimes he commanded his servants to call his wife *Mariamne*, as if she had been alive. Whilest thus he was afflicted, there came a pestilence within the City, that consumed a great part of the people, and most of the nobility, and all interpreted that this punishment was inflicted by God upon them, for the unjust death of the Queen. Thus the Kings discontents being by this means increased, he at last hid himself in a solitary wilderness, under pretext of hunting: where afflicting himself incessantly, at last, he fell into a most grievous sickness. This disease of his was an inflammation or pain in the neck: he seemed also in some sort to rave and grow mad: neither could any *remedies* relieve him of his *agony*: but when the *sickness* seemed rather to increase, all men at last grew almost desperate of his *recovery*. For which cause his *Physician*, partly in respect of the contumacy of his *disease*, partly, because in so great a *danger* there was not any free election of *diet*, they gave him leave to taste whatsoever best pleased his appetite, committing the uncertain event of his health to the hands of fortune. *Herods* miserable estate and moan after the death of his wife. A plague invadeth *Jerusalem*. *Herod* falleth grievously sick.

Whilest thus he continued in *Samaria*, which now is called *Sebaste*, *Alexandra*, being at that time in *Jerusalem*, having notice of this his condition, endeavored to reduce all the *strong fortresses* that were within the *City* under her subjection: the one of which was hard by the *Temple*: the other was situate within the *City*: for they that are Masters of these keep all the rest of the nation under their awe: because that without these, neither the usual and daily *sacrifices* may be performed: neither may the *Jews* live without such *sacrifices* and M *oblations*, who had rather lose their *lives* than contemn their *religion*. She therefore solicited those that had the *government* thereof to surrender them up to her and *Herods children* begotten of her daughter *Mariamne*, lest he being dead, they should be seised on by others: and if it should fortune him to recover his *health*, in the mean while they might be kept and held by no man more securely, than such as were his neareſt friends. This *suit* and *solicitation* of hers was but coldly received: and the Captains who at all times shewed themselves always faithful, at that time were the rather far more constant in their *duty*, both for that they hated *Alexandra*, and also that they thought it a *great offence* to despair of the *health of their Prince*. For these were the *Kings old friends*, and one of them was *Herods own Nephew*, whose name was *Achiabus*. For which cause they sent presently *messengers* unto him to shew N him *Alexandra's intent*: who having heard these news, presently commanded her to be put to *death*: and at length overcoming his *sickness*, he grew so badly affected both in *body* and *mind*, that he grew *hateful unto all men*: so that all those who offended him, and for how little cause soever, were *presently punished*. In this his *intemperance* he imbrued his *hands* in the *blood* of divers of his *friends*, as *Costabarus*, *Lysimachus*, *Antipater*, sirnamed *Gadias*, and *Dositheus*, for this occasion that ensueth. *Costabarus* was an *Idumæan*, and one of the *greatest account* among his *countrymen*, who was descended from the Priests of *Cozas*, whom the *Idumæans* esteem for a god, before that *Hircanus* had obliged them to embrace the *Jews Religion*. *Herod* being made *King of the Jews*, appointed *Costabarus* to be Governor in *Idumæa* and *Gaza*, giving him *Salome* his sister to wife, after he had put *Joseph* to death, to O whom she had been married before, as we have declared. *Costabarus* seeing himself in this estate beyond his expectation, grew more proud than this good fortune required, and in a little time forgot himself so far, that he thought himself dishonoured, if he should perform *Alexandra* in *Herods* absence, seeketh to get the possession of the Castles. *Herods* counsellors certifie him of *Alexandra's* intent. *Alexandra* put to death. *Costabarus*, whom *Herod* had matched with his sister *Salome*, usurpeth in *Idumæa*.

The year of the World, 3936. before Christ's Nativity, 28.

that which *Herod* commanded him, and scorned that the *Idumæans* should be under the *Jews subjection*, notwithstanding they had received their manner of government from them. He therefore sent messengers unto *Cleopatra*, giving her to understand, that *Idumæa* had always been under her ancestors subjection: and for that cause she ought upon just cause to demand and beg that countrey at *Antonius* hands, and that for himself he was ready to become her servant. All which he practised, not to gratifie *Cleopatra* in any sort whatsoever, but to the intent that if *Herods* fortunes should be any ways weakned, he might more easily by this means both enlarge and obtain the *Kingdom* of *Idumæa*. And with these foolish hopes was he transported, in regard of his birth and riches, which he had heaped together by such *dishonest means* as he continually practised, as he that intended no small matters. But notwithstanding *Cleopatra*'s often and earnest petition to obtain his soveraignty, yet could she not obtain it at *Antonius* hands. When *Herod* had notice of these covert and cunning practices, he was ready to kill *Costabarus*. But upon the earnest *supplications* of his sister and her mother, he dismissed and pardoned him; yet held him always in suspicion, by reason of this practice. Not long after it hapned, that *Salome* fell at *debate* with *Costabarus*, for which cause she sent a *Bill of divorce* to her *husband*, notwithstanding it were against the *laws* and *ordinary customs* of the *Jews*. For according to our *ordinances*, it is only lawful for the *husband* to do the same; and as touching the *wife*, notwithstanding she were separated, yet it is not lawful for her to marry again, except her *husband* first give her *licence*. But *Salome* without respect of the *laws* of the *countrey*, grounding her self too much upon her own authority, forsook her *husband*: saying, that she separated her self from her *husband*, by reason of the *great friendship* which she bare unto her *brother*, for that she had received some notice that *Costabarus* conspired against her with *Antipater*, *Lysimachus* and *Dositheus*. And this accusation she confirmed by *Babas* children, whom he had already kept with him in all security for the space of twelve years. All which was true, and at that time beyond all mens expectation wonderfully troubled *Herod*, as soon as he heard it. For as for *Babas* sons, he had heretofore resolved to cut them off, for that they had been always disaffected towards him and all his *enterprises*; but all that time he had let them pass, because by continuance they were grown out of his remembrance. Now the cause of this enmity and hatred which he bare towards them, was gathered from this ground; when *Antigonus* enjoyed the soveraignty, and *Herod* besieged the City of *Jerusalem* with an army; those incommodites and necessities that ordinarily happen unto those that are besieged, were the cause that divers acknowledged *Herod*, and fixed their hopes upon him. But *Babas* sons being in authority, and besides that, attended by a great number of men, persevered in their faithful observation of *Antigonus*, and blamed *Herod* continually, encouraging the *inhabitants* to continue the *Kingdom* in those to whom it appertained by descent: and they themselves followed that course, which in their opinion was most profitable for the *Commonweal*. But after that the *City* was surprized by *Herod*, and he grew master of the estate, *Costabarus*, who was appointed to keep the *City gates*, and to lie in wait that none of those who were accused to have forsaken the *Kings side*, should escape, knowing that the sons of *Babas* were greatly esteemed and honoured among the *people*, and foreseeing that their safety might be no small furtherance to himself, if at any time there might ensue any *alteration*, he discharged and hid them within his own possessions: and notwithstanding that at that time he had protested to *Herod* by an oath, that he knew not what was become of them, yet though suspected of perjury, he concealed them. And afterwards when the King had by Proclamation promised a reward to him that should discover them, and sought for them by all means, neither then also would he confess the fact. For being afraid lest he should be punished for his first denial, he concealed them still, not so much for their sake as for his own interest.

Costabarus preserved by his wives intercession.

Costabarus, Lysimachus, Antipater, and Dositheus accused before Herod. Babas sons preserved by Costabarus.

Babas sons and others are accused before Herod & slain.

Now when the *King* had notice hereof by his sisters report, he sent to the place where they were hidden, and made kill them, and all those that were guilty of the same crime: so that no one of *Hircanus* kindred was now left alive, but all of them being killed, who excelled in nobility and dignity, he did what he pleased without any contradiction: for which cause he by little and little forsook the ceremonies and ordinances of his Countrey, and corrupted the decrees and institutions of their ancestors, which he ought to have kept inviolable, by his new and strange inventions. In whose time there was a very great change and alteration of the ancient and good manner of living: for all fell from bad to worse: and the politick order, whereby the people ought to be governed and kept within compass of their duty, went to decay. For first of all, he ordained certain wrastlings from five years to five years, in honour of *Cæsar*: and builded a *Theater* for that purpose within *Jerusalem*. He erected also a most huge *Amphitheater* within the Plain, which were two Monuments worthy to be seen, by reason of the sumptuousness thereof: but wholly contrary to the fashions of the *Jews*. For neither the

Herod introduceth divers foreign customs.

The year of the world, 3939. before the Nativity of Christ, 25.

The Theater and the Wrastling places

use,

H *use*, nor the *presentation* of these *spectacles*, hath ever been practised or taught by our *Ancestors*; yet was it his *pleasure* to enoble this *assembly*, to the end it might be continued from five to five *years*, and this he proclaimed publickly in the *Countries* round about, and to this *sight* he assembled all the *nations*. The *wrastlers* also and all that which concerned their *exercise*, were sought out from all *corners* of the *world*, under the hope to obtain the proposed *palm* and *victory*; and all the most expedient in those *exercises* that were to be found, were invited to that *assembly*: For he proposed most huge rewards, not only to those that *exercised wrastling*, but also to those who are called *Musicians*, and to all sorts of *players on instruments*, endeavoring to his *utmost power*, that all the *most famous* in those *professions* should
I be assistant in those *pastimes*. He appointed also a *reward* of *great value* for such as ran upon the *chariots* of three, four, or of one horse, and all that which was both *sumptuous* and *magnificent* to behold; for every one thing was most carefully provided; for he strove to have the *honour* of a *most magnificent preparation* for his *games*. The *Theater* was hung all about with *Cæsars* titles, and the *trophees* of those *nations* which were overcome by him, altogether set out and shining with *gold* and *silver*. As for the *instruments* thereof, there wanted neither *furniture*, *costly vestments*, or *precious stones*. Thither also were drawn certain *wild beasts*, as *Lions* and other *beasts*, which were worthy to be placed in this *famous shew*, being admirable both for their *force* and *rareness* of *nature*, who fought the one with the other, and against such *men* likewise who were condemned to die: whereby the *strangers* conceived, together with the *admiration* of his *expence* an *uncomparable* and *unaccustomed* plea-
K *sure*. But his *countrymen* interpreted this thing for a manifest corruption of those *disciplines* and *manners* which they had entertained and honoured amongst them. For it was an act most manifestly impious, to hazard *men* against *wild beasts*, to delight the eyes of other *men*: It was also *a matter* as impious, to change and prophane the *ordinances* of the *country*, for *forrain exercises*: But the most hated of all these were the *Trophees*, for in that they were *certain Images* attired in armor, the use and veneration whereof were forbidden by our *laws*, this displeased and grieved them more than any thing whatsoever: neither was *Herod* ignorant of those troubles which they procured. But he thought it to be a matter of danger to attempt the same for the present by *force*, and for that cause he familiarly debated the same with some few of them, and discoursed unto them his occasions, to the end to rid them
L of their *superstition*, but could not prevail. For all of them, with one consent, cried out against the indignity which they saw him commit: telling him that although all other things were to be tolerated, yet the *Trophees*, which were *Images of Men*, were unsupportable, because they were unusual in their *Country*. *Herod* perceiving that they were discontented, and that they would not be easily wrought upon, except they had some *contentment*, he called the *worthiest men* amongst them, and led them into the *Theater*, demanding of them what they thought these *Trophees* were: and when they cried out that they were *Images of men*; he incontinently caused all the *ornaments* to be taken off from them, letting them see that they were nought else but naked stocks of wood; so that suddenly their displeasure was turned into a laughter, and their doubts were presently discussed. Thus appeased he the
M *people*, and moderated the *fury* of their *discontent*; so that divers of them changed their *opinions*, and were no more displeased. Notwithstanding there were some of these that persisted in the *conceit* they had of those *exercises*, supposing that the *corruption* of *their antient discipline* was an *inducement* to *their grievous calamities*; and they imagined that it rather concerned them to undergo all *dangers*, than to endure any alteration in *their customs*, by permitting that *Herod* should introduce *new and extraordinary fashions*, who onely in word was their *King*, but in effect an *enemy* of *their whole nation*. For this cause there were ten men amongst them, who bound themselves by oath to hazard all extremities, and to this intent they had hid certain *short swords* under *their garments*: amongst
N these there was one that was blind, who urged and egged on by the strangeness of those things which he had heard, not for that he was of ability to execute any thing with his hand, but to testifie that he was ready to suffer with the rest, if any misfortune should befal them, by his example the rest of them were not a little confirmed: These having mutually undertaken this *resolution*, repaired to the *Theater*, under hope that *Herod* should not escape them, for that they intended to assail him unawares: at least if they failed of him, their hope was to fall foul on some of his favorites and followers, accounting this to be some comfort in their expected death, if in regard of their violated religion they might bring the *King* in hatred with the common people. And these intending to offer themselves as Leaders unto the rest, resolved to execute these things. But one of those intelligencers
O that *Herod* had sent abroad to pry and search into such like actions, having discovered all their *conspiracy*, signified the same unto the *King*, when he was ready to enter into the *Theater*. He knowing very well what hatred was continually hatched against him, betook himself to his Palace, and sent for the conspirators by their names: who being appre-

The year of the World, 3939. before Christ's Nativity, 25.

Herod obtaineth no small honour by these expences.

The *Jews* suppose that the Trophees covered with arms were Images.

Ten men conspire against *Herod*.

Herod hath intelligence of the conspiracy.

The year of the World, 3939. before Christ's Nativity, 25.

hended in the fact, and knowing that there was no way for them to escape, resolved to endure their present misfortunes with courage: for being no ways daunted, with a resolute countenance they drew out their weapons, protesting that their conspiracy was honest and holy, not attempted by them for private affection, or their own profit sake, but in the behalf of their publick discipline, which no good man would either see or suffer to be violated, though it cost him his life. A

The ten men are executed, and the intelligencer is cut in pieces.

Now when with great confidence they had alleadged these things for their justification, they were led away by the *Kings Ministers* to be put to death by divers sorts of torments. Not long after this, that *Intelligencer* who had betrayed them, growing hateful in all mens eyes, was stabd by certain men, and chopt in pieces with their swords, and afterwards cast unto the dogs in sight and presence of many. Yet did no man discover this act, until after long and wearisome inquisitions made by *Herod*, it was got out of certain poor women (who were privy to the fact) with divers torments. Then were all the actors of that murther punished, with their whole families: and notwithstanding all this, the common people was no ways daunted, but were ready to defend their laws, except they were restrained by some greater power. Which when the *King* perceived, he resisted their endeavors with all diligence, lest through these alterations in affairs, the people should be drawn to an open rebellion. Whereas therefore he had two strong Castles within the City, one wherein his Palace was, another called *Antonia*, that adjoyned near unto the Temple, fortified by him; he thought good to strengthen a third called *Samaria*, the name whereof he changed, and called it *Sebaste* (which was distant from *Jerusalem* some days journey) to contain those of the common sort that were abroad, under his obedience, and very fit to bridle any uproars that might be raised in the City and Country. And for the whole Nation he builded a Fort, which in times past was called *Straton*, and afterwards he named it *Caesarea*. He builded a Fort in *Galilee*, which was was called *Gabala*, in a large Plain, where by turns he kept his horsemen. Besides these, he builded the Fort of *Esthmonites* in the Countrey of *Perea* on the other side of *Jordan*: B

Herod fortifieth two castles within *Jerusalem*, *Antonia*, *Samaria*, or *Sebaste*.

Stratons Tower or *Caesarea*. *Gabala*. *Herod* planteth garisons in the fortresses to withstand conspiracies. C

Now when he had firly disposed all these Castles through his whole *Country*, for the security and safety of his *Kingdom*, the matter of rebellion was taken from the common people, who upon every light cause are subject to commotions, in that he had prepared a remedy against all *privy conspiraces*, by planting such forces always near at hand, who might prevent and pacifie all alterations at their beginning. After this, betaking himself to encompass *Samaria* with a wall, he brought to pass that divers of those who had born arms with him against his enemies, and divers of the people likewise that dwelt round about, came to inhabit it, both in regard of the Temple, which he intended to build in that place, as also for that he fortified the same for his own security (although that formerly it was not in the number of famous Cities.) He therefore changed the name thereof, and called it *Sebaste*, and distributed the lands that confined the City, among the inhabitants of the same (which was by nature a fruitful countrey) to the intent that within a little space they might inrich themselves. He invironed the City also with a strong wall, being assisted by the natural strength and steepness of the place: and besides the whole circuit, he included so much ground, that it was no ways inferiour to any of the famous Cities; for it contained the circuit of twenty furlongs or stadia's. And in the midst thereof there was a secret place, containing a furlong and a half, wonderfully adorned; in which there was a Temple builded, famous both for beauty and bigness. And as for the other parts of the City, he adorned them with all sorts of ornaments. And seeing how nearly it concerned him to provide for the security of his person in this walled City, he erected a Fort-tress for himself. And as for the beauty thereof, his intent was that it should remain for a monument to posterity, of his magnificence and liberality. D E

CHAP. XII.

Judæa *is afflicted with many miseries, but especially with a violent Plague and a terrible Famine:* Herods *wonderful care and liberality to remedy it: He recovereth by this means the love of the people, whom he supplieth with abundance of all things: He buildeth a stately Palace in* Jerusalem: *He marrieth with the Daughter of* Simon, *whom he createth High-Priest. Another brave Castle is built by him in the same place where he had formerly routed the* Jews. F

Hedio & Ruffin 4, chap. 11. al. 10.

THat very *year*, which was the 13 *year* of *Herods reign*, very great calamities hapned in that *country*, (either through *Gods displeasure*, or for that the *revolution of time* would have it so.) For first of all, there were such *continual droughts*, that by reason thereof *the earth grew barren, and produced not those fruits which of it self it was accustomed to bear.* And after this, the *ordinary course* of mens diets being altered by reason of the *want of corn*, the *want of food* was accompanied with a *bodily sickness* (for that by custom these two plagues do ordinarily entertain one another:) for this made the plague and sickness more vehement, G

A daily drought and sterility in *Judæa*.

The want of victuals breedeth the plague.

for

H for that the ſick in this great penury could neither have care of themſelves, as was expedient, nor get convenient nouriſhment for preſervation of life: ſo that many died daily, and alſo thoſe that remained alive were in deſpair, becauſe they could not relieve their want and neceſſities, what diligence ſoever they uſed. For which cauſe, after the old fruits of that year were wholly conſumed, and all the reſt of their ſtore was utterly ſpent, there appeared not any means whereupon they might hope; namely, for that the miſery increaſed more than was expected; yea, and extended it ſelf beyond that year: ſo that they had nothing remaining by them, and the ſeed that was ſowed at that time mouldred away, and the earth for all their labours afforded them no encreaſe. The neceſſity therefore being
I thus great, conſtrained men to ſearch out many new inventions to maintain their life: and the *King* likewiſe was in no leſs perplexity; in that he was deprived of thoſe ordinary revenues which he received by the fruits of the earth; and the rather, for that he had ſpent his money in repairing his Cities, according as before this we have declared: all things were waſted by divers calamities, ſo that a man could conceive no hope of remedy. Beſides this, the people hated their *King*; for that it is their cuſtom ordinarily to accuſe their Governors, as if they were the authors of all their evils. Yet did the *King* bethink himſelf how he might remedy theſe inconveniences, but he hardly could find the means, for their neighbours could not ſell them victuals, becauſe they were no leſs afflicted than themſelves: and although he might have recovered ſome little for a great ſum of money, yet he wanted it alſo to defray the charges: notwithſtanding in that he knew, that
K it behoved him to employ his uttermoſt endeavours for a general remedy to ſuch a violent oppreſſion, he melted down all thoſe moveables he had either of Gold or Silver within his Palace, and ſpared nothing, either for the matter, the excellency, or faſhion; no not ſo much as the veſſels wherein he was ordinarily ſerved. This money was ſent into *Egypt*, where at that time, under *Cæſar*, *Petronius* held the government. This man being *Herod*'s friend, in that he deſired the ſafety of his ſubjects, at ſuch time as divers of them retired themſelves unto him, by reaſon of their neceſſity, he permitted them to buy up corn, and aſſiſted them in all things, both in their bargains, and in their carriages: ſo that the greater or the whole ſum of their ſuccours was attributed to him. But after their return, *Herod* did ſo much, that the care that was taken by him did not only change the affections of
L thoſe which were his enemies, but beſides all this, he purchaſed great praiſe and commendation for his liberality and ſingular providence. For, firſt of all, he diſtributed a certain quantity of corn to all thoſe who were not able of themſelves to ſupply their own wants, uſing herein both great care and diligence. After this, for that there were a great number of ſuch, who in regard of their age, or ſome other infirmity, were unable to prepare their victuals, he took order for their relief, and appointed them certain Bakers, who ſhould furniſh them with bread ſufficient for their ſubſiſtance. He gave order alſo, that they ſhould not paſs the winter without clothing, but provided for ſuch as were naked ſufficient raiment, conſidering that the ſheep were partly dead, and partly devoured, and that there was no wool to ſet them a work, or other ſtuff to make garments of. Now after
M he had furniſhed his ſubjects with theſe things, he thought good alſo to ſhew kindneſs to the neighboring Cities, and ſtored the *Syrians* with ſeed-corn to ſow their lands, which yielded him no little profit: for the earth incontinently gave him a large and plentiful tribute for that ſhe had received, ſo that all of them had abundance of victuals: and as ſoon as the harveſt was ready, he ſent fifty thouſand men into that Countrey which he had relieved: and by this means he with all diligence reſtored his afflicted Kingdom, and comforted his neighbours, who were oppreſſed with the like calamity. For there was not any man in neceſſity, that according to his quality was not aſſiſted and ſuccoured.

The Villages likewiſe and the Cities, and thoſe of the common ſort who entertained great houſholds, and were in want, having their recourſe unto him, received that which
N they had need of: ſo that to reckon up all the Corn which he gave unto thoſe who were not his ſubjects, it appeareth that he employed ten thouſand Cores of Wheat: now the Core containeth ten *Athenian* buſhels: and within the compaſs of his Realm he employed eighty thouſand: which care of his, and diſcreet favour, wrought ſo much in the hearts of the *Jews*, and was ſo higly renowned amongſt other Nations, that the ancient hatred which they had conceived againſt him, for that he had altered certain cuſtoms of their Kingdom, was wholly forgotten, and he was ſuppoſed by them to have made a ſufficient recompence, by the diligence he had ſhewed in aſſiſting them in their neceſſities: and no
O leſs glory obtained he amongſt ſtrangers: ſo that by theſe miſeries the *King*'s honour was not a little magnified, and whatſoever damage he received at home, ſo much honour and reputation atchieved he abroad. For whereas in ſtrangers neceſſities he had ſhewed himſelf ſo generous, none did regard what he had been before, but ſuch as they lately found him to be.

The year of the World, 3942. before Chriſt's Nativity, 22.

Herod maketh money of all his rich ornaments and houſhold-ſtuff of gold and ſilver, and buyeth corn.

Herod diſtributeth the corn he had bought among the people.

The Jews favour Herod for his bounty.

The year of the World, 3942. before Christ's Nativity, 22.

About the same time also he sent *Cæsar* certain supplies, namely, five hundred chosen men of his Guard, whom *Ælius Gallus* led into the wars in *Arabia*, and had often use of them in his most dangerous attempts. When therefore his Kingdom was restored to its former felicity, he builded a Royal Palace in the higher part of the City, furnished with many large buildings, and adorned with gold and marble seats, so that they might receive a great number of men: he named also each room of the house according to their several names, and called one the lodging of *Cæsar*, and another of *Agrippa*. After this, being intangled with love, he married a wife, lest he should be distracted by vain desires; and the cause of this his new marriage was this: There was amongst those that dwelt in *Jerusalem* a certain Citizen called *Simon*, the son of *Bathas* the *Alexandrine*, who was a Priest, and one of the chiefest in Nobility amongst them: this man had a daughter, the fairest and comliest creature of that age, whose beauty being renowned by the common voice, it came to pass, that *Herod* was taken with her good character, and afterwards obtaining the sight of her, he fell in love with her; yet would not use his authority, lest he should seem to behave himself tyrannically, but chose rather to accept her for his wife. Whereas therefore *Simon* seemed unworthy of his affinity, and yet too worthy to be contemned, he made election of a convenient means to obtain the fulness of his desire, which was to raise both *Simon* and his to higher dignities. For which cause he presently deposed the high Priest *Jesus*, the son of *Phabetes*, and established *Simon* in his place, and that done, he contracted affinity with him. After the marriage was consummate, he builded a new Castle in that place wherein he had overcome the Jews, when he made war against *Antigonus*.

Herod sendeth *Cæsar* five hundred of his guard.

The Palace built in *Jerusalem*.

Herod removeth *Jesus* from his Priesthood, and placeth *Simon* in his room, and marrieth his daughter.

This place is distant from *Jerusalem* some sixty furlongs, or stades, strong by nature, and fit for defence and fortification. For near it there is a certain steep hill made by Art, after the manner of a round dug, environed with round Towers, with a steep ascent of two hundred steps cut out of hewed stone. Within the same there are divers places builded with great and sumptuous workmanship, made both for defence and delight. At the foot of this hill there are two houses worthy to be seen, for divers singularities, and namely, by reason of those Conduits of water, which although they spring not in that place, yet notwithstanding they are brought from far with great cost and expence. The Plain that adjoyneth upon it, is all full of buildings, after the manner of a City, and the top of the Castle commandeth all the Plain. As soon as he had disposed all his affairs, according to his hearts desire, he possessed the Kingdom in great quietness, for that he made his subjects obedient unto him, both by fear, in shewing himself inexorable when it concerned him to punish; and by liberality, whereby he provided for their publick necessities: he therefore took an especial care of himself, as if the life and safety of his person had been the security of his people. He behaved himself officiously and favourably towards all foreign Cities; he entertained the Princes with presents, which according to his occasions he sent unto them, to insinuate himself into their favours, being in his own nature magnificent and fit to govern: so that all his fortunes increased, and all things fell out happily according to his desire. True it is, that the care which he imployed in honouring *Cæsar*, and other mighty Magistrates of *Rome*, caused him to outstrip his customs, and to alter divers Ordinances of his Country in building Cities, and erecting Temples in honour of them, although he builded them not in the Land of *Jury*: for the Jews would not have endured it, because we are forbidden to honour images and figures, formed according to the likeness of a man, as the Greeks are accustomed to do; but he did this in the Country and foreign Cities, and excused himself to the Jews: saying, that he did it not of his own head, but performed that according to the charge which he had from others, who were greater than himself: and in the mean while gratified *Cæsar* and the *Romans*, in that he respected their honour more than he did the ordinances of his Country: although in all things he had regard to his particular advantage, and determined with himself to leave behind him after his death, large and ample testimonies of his power and greatness; which was the cause that he builded Cities with great charge and expence.

Herod bestoweth great diligence, and no less costs in his building.

CHAP. XIII.

Herod *causeth to be built a glorious City in honour of* Augustus, *which he calleth* Cæsarea. *He sendeth his two Sons to him, whom he had by* Mariamne, *their names were* Alexander *and* Aristobulus. Augustus *conferreth new favors on him. The cause why* Herod *used the* Essenians *so kindly.*

The Tower of *Straton*, otherwise called *Cæsarea*, builded by *Herod*.

WHen as therefore he had found out a fit and convenient place upon the Sea-coast to build a City on, which of long time had been called the Tower of *Straton*, he both magnificently designed and set down the model and form thereof, and made many sumptuous

H ptuous buildings, both Palaces and other private Lodgings, not builded after a slight manner, or of weak and fading matter, but of Marble. But the greatest work of all, was the Haven which he made exempt and free from storms and tempests, that in greatness resembled that of *Piræus*, and was so spacious, that it was able to receive many great Ships into the Road, and had divers Rooms and Warehouses to lay up the Merchandize therein. And more admirable was this Structure, because the materials that were fit to finish this great work, were not gotten in that place, but must needs be brought from other places, with great charge and expence. This City is seated in *Phœnicia*, upon the Coast in the way to *Egypt*, between *Joppa* and *Dora*, certain Villages situate upon the Sea-coasts, unfit either for landing or harbour, by reason of the *Affrick* wind, and driving the sand of the Sea upon
I the shore, giveth not any quiet road unto the ships, but that the Merchants are enforced for a long time to ride at Anchor. To correct this incommodity of the place, he made the circuit round about the Port so spacious, that it was able to receive a great Fleet: and he cast down to the bottom thereof, which was about some twenty fathoms deep, certain huge stones, that for the most part were fifty foot long, eight foot broad, and nine foot high, some more, and some less. This Mole extended two hundred foot, of which one half served to break the violence of the waves; on the other half was built a wall fortified with Towers, whereof the fairest was called by the name of *Drusus*, *Livia*, *Augustus* Empress Son, who died young: there was also many Vaults like Arches, to lodge Sea-men.

The descent being hard by, incompassed all the Port like a round plat-form, that served
K for a pleasant walking place. The entrance and mouth of the Haven was toward the North, which is a wind that of all other most purifieth and cleanseth. The supporter and strength of all the circuit on the left hand, upon the entrance to the Port, was an ample and huge Tower, to fasten it the more strongly; and on the right hand were two huge Pillars of Stone, higher than the Tower, that stood opposite against them, erected and fastned together. All round about the Haven there were certain buildings, all of a row, of polished Marble, and in the midst there was a little Mount, on which there was a Temple dedicated to *Augustus*, which presented it self to their sight who sailed to the Port, there being two Statues, the one representing *Rome*, and the other *Augustus Cæsar*. This City also was called *Cæsarea*, as much to be wondred at for the matter whereof it was built, as for
L the Art whereby it was erected: and no less cunning was there shewed in the Vaults and Conduits under ground, than in those buildings that were about them: some of them were conveyed toward the Port, and discharged themselves into the Sea: but there was one that went athwarts all the rest, to the end that thereby the rain-water, and the cleansings of the City might be conveyed into the Sea, and that when the Sea should flow, it might wash and cleanse all the City.

He erected also a Theater of Stone, and behind the same, to the South ward, an Amphitheater, that was able to receive a great number of men, and so pleasantly and fitly situated, that from thence a man might discover Ships at a great distance on the Sea. This City was finished at the end of twelve years, during which time the King was never
M wearied in following the work, nor negligent in furnishing the necessary charges. After this, perceiving that the City of *Sebaste* was already inhabited also, he resolved to send his two sons, *Alexander* and *Aristobulus*, to *Rome*, to present them unto the Emperor *Cæsar*. *Pollio*, who was *Herod*'s most intimate friend, had prepared them lodgings at his house; but it was needless, because *Augustus* gave them an apartment in his own Palace. This great Emperor received them with all the kindness and civility imaginable; and gave their father the freedom to make choice of either of them to succed him in his Kingdom, enlarging it with the addition of three Provinces, *Trachona*, *Baranca*, and *Auranita*, on this occasion that followeth. A certain man, called *Zenodorus*, had rented *Lysanias* lands;
N and not contenting himself with those revenues which he gathered, but desirous to gather more, he lived upon spoils and robberies in *Trachona*, which is a Country the inhabitants whereof commonly live by pillage and spoil, which they purchase from the Citizens and Marchants of *Damasco*. And so far was *Zenodorus* from prohibiting these robberies, that he himself also was partaker of the booty: so that the Nations neighbouring about, seeing themselves thus abused, sought for remedy at *Varus* hands, who was their Governor, requiring him to acquaint *Cæsar* with *Zenodorus*'s proceedings. Which when he understood, he commanded that such lawless ryoters should be punished, and that the Country should be added to the Jurisdiction of *Herod*, to the intent that by his vigilancy, the inhabitants of *Trachona* should no more molest their neighbors. For it was hard to restrain them, considering that they were accustomed, and traded in such theft, and could not live other-
O ways. For they neither had Towns nor Lands, neither heritages nor any possessions, but only certain retreats and caves under ground, and lived pell-mell like beasts: and having made abundant provision of water and victuals, they might easily endure War a long time,

The year of the World, 3942. before Christ's Nativity. 22.

Piræus the Port of *Athens*

Dora and *Joppa* ill Harbors.

The Port of *Cæsarea.*

That part of the Mole that kept off the Sea was called *Procymation*, that is, Stop flood in Greek

The Theater and Amphitheater.

Herod sendeth his sons, *Alexander* and *Aristobulus* to *Rome* unto *Cæsar.*

Cæsar giveth *Herod* the Dominions of the *Trachonites* of *Baranea* and *Auranita.*

Zenodorus liveth by spoil.

The year of the World, 3942. before Christ's Nativity, 22.

time, and maintain themselves in their caves, when their enemies assailed them without. A
The doors of these dens were so narrow, that they could be entred but by one at once: but within it was incredible spacious and large: the upper part thereof was not steepy, but plain, and in form of a smooth earth: for the whole place naturally consisted of a sharp and ragged rock, with a hard and difficult passage thereon, unless a man be guided thorow the paths. For the way was not direct and straight, but full of windings and many turnings. At such time as they wanted opportunity to spoil their neighbours, they robbed one another; and omitted no kind of wickedness. *Herod* having received the gift of this *Country* from *Cæsar*, resorted thither under the conduct of certain guides that knew the wayes, and having brought their power and proling to an end, he left the neighbouring nations in assured peace. But *Zenodorus* being partly whetted on with envy, partly incited by the B
grief which he conceived through the loss of his possessions, resorted to *Rome* to accuse *Herod*; yet could compass nothing of that which he intended.

Herod punisheth the Robbers.

Medio & Rufino, chap. 13.

Agrippa is sent into *Asia*

Agrippa sendeth the *Gadareans* bound unto *Herod*, who came to accuse him.

Zenodorus Signiory sold to the *Auranites*, and bestowed on *Herod* by *Cæsar*, is the cause of the Wars.

When *Agrippa* was sent into *Asia* by *Cæsar* to govern the Provinces beyond the seas, *Herod*, because he was his familiar friend, went to salute him at *Mitylene* where he wintered, and afterwards returned into *Jewry*. But certain *Gadareans* came unto *Agrippa* with an intent to accuse *Herod*: but he sent them bound unto the *King*, and vouchsafed them no audience. On the other side, the *Auranites*, who of long time hated *Herod*'s government, stirred up commotions, and endeavored to draw the countrey into rebellion, and that upon a just ground, as it seemed, at that time: for *Zenodorus* despairing of his affairs, went C
and sold them a certain part of the Lordship in *Auranita* (which was comprehended within *Cæsar*'s donation to *Herod*) for the sum of fifty talents of yearly revenue, wherewith they grew discontented, for that they were unjustly deprived of their estates: and hereupon they made often incursions, endeavouring sometimes to recover the same by force; and otherwhile contending for the right of their possession by course of Justice. They drew also unto them certain needy *Souldiers*; who according to the custom of *wretched men*, expected their better fortunes by change and innovation: which though *Herod* knew, and could have providently prevented them, yet exhorted them to maintain their titles rather by good means than open violence, being loth to give any occasion of new trouble or disquiet. At length, in the *seventeenth year* of his *reign*, *Cæsar* came into *Syria*: upon whose arrival divers of the *Gadareans* began to exclaim against *Herod*, accusing him of his *severity* D
and *tyranny*: which accusation they the rather attempted, because they were chiefly incited thereunto by the instigations and false suggestions of *Zenodorus*, who bound himself by an oath, that he would never give over, until that delivering them from *Herod*'s *tyranny*, they were reduced under *Cæsar*'s *protection*. The *Gadareans* perswaded by these his *protestations*, began to continue their *exclamations*, and somewhat the more audaciously, for that they perceived that they lived as yet unpunished whom *Agrippa* had delivered into *Herod*'s hands: for *Herod* had set them at liberty without any punishment, notwithstanding that in regard of his own subjects he was inexorable as ever man was; and most patient in enduring those injuries that were offered him by strangers, whom he always dismissed without revenge. When therefore they accused him of violence and rapine, and for vio- E
lating and razing down their Temples, *Herod* being nothing concerned thereat, presented himself before the *Emperor* to justifie his actions. But *Cæsar* entertained him very kindly, and diminished nothing of the good affection which he bare unto him, notwithstanding all the uproars and insolent tumults of the people. Thus was the first day spent in audience of their complaints, and in those days that followed there were no further objections to be heard of: for the *Gadareans* perceiving both *Cæsar*'s disposition and the inclination of his *Council*, and fearing (as it was most likely) to be delivered into *Herods* hands, the next night after some of them killed themselves; others for fear of torments brake their own necks; and some of them also drowned themselves in the river. And thus whereas they seemed to condemn themselves, *Cæsar* presently absolved *Herod*. F

Cæsar cometh into *Syria*, before him the *Gadareans* accuse *Herod*, and afterwards murther themselves.

The year of the world, 3942. before the Nativity of Christ, 18.

Ulatha, *Paneas*, and other regions are given to *Herod*.

Herod highly esteemed by *Cæsar*, and *Cæsar* maketh *Pheroras* a Tetrarch.

And this felicity of his was seconded with another of small consequence. For *Zenodorus* having his bowels broken through an extream flux of blood, finished his life at *Antioch* in *Syria*. Whereupon *Cæsar* gave *Herod* his Countrey, which was a large possession, and was situate between *Trachonita* and *Galilee*, containing *Ulatha*, *Paneas*, and the Countries thereabouts. He made him one of the Governors of *Syria* also, commanding them to execute nothing without his advice. At this time he attained to the height of all worldly felicity: For whereas within the mighty *Roman Empire* all things were disposed by *Cæsar* and *Agrippa*, *Cæsar* honoured no man more than *Herod* next to *Agrippa*: and *Agrippa* respected him above all men next to *Cæsar*. Whereupon he grew to be so confident, that he begged *Tetrarchy* at *Cæsars* hands, for his brother *Pheroras*: on whom he bestowed G
one hundred talents of his revenue out of his own *Kingdom*, that if he should happen to die, *Pheroras* estate might be assured and left no ways subject unto his children.

As

H As ſoon as he had conducted *Cæſar* as far as the Sea, upon his return he builded a ſtately Temple of *White Marble* in honour of his *Name*, in the countrey which belonged to *Zenodorus*, near to a place which is called *Panion*, which is a huge cave in the heart of a Mountain, and a place of great pleaſure, under which there is a wide pool of immeaſurable depth, which is full of ſtanding Water, and the upper part of the Mountain is very high. From under this cave ſprings the fountain heads of the flood *Jordan*. This place of it ſelf ſo famous and delightful, was choſen out by *Herod*, and adorned alſo with a Temple which he built in honour of *Cæſar*. At that time alſo he releaſed the third part of thoſe tributes which his ſubjects paid unto him, to the end (as he ſaid) that he might relieve his ſubjects after the penury they had endured. But the truth of his intention was, I that he did it to that end to win their favours, who were ſiniſterly affected towards him. For they had conceived an hatred againſt him, becauſe all piety was in a manner aboliſhed, and the ordinances of the countrey in a ſort diſannulled by the means of thoſe temples which he had built, and each man privily murmured bitterly againſt him; ſo that they were inclining to a mutiny. But *Herod* with great diſcretion prevented it, and cut off all occaſions of inſurrection, commanding every one to mind his buſineſs; forbidding them to make any aſſemblies in the City, or to talk one with another under colour of walking abroad for pleaſure or feaſts ſake. Moreover he had ſent out certain *Intelligencers* to diſcover all that which was done, appointing grievous puniſhments for thoſe that miſliked his *Government*. For divers of them were led unto the Caſtle of *Hircania*, ſome openly, K ſome privately, where they were no ſooner impriſoned, but they were put to death; and both in the City and in the countrey, there were certain men appointed to take note of all ſuch that uſed any aſſemblies upon any occaſion whatſoever. He was ſo concerned at his ſubjects diſtaſtes, that as it is reported of him, he took the habit of a *private man*, and thruſt himſelf in the night time into the company of the people, to underſtand and gather what they thought of his government; and thoſe whom he found to be untractable and obſtinate, and would not be conformed to his will, he diſpatcht them by one means or other, binding the reſt of the people by an oath to ſerve him faithfully, and conſtrained them to keep the oath they had ſworn, and to acknowledge his *Soveraignty*: whereunto divers through the fear they conceived, eaſily condeſcended. But they who had more *cou-* L *rage*, and were diſcontented to ſee themſelves conſtrained, he cut them off by all means poſſible. He required alſo an oath of divers of thoſe Sectaries who followed the Phariſees *Pollio* and *Sameas*: and notwithſtanding they denied to take the oath, yet he did not puniſh them as he did the other for their refuſal, in reſpect and reverence of *Pollio* their Maſter. From this rigor alſo were they exempt, who amongſt us are called *Eſſeans*, which is a ſort of men that live after that manner that *Pythagoras* did among the *Grecians*, of whom I have more expreſly diſcourſed in another place.

The year of the World, 3942. before Chriſt's Nativity. 22.

Herod buildeth a Temple near unto *Panion*.

Herod emitteth the third part of his tribute.

Herod bindeth the people by an oath.

Herod excuſeth the Phariſees from ſwearing for *Pollio's* and *Samea's* ſake.

The *Eſſeans* not much unlike the *Pythagoniſts*.

I think it not a matter to be overſlipt, neither varying from my Hiſtory, to report for what cauſe the King had ſo religious an opinion of thoſe men. There was a certain *Eſſean* called *Manahem*, who in his ſect was accounted an upright and juſt man, and one that M had obtained from God the knowledge of things to come. He ſeeing *Herod* one day at ſuch time as he was very young and went to School, ſaluted him and called him *King of the Jews*. *Herod* ſuppoſing that *Manahem* knew him not, or that he mocked him, reproved him ſharply for his ſpeech, ſaying, that he acknowledged himſelf to be one of the common ſort. *Manahem* ſmiling, hit him gently with his hand upon the back, and ſaid unto him, *Thou ſhalt be King, and ſhalt have a happy reign; for ſuch is Gods pleaſure: and at that time remember thy ſelf of the words that* Manahem *ſpake unto thee, which ſhall ſerve for a teſtimony to put thee in mind of thy mutable eſtate. For it becommeth thee nothing more, than by juſtice, piety, and equity, to win the hearts of thy ſubjects: yet know I by revelation from God, that thou wilt not follow theſe inſtructions; for thou ſhalt forget and neglect both divine and* N *humane laws, though in other reſpects thou ſhalt be moſt fortunate, and purchaſe eternal glory. Yet ſhalt thou not eſcape Gods hands, for he ſhall chaſtiſe thee in the latter time of thy life with a grievous puniſhment.*

Manahem foretelleth *Herods* government.

At that time *Herod* gave ſmall regard to thoſe his words, in that he had no hope that any ſuch thing ſhould happen: but not long after, as ſoon as he had obtained the *Kingdom* to the fulneſs of his felicity, he in the greateſt of his power ſent for *Manahem*, and asked him how long he ſhould reign. But he returned him a doubtful anſwer. Which when *Herod* perceived, he asked him anew if he ſhould reign ten years. Whereunto *Manahem* anſwered, *And twenty, and thirty*, without ſetting him down any prefixed term. *He-* O *rod* contenting himſelf herewith, embraced *Manahem*, and gave him licence to depart, and continued his affections towards the *Eſſeans* for his ſake. *I have thought good to regiſter theſe things, notwithſtanding they may ſeem uncredible, to declare that divers of our nation have had communication with* GOD *by reaſon of their holineſs.*

Herod queſtioneth with *Manahem* about the continuance of his kingdom, and loveth the *Eſſeans* for his ſake.

CHAP.

A

The year of the World, 3947. before Christ's Nativity, 17.

CHAP. XIV.

Herod *buildeth a New Temple in* Jerusalem, *after he had pulled down the Old.*

Hedio & Ruffinus. chap. 14. &c. 11.

IN the eighteenth year of his reign, *Herod*, after he had finished these many and admirable actions, conceived in his mind, a mighty project, which was to re-edifie Gods Temple of greater bigness and answerable height, hoping that this work, which was the most admirable of all those he had undertaken (as indeed it was) being finished, would eternize his memory. But fearing lest the people, in regard of the greatness of the enterprize, would be hardly drawn thereunto, he determined to sound their intentions by his discourse, and for that cause assembling them together, he spake after this manner:

Herod intendeth to re-edifie Gods Temple.

B

Herod certifieth the people that he will re-edifie the Temple.

Men and brethren, I hold it to be a matter both vain and superfluous, to recount unto you what things I have performed, during the time of my government. For they have been of that nature, that they have returned me but little honour, and your self great profit and security. For you your selves know, that in those adversities that have befallen you, I have been no ways negligent in that which concerned your profit: and in those buildings I have erected by Gods assistance, I have not so much regarded my self, as that which concerneth you all: and my hope is by the will of God, that I have brought the estate of the Jews *to that degree of felicity, that they never had or expected before this time. As for that which I have particularly done in the heart of the Countrey, and in the Cities which I have augmented, as well with ornament and beauty, as with a number of inhabitants: since you your selves know, I think it a ridiculous matter to reduce them to your memory. But I must assure you that the design which I will presently undertake, is far more holy and more excellent, than may be performed by us. For our predecessors, after they were returned from the captivity of* Babilon, *builded a Temple in Honour of our great and mighty God, which in height wanted sixty cubits of that which* Solomon *first built: yet ought we not to object it as a blame, or ascribe this action to any impiety in our Ancestors. For the Temple was not at their disposing, but the measure of their Building was set down by* Cyrus *and* Darius *the Son of* Hystalpes, *to whom and their Successors, they have first of all been slaves, as after their time they have been under the subjection of the* Macedonians: *so that they had not the means and opportunity to raise this religious Monument, according to the first pattern, to that requisite and convenient height. But since at this present, by Gods permission, I have obtained the Kingdom: and that for a long time hitherto we have enjoyed a happy peace: and that neither money nor great revenues are wanting: and that which is our greatest good, we are made happy by the favour of the* Romans, *who in a sort are Lords of the whole world, and in effect are our entire friends: I will enforce my self to repair that defect, which happned in times past through the miseries of our noble predecessors: resolving with my self to perfect that which is requisite for the service of God, in acknowlegment of the benefits which I have received from him, by whose mercy and means I have obtained my Kingdom.*

C

D

E

This sudden and unexpected speech of *Herods* filled all mens ears with wonder, and hearts with expectation, in that he seemed to promise such a thing, as was beyond their hope, and as they thought far greater than his power: and that which most distracted them was, for that they had conceived a fear, lest after he had pulled down the old, he should not be of ability to erect a new. For which cause his counsel seemed to be dangerous, and attempt over difficult. But the King perceiving with what doubts they were detained, encouraged them, promising in no sort to deface the Old Temple, before all that was prepared and polished, which was requisite for the building of the New. And in this he kept his word: For he appointed a thousand chariots to draw stones unto the place, and chose out amongst the rest ten thousand expert workmen. He apparelled also at his own charge one thousand Priests in their accustomed Vestments, whereof some gave the Masons instructions how they should work, and the rest assisted the Carpenters. This done, after he had prepared all things requisite, he caused them to fall to their building. As soon as therefore the former foundations were taken away, and new were planted in their place, the Temple was erected upon them, in length one hundred cubits, and twenty cubits in height, above those hundred cubits which the former contained, which twenty cubits were in some manner sunk, after that by process of time the foundations began to be setled; and during *Nero*'s reign our Countreymen thought to have raised it to the first height. The building was of white and strong marble stones, which were each of them twenty and five cubits long, eight cubits high and about some twelve cubits broad. All the structure of the same was made after the manner of a Princely Palace on all sides, and the middle part thereof was higher than

The Jews fearing lest Herod should pull down the old Temple before he had prepared matter for the new, he promiseth the contrary.

Convenient stuff is gathered for the building of the Temple.

F

How the Temple was builded by Herod.

G

H than the rest: so that it might easily be discovered by the inhabitants of the Country many furlongs off; and especially it was most apparent and subject to their sight, who dwelt opposite against it, or repaired unto the City. The doors thereof and their porches were correspondent to the rest of the magnificence of the Temple, garnished with divers Tapestries and Azured Flowers, which adorned the Pillars: under whose chapters a Golden Vine spread it self on each side, repleniſhed with many goodly clusters of Grapes hanging down: which was an admirable work to behold, both in respect of the greatness, as also for the workmanship and matter whereof it was made. He encompassed all the Temple with most stately Galleries, correspondent to the magnificence of the same, and surpassing those in times past for the cost: so that never any man
I before him so magnificently adorned the Temple. Two of which were underpropped with very strong walls, whose Workmanship was so exquisite, that it is incredible to relate. There was a stony rising or hillock, and very streight and high, the top whereof towards the Eastermost part of the City was somewhat smooth and bending. The first that encompassed it with a wall, was *Solomon* our King, who by Gods favour and labour of divers workmen, did first of all build the higher part: *Herod* also inclosed the lower part thereof with another wall, under which to the Southward there lieth a most deep valley. This wall was made of huge stones, close fastned one unto the other with Lead, shutting all within his inclosure, and extending it self very deep: so that the greatness and height of this four-square-building was an incredible thing to be imagined. The
K greatness of the Stones appeared in the Front, but on the inside they were fastened together with clapses of Iron, which fortified and strengthned the building for ever against all injuries of times. This work having been thus continued to the top, and the void space between the wall and the rising hillock filling up the floor above, was made level. The whole circuit of the Tower contained about four stades or furlongs, a stade or furlong in length from angle to angle. On the inside and near unto the top there was another wall of stone extended along the Eastern side: having a double porch of equal greatness with that of the wall, and placed in the midst of the Temple, and openeth right upon the gates thereof, which the Kings formerly had adorned. Round about the Temple were planted those spoils which were taken from the *Barbarians*, which King
L *Herod* had placed there, with all those spoils which he had taken from the *Arabians*. In a corner on the North side there stood a very strong Fortress, builded by the *Asmonians*; who were *Herods* predecessours, and had been both Kings and High Priests, and had imposed a name on that Tower which was *Baris*, in which they kept the Priestly Vesture, wherewith the High Priest was wont to be adorned at that time only, when he was to offer sacrifice. King *Herod* kept the same in that place, and there remained it after his death, until the time of *Tiberius Cæsar*, under whom *Vitellius* Governour of *Syria*, came unto *Jerusalem*, where he was entertained by all the people with as great magnificence, as was possible: and being desirous to acknowledge the favour that he had received at their hands, being requested by them that they might have the keeping of the
M High Priests Ornaments, he wrote unto *Tiberius Cæsar* to grant them that favour: and till the death of King *Agrippa* the *Jews* had the same in their possession. But after that *Agrippa* was dead, *Cassius Longinus* that governed *Syria*, and *Cuspius Fadus* Lieutenant of *Judæa*, commanded the *Jews* to return the same into the Fortress *Antonia*; saying, *That the Romans ought to be Lords thereof, as they had been in times past*. For which cause the *Jews* sent Ambassadors to *Claudius Cæsar*, to request his favour therein, who arriving at *Rome*, found the young King *Agrippa* there, who besought the Emperor that it might be lawful for him to have the keeping of the habit: who commanded *Vitellius* the Governour of *Syria*, to deliver it into his hands. It was formerly kept under the seal of the High Priest and the custody of the Treasurers, and on the Eve of a certain
N solemn Feast, the Treasurers went up to the Captain, who kept the Fortress for the *Romans*, and after they had opened their seal, they took the habit: and after the Feast was past, they returned it back again unto the same place, and shut it up under the same seal in the presence of the Captain.

The year of the World, 3947. before Christ's Nativity, 17.

After that *Herod* had in this manner builded this strong Tower for the security and guard of the Temple, he called it *Antonia*, for the love of *Antonius* his friend, and one of the chiefest men in *Rome*. In the Western part of this porch, there were four gates, whereof the one opened upon the Kings Palace, to which there was a direct way thorow the midst of the valley: the two others led unto the suburbs: and the fourth opened upon the rest of the City, and gave open passage unto the same, by the means
O of a number of stairs, by which men might descend to the foot of the valley: and from thence there was an ascent by other stairs to ascend upwards. For the City was situate opposite to the Temple, after the manner of a Theater, which ended at this

The Tower of Antonia.

valley

The year of the World 3955. before Christ's Nativity 9.

valley on the South side, where, on the very front of this square, there was also another gate in the middle, equally distant from both corners, and a stately Tripple Gallery, the length whereof extended from the oriental valley, as far as the Western. It was impossible to extend it any further, for it took up all the space. The work was one of the most famous pieces that was ever seen under the Sun. For the depth of the valley was so great, that it was impossible for a man to see the bottom if he looked downward from the higher part: and notwithstanding, on the same he erected this Porch of so great a heighth, that but to look from the top thereof, and to consider the depth as well of the Valley, as the heighth of the Porch, it would make a man giddy, and his eye could not pierce unto the bottom of the same. Those Galleries were supported by four ranks of Pillars equally distant; and a strong Stone-wall filled up the spaces that were between the Pillars of the fourth rank: the thickness of the Pillars was such, that one was as much as three men could fathom, holding one another by the hand, for each of them was twenty and seven foot about, with a double base at the bottom. The whole number of them was one hundred sixty and two, they were engraven and damaskt with Corinthian work, so that it moved admiration in those that beheld it. Betwixt these four ranks of Pillars there were three Porches, containing in breadth each of them thirty foot, and in length a stade or furlong: and more than fifty foot in heighth. That in the midst was in breadth once and half as much as these two; and in heighth twice as much. The Floor was made of rare Planks, engraven with divers Figures, and the Roof thereof was far higher than any of the rest, in which were certain huge beams morteised, on which there were certain Pillars builded, united and joyned so together, that it is incredible to those that have not seen it, and admirable to him that beholdeth it: for all the work seemed to be but one Stone. Such was the fashion of the Circuit of the first Porch. In the midst, and not far off from the other, stood the second: whereunto there was an ascent made with few steps. It was inclosed with a separation of Stone, with an Inscription, forbidding any stranger to enter the same upon pain of death. This inward Porch both to the Southward and the Northward had three gates, in rank equidistant the one from the other: and toward the Eastward had one great gate, by which those men entred, who were cleansed with their wives. For beyond that place it was not lawful for the women to have access. But the third inward space was only accessible by the Priests. In it was the Temple, and within it the Altar, on which they were wont to offer up sacrifices unto God. But *Herod* durst not enter into the interiour Sanctuary, because he was not a Priest; he committed that Fabrick to the Priests care, which they accomplished in a year and a halfs time: *Herod* had been eight years about the rest. The people were replenished with the fulness of joy, and every one gave thanks unto God for that the whole Work was finished so speedily, and wished all happiness to the King for his cost and diligence in the execution and finishing thereof: and they celebrated a great Feast in honour of the restauration of the Temple. Then did the King offer up three hundred Oxen unto God, and the rest of them, each one according to his ability offered so many sacrifices, that they can hardly be numbred.

The Porch builded aloft above the Valley.

The inward Court, into which and no further the *Jews* might enter.

The dedication of the Temple.

About the very time of the Celebration of this Feast, in the honour of the Re-edification of the Temple, the Kings day of Coronation fell out, which he was wont to solemnize every year with great joy: and for this two-fold occasion the solemnity and joy was far more sumptuous and compleat. The King also caused a Conduit of Water to be made, and conveyed by pipes under ground, drawing it from the Castle *Antonia* unto the East gate of the Temple; near to which he builded another Tower also, to the end, that by the Conduits he might ascend privily unto the Temple, if haply the people should practise any insurrections against his Royalty. It is reported, that during the building of this Temple, it never rained by day time, but only by night, to the intent the Work might not be interrupted: and our Predecessors have testified no less unto us. Neither is this thing incredible, if we attentively consider those other effects of Gods Providence.

A Conduit under ground from the Castle *Antonia*.

During the building of the Temple, it never rained by day.

THE

G

A

THE

SIXTEENTH BOOK

OF THE

B # ANTIQUITIES of the JEWS:

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Sixteenth Book.

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C *brings back his Sons* Alexander *and* Ariſtobulus; *his Siſter* Salome *and thoſe of her Faction endeavour to render them odious to him.*

2. *How* Herod *gave Wives unto* Alexander *and* Ariſtobulus. *And how nobly he received* Agrippa *in his Dominions.*

3. Herod *goeth to meet* Agrippa *at* Pontus *with a Fleet, by which he re-enforceth his Army, and returning back with him a great part of his way, doth much good to ſeveral Towns.*

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6. Salome, Herod's *Siſter, endeavoureth to ruine his two Sons* Alexander *and* Ariſtobulus, *whom he begot of* Mariamne: *He ſends his Son* Antipater, *whom he had by his firſt Wife, to* Rome.

7. Antipater *doth ſo incenſe his Father againſt his Brothers* Alexander *and* Ariſtobulus, *that* Herod *bringeth them to* Rome, *and accuſeth them before* Auguſtus, *for having attempted to poyſon him.*

8. *Of* Alexander's *defence, and how the two Brethren were reconciled to their Father*
E Herod.

9. Herod *having compleated the building of* Ceſarea *dedicateth it to* Auguſtus, *and entertaineth the people with ſtately Plays and Paſtimes: He cauſeth other Towns to be built with ſeveral Monuments. His extream Liberality to Strangers, and his exceſſive rigour to his own Subjects.*

10. *Teſtimonies of the Roman Emperor's Affection towards the Jews.*

11. *King* Herod *cauſeth* David's *Sepulchre to be opened to get money out of it, for which God puniſheth him; ſtrange Diviſions and Troubles in his Family. The Cruelties which this Prince's miſtruſtfulneſs and* Antipater's *malice cauſeth, together with his*
F *Son* Alexander's *Impriſonment.*

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13. Herod *declareth War againſt the* Arabians, *for protecting* Trachonites *Robbers.*

14. Syllæus *will perform nothing of what* Auguſtus's *Lieutenants had ordained, but goeth to* Rome *to him.* Herod *entreth into* Arabia *with an Army, and taketh the Caſtle where the* Trachonites *were retired.*

15. Syllæus *doth ſo incenſe* Auguſtus *againſt* Herod, *that he refuſeth to give Audience to his Ambaſſadors, neither will he admit thoſe whom* Aretas *King of the* Arabians *ſent. This* Aretas *ſucceeded* Obodas, *whom* Syllæus *cauſed to be poyſoned, that he might*
G *get the Kingdom.* Herod *ſends the third Embaſſage to* Auguſtus.

16. Herod *more incenſed than ever againſt his Sons* Alexander *and* Ariſtobulus *by ſeveral Aſperſions, cauſeth them to be impriſoned.* Auguſtus *is made ſenſible of* Sylleus's

wickedneſs, condemns him to die, confirms Aretas *in the Kingdom of* Arabia; *he is ſorry for having ſo ill an opinion of* Herod, *adviſeth him to call a great Aſſembly at* Berite, *where his Sons, after new complaints given in againſt them, are to be judged.* H

17. *How* Herod's *Sons were condemned in the Council of* Berytum.

CHAP. I.

Herod *maketh a Law which maketh him be reputed a Tyrant: He goeth to* Rome, *and brings back his Sons* Alexander *and* Ariſtobulus; *his Siſter* Salome *and thoſe of her Faction endeavour to render them odious to him.* I

The year of the World, 3955. before Chriſt's Nativity, 9.

Hedio & Ruffinus, cap. 1.

Herod made a new Law, that wall-breakers ſhould be ſold into Bondage out of the Kingdom.

The puniſhment of theft according to the law of *Moſes. Exod. 1. 22. Deut. 12. 15.*

AMongſt the reſt of the affairs of the Commonwealth, the King thought it behooved him to redreſs and hinder private injuries, both in the City and Countrey: For the which purpoſe he made a new Law unlike to the former, that it ſhould be lawful for ſuch as were Wall-breakers, to be ſold for ſlaves without the limits of his Kingdom: Which Law did not ſeem ſo much to intend the puniſhment of Malefactors, as the diſſolution of his own Countrey cuſtoms. For to ſerve Foreign Nations, who lived not after the K manner of the Jews, and to do whatſoever they commanded them, was more prejudicial unto Religion than unto the parties convicted of that fact. Wherefore it was ſufficiently already in the old ancient Laws provided for the puniſhment of ſuch people, to wit, that a thief ſhould reſtore four times as much as he ſtole: Which if he was not able to do, that then he was to be ſold; not unto ſtrangers, nor into perpetual bondage, but only for ſeven years; at which time he ſhould again be ſet free. So that the common people did interpret this new Law to ſet down an unjuſt puniſhment, and rather to favour of tyranny, than of Princely dignity, and to be enacted not without contempt of their ancient Laws: So that for this cauſe all men ſpake very ill of the King. L

Herod ſailed into *Italy*, and brought home his Sons from *Rome.*

At the ſame time *Herod* ſailed into *Italy* to ſalute *Cæſar*, and to ſee his Children living at *Rome*. Where *Cæſar* receiving him very courteouſly, permitted him to take his Sons home with him, as being now ſufficiently inſtructed in the Liberal Arts. Who returning into their Countrey, were joyfully received of all their Countrey-men, both for that they were of comely ſtature, and of courteous behaviour, and in their very carriage did ſhew that they came of Kingly lineage. Which things moved *Salome* and the reſt, by whoſe falſe accuſations their Mother *Mariam* was deſtroyed, to envy them; fearing their power, and verily perſwading themſelves that they would be revengers of their Mothers injuries. So taking hereby occaſion, they began alſo falſely to accuſe them, as miſliking their Father, who had cauſed their Mother to be ſlain; and as M though they had an averſion from him, whoſe hands were imbrued in their Mothers blood. For they knew that by ſuch calumniation they might draw them into hatred, and avert their Father's good will from them. Yet did they not carry theſe their inventions to the King's ears, but contented themſelves to bruit them abroad amongſt the common people; which ſo in the end coming to his hearing, would cauſe in him ſuch enmity and hatred againſt his Sons, that it would overcome in him all natural affection.

Salome and others falſely accuſed *Herod* his Sons, and made their father hate them

N

CHAP. II.

How Herod *gave Wives unto* Alexander *and* Ariſtobulus, *and how nobly he received* Agrippa *in his Dominions.*

Herod married his Son *Ariſtobulus* to *Bernice Salome's* daughter, and *Alexander* to *Glaphyra* the daughter of the King of *Cappadocia.*

BUt the King as yet miſtruſting nothing, moved with a Fatherly care over them, had them in ſuch eſteem as reaſon did require, and for that they were now come unto man's eſtate, he married them both: Unto *Ariſtobulus* he gave *Bernice* the daughter of *Salome*; and unto *Alexander*, *Glaphyra* the Daughter of *Archelaus* King of *Cappadocia*. Which done, underſtanding that *Marcus Agrippa* was returned out of *Italy* O into *Aſia*, he went unto him thither, and invited him into his Kingdom, requeſting him to accept of his Friend's entertainment. Which *Agrippa* yielding unto, *Herod* omitted

A mitted nothing that might delight him: For he received him in his Cities newly built, shewing him the fair houses, and goodly Edifices, entertaining him and the rest of his friends and followers with all sorts of delights, pomp and magnificence, as well at *Sebaste*, as at the Haven of *Cæsarea*, and in the Castles he built, to wit, *Alexandrium*, *Herodium* and *Hircania*. He also brought him to *Jerusalem*, where all the people met him appareled in such rich and brave attire, as they were accustomed to adorn themselves withal, when they celebrate their Festivals, and with many joyful acclamations received and saluted him. *Agrippa* offered an hundred head of fat Oxen to God, and feasted all the people; and although he would willingly have made a longer abode there, yet Winter drawing on, fearing tempestuous weather, he was forced to sail
B away with all speed to *Ionia*, both he and his Friends being honoured with very great Presents.

The year of the world, 3955. before Christ's Nativity, 9.

Hedio & Rufinus, chap. 2.

Herod carrieth *Marcus Agrippa* all about his Kingdom.

Agrippa offered an hundred Beasts at *Jerusalem.*

CHAP. III.

Herod *goeth to meet* Agrippa *at* Pontus *with a Fleet, by which he reinforceth his Army; and returning back with him a great part of his way, did much good to several Towns.*

C HErod having past the Winter at home, and hearing that *Agrippa* was with an Army minded to go to *Bosphorus*, the Spring time being now at hand, he sailed unto him again, and taking his course by *Rhodes* and *Cous*, he came towards *Lesbus*, thinking there to find *Agrippa*: But by a contrary wind he was driven from thence, and forced to stay a while at *Chius*; where many privately coming to salute him, he rewarded them with Princely Rewards: and perceiving that the City gate, destroyed in the Wars against *Mithridates*, was not yet repaired, but still lay ruinated for want of money to repair it, he gave so much money as largely sufficed to restore it to the former beauty and bigness; exhorting them with all expedition to re-edify and adorn the City as it was in times past. At last the wind changing, he sailed first to *Mitylene*, and then to *Byzantium*; and there understanding that *Agrippa* had already past the Rocks of *Cyanes*, he followed him with
D all speed, and overtook him at *Synope*, a City of *Pontus*: Who contrary to *Agrippa*'s expectation arrived there with his Navy: *Herod*'s coming was very grateful unto *Agrippa*, and with especial affection they embraced one another. It was an evident sign of friendship, that the King omitting his own private business, would now come unto him in so convenient a time. Wherefore *Herod* abode still with him in the Army, always present either to assist him with counsel, or to bear part of the Labour with him. He was also present with him at such times as he meant to be merry, being his only Counsellor in difficult matters, for the benevolence he bare unto him, and also in all his mirth, as being one whom he honoured. *Agrippa* having dispatcht the business in *Pontus* for which he came, it pleased him not to return by Sea, but to go by *Paphlagonia*, *Cappadocia*, and the
E greater *Phrygia*, and so they came by land to *Ephesus*: and there taking ship they came to *Samos*. And in that whole Journey, almost in every City he gratified *Herod*, at his entreaty relieving many of their necessities. And *Herod* did in the way help many with money that wanted, and spent much upon his Guests; and moreover, if any one had any suit unto *Agrippa*, *Herod* was the only man that might obtain his suit for him. And though *Agrippa* also was both nobly minded and easily entreated to grant all such things as were not prejudicial to any man; yet was it a matter of no small moment and importance in King *Herod*, to incite him to use beneficence, being even of his own accord forward enough to put the same in practice. For first of all he reconciled *Agrippa*, being angry against the *Ilienſians*, and himself paid the money that the people of *Chius* were indebted
F unto *Cæsar*'s receivers, obtaining for them an immunity: And he also assisted and pleasured others in whatsoever they needed.

Herod sailed unto *Agrippa* to *Chius*, and gave a great sum of money to re-edifie the Porch.

Herod found *Agrippa* at *Synope* a City of *Pontus*, and was by him honourably entertained.

Herod still present with *Agrippa* in sports and serious affairs.

Agrippa went by land to *Ephesus.*

Herod helped many in the way with money.

Herod was a Mediator for many to *Agrippa*.

The Citizens of *Ilia* are reconciled to *Agrippa*, and they of *Chius* obtain a privilege.

CHAP. IV.

The Jews *who lived in* Ionia *complain to* Agrippa, *that the* Grecians *will not let them enjoy their Priviledges.*

The *Jews* of *Ionia* complain unto *Agrippa* of the injuries offered them by those Country men.

G WHen they came into *Ionia*, a great multitude of the *Jews* inhabiting that Country being gathered together, expected him to speak unto him; and finding opportunity, they complained unto him of the wrongs that those Country-men of-

The year of the World, 3955. before Christ's Nativity, 8.

fered them, not permitting them to live according to their Laws; and that upon Festi- H
val days they pulled and haled them before their Tribunal: And that they would not
permit them to send sacred money unto *Jerusalem*, and that they compelled them to do
publick business, and to spend the Holy money in those affairs, contrary to the Priviledges
granted unto them by the *Romans*. *Herod* endeavoured to have the *Jews* Complaints
heard by *Agrippa*, and desired one of his friends and followers called *Nicholaus*, to plead
the *Jews* cause: Who made a Speech unto *Agrippa*, fitting with the rest of the *Roman* No-
bility, and other Kings and Princes, in their behalf after this manner: "Most worthy
"*Agrippa*, true it is, that all men that suffer injury, are constrained to fly for redress
"to the Higher Powers, and we, over and above, hope to obtain our suit. For we ask
"nothing but that which your goodness hath already granted, and that which they I
"endeavour to take from us that are as we also are, your Subjects. And although
"that your benefit bestowed upon us was great, yet we are worthy still to enjoy
"it, only for that you your self judged us worthy thereof. And suppose it was a
"small matter, it is a discredit for you not to grant so small a Trifle. Wherefore
"it is evident, that the injury done unto us, doth also redound unto you, whose
"Decrees those that have injured us, fear not to contemn, and do disanul your be-
"nevolence towards us. For if any one should ask any of them, whether they had
"rather lose their Lives, than be deprived of their Countrey Laws, Rites, Sacrifices
"and Festivities, wherewith they honour their Gods, I know they would rather en-
"dure any Calamity, than to be forced to forsake their Countrey-customs. For ma- K
"ny Wars arise only for defence of Religion: And the greatest reward and content
"that we reap by this happy Peace, which through your means we enjoy, is this, that
"we are every one permitted to live according to the custom of his Countrey, and to
"continue in Piety. Wherefore they endeavour to take from others that, which by
"no means they would permit to be taken from themselves, as who would say, it was
"not as great offence to hinder other men's Piety and Devotion, as neglect their own.
"Let us consider whether there be any City or Nation, that doth not count their feli-
"city to be situate in your Dominion, and the power of the *Romans*? Or is there
"any that desireth your honour and power to decay and be of no force? Truly none
"that is wise: For there is none, whom either publickly or privately it concerneth not: L
"But these People endeavouring to take from us our Liberty, do also as it were deprive
"themselves of all benefits which they have received at your hands, which are infi-
"nite. For what a benefit is it, that whereas other Nations living under the Dominion
"of rigorous Kings constituted over them; these do only obey the *Romans*, and
"live in happy peace and tranquility? But as for our affairs, were no man troublesome
"unto us, yet are they not such as deserve to be envied. For enjoying the common
"felicity, which others your Subjects do, we desire nothing of high esteem or worth,
"but only request that we may live according to the Religion of our Countrey, which
"of it self is not to be envied, but may be profitable for them that permit it. For God
"doth always love them who honour him, and them who do not hinder his honour. M
"What is there in our Religion offensive to any man? Nay, what is there that is not
"according to all Piety and Justice, whereby all things continue and are preserved?
"For neither do we conceal what life we follow, nor the labours and exercise we use,
"but resting the seventh day from all labours, we spend that day in learning our Reli-
"gion, and the Laws and Customs thereof, esteeming this Custom not to be of small
"force to correct and amend our manners. These our Customs having in them no-
"thing that any that searcheth them can justly reprehend, they are now also, though
"many are perswaded the contrary, consecrated and confirmed by their antiquity: So
"that we must needs make a conscience of it to forsake our Laws, that have endured so
"many Ages. These are the Injuries that these people by violence offer us; they sa- N
"crilegiously take from us the money dedicated to God: They impose Tributes upon
"us, who are free: They upon Festival days force us to their Tribunals, to Law, and
"other prophane business, without any necessity, but only in contempt and disgrace
"of our Religion, which they know well in the mean time while they persecute with
"unjust and unlawful hatred. For your Empire, equally providing for the good of
"all your Subjects, doth not only nourish the mutual concord of them all, but also
"resisteth hatred and malice. These are the Injuries, most worthy *Agrippa*, whereof
"we seek redress at thy hands, requesting thee that hereafter we may live according to
"our Religion as formerly, and that our Adversaries may have no more Authority
"over us than we over them: which is not only justice and equity, but already also O
"granted by your Clemency. And there are yet extant, to be seen in the Capitol, ma-
"ny Decrees and Ordinances of the Senate concerning this matter, engraven in brass,

Nicholaus did make a speech unto Agrippa in the behalf of the Jews.

"which

A " which are read unto this day: doubtleſs for our truth and fidelity ſo oftentimes tried; *The year of the world, 3956. before Chriſt's Nativity, 8.*
" or at leaſt, though we not deſerving it, yet holy and inviolate. For you do not on-
" ly not withdraw from us and all other Nations, your former benefits granted unto us,
" but you do rather every day, beſide all hope and expectation, increaſe them; all
" which, time will not ſuffer me to rehearſe. And that we may not ſeem vainly to boaſt
" of our duties and officiouſneſs towards you, and alſo omitting other things that are
" paſt; our King now ſitting with you, can ſufficiently teſtifie it ſo to be. For what
" kind of love and good will hath he omitted to ſhew unto your Nation? Where was
" he not proved truſty? What hath he not deviſed to honour you? Where ſtood you
" in need, when he was not the firſt man to help you? Why therefore, ſhould not we
B " receive ſome favour for his deſerts? I will not omit to put you in mind of the Valour
" of his Father *Antipater*, who came in with 2000 Souldiers to aſſiſt *Cæſar* in the *Egyp-*
" *tian* Wars, wherein he ſo valiantly behaved himſelf, that neither by Sea nor Land any
" one in thoſe Wars deſerved more commendations than himſelf. I will not repeat at
" this time how much good he did *Cæſar* in thoſe Wars, and what and how great Re-
" wards he received; but rather I ſhould firſt of all put you in remembrance of the
" Letters that the Emperour writ unto the Senate concerning this matter, wherewith
" he obtained for *Antipater* the Honours and Priviledges of the City. For this only ar-
" gument had been ſufficient to have declared that we did not obtain ſuch favour with-
" out deſert, and requeſt thee now to confirm the ſame, of whom we might juſtly hope
C " for new benefits, ſeeing ſuch friendſhip and familiarity between thee and our King.
" For we have underſtood by our Nation that dwell in *Judea*, how many Offerings
" thou didſt there ſacrifice unto our God, and with what vows thou honouredſt him;
" how thou feaſtedſt the people, and waſt delighted in that mutual hoſpitality. All
" which was an argument of the friendſhip confirmed between ſo great a *Roman* Prince
" and the Nation of the *Jews*, even in *Herod*'s houſe. By all theſe, we humbly requeſt
" in the preſence of the King, nothing but this only, that thou wouldeſt not permit us
" deceitfully to be defrauded of that, which you your ſelves have already granted un-
" to the Nation of the *Jews*.

Now no one of the *Greeks* offered to oppoſe himſelf againſt that which *Nicholaus* did
D ſpeak; for this was no contention to a Judge concerning their right, but only a depre-
cation and ſupplication to avoid injury. Neither did they deny it, only thus they ex-
cuſed themſelves, that the *Jews* dwelling amongſt them, were trouble ſome unto them.
But the *Jews* ſhewed themſelves to be free Citizens, and to live according to their Reli-
gion and Laws of their Countrey, without any man's moleſtation or injury. Where-
fore *Agrippa* underſtanding that they were wronged, anſwered thus: That he would not
only gratifie them for his friend *Herod*'s ſake, but alſo for that they ſeemed to him to de-
mand a reaſonable matter. Wherefore, though they had demanded a greater thing of
him, he would have granted them whatſoever he might, without prejudicing the people
of *Rome*. And now, ſeeing they only demand of him that which already the *Ro-*
E *mans* had granted unto them, he would ratifie and confirm unto them the benefit which
they had already received at the *Romans* hands, and provide that henceforth no man
ſhould moleſt them for living according to the inſtitution and ordinances of their Coun-
trey. Having thus ſpoken, he diſmiſſed the Aſſembly. Then *Herod* ariſing, thanked
him in all their names. And then, after mutual embracing one another, they departed,
taking their leaves from *Lesbus*.

Agrippa confirmeth the *Jews* priviledge.

Agrippa departed from *Lesbus*.

CHAP. V.

F *How* Herod *returned into* Judea, *and freed his Subjects from the payment of the fourth part of the Taxes.*

THE King having a proſperous wind, within a few days after arrived at *Cæſarea*; from thence he went to *Jeruſalem*, and calling together all the people, as well the Citizens as alſo the Countrey people there preſent, there he told them the cauſe of his Journey, and how he had obtained immunities for the *Jews* living in *Aſia*, that they might converſe there among the Gentiles, without moleſtation. Then he told them what feli-
city they had received and enjoyed by his Reign, ſeeing that his greateſt care was ſo to provide for his Subjects, that they might want nothing. And to gratify them the more,
G he told them, that he would freely remit the fourth part of the Taxes and Tribute they were to pay for the year paſt. The people greatly comforted, as well with the King's Speech unto them, as with his liberality, departed joyfully, wiſhing the King all happineſs.

Herod returned to *Jeruſalem*, and made a ſpeech unto the people, and let them underſtand the cauſe of his Journey, and remitted the fourth part of his Tribute.

CHAP. VI.

The year of the world, 3956. before Christ's Nativity, 8.

Salome, Herod's *Sister, endeavoureth to ruine his two Sons* Alexander *and* Aristobulus, *whom he begot of* Mariamne: *He sends his Son* Antipater, *whom he had by his first Wife, to* Rome.

Hedio & Ruffinus, cap. 3. al. chap. 7. IN the mean time, the discord of his house was daily encreased, by reason of *Salome*'s inveterate hatred against *Alexander* and *Aristobulus*; she presumed so much on her success against their mother, that she hoped to leave none of her children alive to revenge her death: And she wanted no occasion, for it seems the two young Princes were not very well affected towards their Father, partly for the memory of their Mother's death, and partly also for that they desired the Kingdom. So that they upbraiding *Salome* and *Pheroras*, did renew their old hatred against them, who daily practised, by all means they could, to overthrow them: The young men also hated them, but not with the like hatred that they were hated of them. For they for their ingenuous manners and noble race, dissembled not their anger, but freely declared their minds. But *Salome* and *Pheroras* contrariwise, enviously and craftily prepared themselves a way by calumniations; always provoking the magnanimous spirits of these young Princes, whose fierceness might soon bring them into suspicion with their Father, that he might gather hereby, that they wanted not will to revenge their Mother's death; yea, even with their own hands, forasmuch as they were not ashamed to be the Children of such a Mother, and would contend that she was unjustly put to death. And now all the City talked of them, every one pitying their rashness: *Salome* not ceasing to gather by their own speeches probable arguments of suspicion, that they did not only take their Mother's death impatiently, but also raging like furies, did both bewail her death and their own case, who were compelled to converse with the murtherers of their unfortunate Mother; and as it were, contaminate themselves with living amongst them. And the absence of the King greatly encreased their dissension; who being returned, having made a speech unto the people, he presently was admonished both by *Pheroras* and *Salome* his Sister, that he was in great danger by reason of his two Sons, who did openly boast that they would be revenged of them that killed their Mother: Feigning moreover that they were encouraged, for that they hoped that *Archelaus* King of *Cappadocia* would help them to accuse their Father unto *Cæsar*. *Herod* hearing this, was greatly troubled; and so much the more, that he heard the same also reported unto him by others: And hereby he was put in memory of that which was past, how that for the dissension of his house, he could not long enjoy his friends and dearest wife. And as it were foreseeing by that that was past what would ensue, and fearing some greater calamity would befall him, he was altogether amazed. And truly, as abroad he was most fortunate above all hope, so at home he was most unhappy and unfortunate beyond men's opinion: So that one may well doubt whether his fortunate success abroad, did countervail his misfortunes at home; or whether it had been more expedient for him to have had neither the one nor the other, but to have had only a common and ordinary favour at fortunes hands. Deliberating thus with himself, he thought it good to call unto Court another Son of his, whom he begat when he was a private man; and to grace him with honours, and to oppose him against the other two Brethren, to the end to bring down and repress their fierce and haughty minds; (this Son of his was called *Antipater*) not minded which after overcome by affection he did) to make him sole heir of all, but thinking thereby to bridle *Mariamne's* Children, and to diminish their arrogancy, by letting them see that it was not needful to keep the inheritance of so flourishing a Kingdom only for them; wherefore he introduced *Antipater*, one opposed against them, that thereby the other two laying their pride aside, might shew themselves more tractable to their Father: And so thought by this means to provide for their safety. But it fell out far otherwise than he expected; for they esteemed this fact as an injury done unto them: And *Antipater* was of that nature, that having gotten promotion contrary to his expectation, he did endeavour all ways possible to be in greater account with his Father than the other two, who was already, through false accusations, alienated from them, an every day (as he also desired) ready to believe any thing that might incense him against them.

Hedio & Ruffinus, Chap. 4. al. Chap. 8.

Herod was fortunate abroad and unfortunate at home.

Herod advanceth *Antipater* to bridle the arrogancy of his Sons.

Antipater inciteth his Father against his Brothers.

Wherefore this was all his business: Yet he had an especial care not to be thought an accuser of his Brethren, but he used others of his Complices, whom the King nothing suspected; who for the trust the King put in them, might also have better credit given unto

A unto their words. For this man had many followers and favourers, as it were gaping after preferment by his means; who with a kind of counterfeit good will, made a shew of love and good will towards *Herod*. And being many in number, and trusty one to another, the young Princes were every day entrapped more and more: For many times they shed tears for very grief of the contumelies and injuries that they suffered; and many times they mentioned their Mother, and complained unto those whom they thought to be their friends of their Father, as one that dealt not well with them; all which *Antipater*'s Favourites maliciously noting, and adding thereunto something of their own invention, they did presently tell it unto *Herod*; and so did foment the dissention of his house. For the King being moved hereat, and purposing to humble B *Mariamne*'s Children, did daily encrease and augment *Antipaters* honour; and at his entreaties, at last brought his Mother into the Court; and many times writing secretly unto *Cæsar* in favour of *Antipater*, he especially commended him in particular unto him: And being to sail to salute *Agrippa*, who was now to depart out of *Asia*, having governed that Province ten years, he only took with him *Antipater* of all his Sons; whom he also committed to *Agrippa* with many gifts, to go with him to *Rome*, and to be brought into favour with *Cæsar*: So that now all things seemed to be done, as it were by this man's beck, and the other two to be already disinherited.

The year of the world, 3960. before Christ's Nativity, 8.

Herod brought *Antipater*'s Mother into the Palace.

Herod delivereth *Antipater* to *Agrippa* to be carried to *Rome*.

C CHAP. VII.

Antipater *doth so incense his Father against his Brothers* Alexander *and* Aristobulus, *that* Herod *bringeth them to* Rome, *and accuseth them before* Augustus, *for having attempted to poyson him.*

ANtipater's Journey to *Rome*, with his Father's Letters of Recommendation to all his friends there, proved both very advantagious and honourable to him; yet this was a great grief to him, that he could not daily calumniate his Brothers; for he feared lest his Father's mind should change, and so would affect *Mariamne*'s Children D most. This being his daily fear, though he were absent, he ceased not by Letters to incite his Father against them, as having care of his safety; but indeed for that he thereby through his bad practises, hoped to obtain the Kingdom; so that he encreased *Herod*'s wrath against them, that he was become a deadly enemy unto them both. But fearing rashly in his anger to commit any thing to prejudice them, he determined to sail again to *Rome*, and there to accuse his Sons before *Cæsar*; lest he being led away through indignation and displeasure against them, should seem to cast off all love and fatherly affection towards them. And repairing to *Rome*, and not finding *Cæsar* there, he followed him unto *Aquileia*; and coming to speech of him, and requesting him to take notice of his misfortunes, he presented his two Sons; and accused them E before *Cæsar* of insolency, and for having attempted to poyson him; complaining their hatred to be gone so far, that now by any wicked and execrable way whatsoever they sought their Father's Kingdom, notwithstanding that *Cæsar* had given him full power and liberty to leave to Kingdom to him whom he found most dutiful unto him. And that they, though thereby they might not gain the Kingdom, yet they could be contented with their Father's death; and that they sought it with danger of their own lives; and that this horrible and detestable hatred was now rooted in their hearts. And that he having long endured this calamity, was now forced to open it unto *Cæsar*, and trouble his ears with these complaints. And spake after this manner: *Have I, deserved this at their hands? what wrong have I done* F *them? or how can they think it reason, that I, who have exposed my self to so many dangers, and undergone so difficult labours for a long time, to obtain the Kingdom, should not peaceably enjoy the same, and suffer me to be Lord of my own Dominions, and permit me the liberty to leave it unto him who shall deserve such honour in the best performance of a Son-like duty? So that the beholders hereof, seeing piety so rewarded, might hereby be the more incited hereunto; especially seeing that without violating the Law of Nature, it is not lawful to think any such thought: For no man can affect his Father's Kingdom, but he doth also desire his Father's death, seeing it is not permitted men to succed those in the Kingdom who are yet alive.* He alledged moreover, that for his part he had had a care that they should want nothing convenient for a kind G Father to provide for Princely Children, neither ornamentss, nor followers, nor delights: That also he had provided for them Wives of a Noble Race, and had married one of them unto his Sisters Daughter, and the other unto *Archelaus* his Daughter

Antipater was honoured at *Rome*.

Antipatr when he was present, incited his Father against his Brethren by lies; and being absent, he did the same by Letters.

Herod sailed to *Rome*, and followed *Cæsar* to *Aquileia*.

Herod accused his Sons before *Cæsar*.

King

The year of the World, 3956. before Christ's Nativity, 8.

King of *Cappadocia*: And which was the greateſt matter of all, he had not uſed the authority of a Father againſt them after theſe Enterprizes, but brought them unto *Cæſar* their common Benefactor; and that forſaking his own right of a Father, who had been injured; or of a King, againſt whom Treaſon had been wrought; he was now content to debate his matter with them before ſuch a Judge, as well knew how to decide the thing in queſtion according to right and equity; yet requeſted him that their offence might not be left unpuniſhed, nor he forced to lead the reſt of his Life ſtill in perpetual fear; nor ſuffer them to be ſo miſerable, as never to enjoy themſelves, nor deſire to ſee the light of the Sun, after having violated the moſt ſacred Laws of God and Nature. *Herod* having with a vehement voice objected theſe Accuſations againſt his Sons before *Cæſar*, the two Princes were not able to abſtain from tears whilſt he was yet ſpeaking; and having ended his Speech, they wholly burſt out into tears; not that they were guilty of thoſe Impieties laid unto their charge, but that they were accuſed by their Father; againſt whom it was not decent to ſpeak freely for themſelves, nor expedient to refuſe to defend their own cauſe. Wherein they remained doubtful what to do, moving the Auditors to pity them by their Tears and Lamentations; and fearful withal, leſt it ſhould be thought that their guilty conſciences did trouble them, that they were not able to ſpeak in their own defence; ſeeing that indeed it was only for want of experience, by reaſon of their tender years. Which alſo *Cæſar* perceived, and all that were preſent were ſo moved to compaſſion, that neither their Father, who was their Accuſer, could refrain from being moved with Compaſſion.

Alias, chap. 9. Alexander and Ariſtobulus moved all that were preſent, even their Father and Accuſer to tears and compaſſion.

H I K

CHAP. VIII.

Of Alexander's *defence, and how the two Brethren were reconciled to their Father* Herod.

L

THen the young Princes perceiving both their Father and *Cæſar* to be mollified, and they that were preſent partly to pity them, partly to ſhed tears of compaſſion; the one of them named *Alexander*, who was the elder, directing his Speech to his Father, began thus to clear himſelf of the Crimes objected againſt them: *Father, how well and friendly minded thou art towards us, this preſent judgment declareth; for hadſt thou determined any heavy Sentence againſt us, thou wouldeſt not have brought us before him, who is the Preſerver of us all: For thou mighteſt, being a King, or for thy authority over us as a Father, have puniſhed us for our offence according to thy power: But in that thou haſt brought us to* Rome, *and made* Cæſar *our Judge, it is an argument that thou ſeekeſt to ſave us; for no man brings any one to the Temple, whom he purpoſeth to deſtroy; which greatly aggravateth our cauſe, who do cenſure our ſelves unworthy to live, rather than to incur an opinion of Impiety committed againſt thee ſuch a Father. How far more expedient is it to die guiltleſs, than to live ſuſpected of ſo great an ingratitude? Wherefore if God grants us ſo much ſucceſs in our defence, as to perſwade you of the truth, we ſhall not rejoyce ſo much for having eſcaped ſo great a danger, as to be found innocent by your judgment; for we do not deſire to live with the ſuſpicion of thoſe Calumnies. It is a probable Accuſation to accuſe our years, as having affected the Kingdom; and our unfortunate Mother's Calamity maketh it ſeem more probable. But conſider, I beſeech thee, if the ſame Crime may not as well be framed againſt any one whomſoever, as againſt us. For any King having Children by a Wife that is now dead, may, if it pleaſe him, ſuſpect them, as practiſing Treaſon againſt him their Father. But ſuſpicion is not ſufficient to prove a man Impious and Guilty: Wherefore produce any one that can bring ſufficient proof, that may induce any moderate Judge to believe, that we ever attempted ſuch a horrid Crime. Can any man ſhew that Poyſon was prepar'd by us for you, or that we conſpired with any, or that we corrupted any Servants with money and gifts; or that we writ any Letters againſt thee? Yet Calumny may feign every one of theſe upon no occaſion. It is a grievous matter, for diſcord to be in a Princes Court; and the hope of Dominion, which your Majeſty affirmed to be the reward of Piety, doth often impel mens minds unto hainous offences. But although it be moſt certain that we cannot be convicted of any Crime, yet how can we clear our ſelves from Accuſations forged againſt us, before them that will not hear us? But did we ſpeak ſome inſolent words? yet were they not againſt thee, O my Father (for that had been*

Alexander ſpeaketh in his own, and his Brother's defence.

M N O

A *been Impiety) but againſt them who traduced us. We bewailed our Mother's misfortunes. It is true: But not becauſe ſhe is dead, but becauſe after her death ſhe is evil ſpoken of by thoſe who ought not to do it. We affect the Kingdom of our Father, he being yet alive. Wherein? Is not that purpoſe of ours vain and frivolous, we having already been graced with Kingly Honours? And ſuppoſe we were not; yet might we hope for them. But could we expect them with killing of thee, whom both Earth and Seas would diſdain after ſo execrable an offence? Or could we have expected that the loyalty of thy Subjects, and the Laws of our Nation would have permitted us, having gotten the Kingdom by murthering our Father, to have enjoyed the ſame, and entred into the Holy Temple, which thou didſt repair? Or ſuppoſe we deſpiſed them all; yet could any one that murthered thee eſcape,* Cæſar *being living?*

B *The Children by thee begotten are not ſo impious nor fooliſh, though more unfortunate, than thy eſtate requires. And ſeeing thou haſt nothing to accuſe us of, or nothing to prove any accuſation laid unto our charge, how canſt thou be perſwaded that we are guilty of ſuch inhumane acts? Is it becauſe our Mother was put to death? But her death ought rather to have made us more wary, than inſolent and raſh. We could ſpeak more in our own defence than this, but what need is it to excuſe that which was never done? Wherefore we beſeech* Cæſar *(who is Lord of all, and now our Judge) only this, that if thou canſt, O my Father, put away out of thy mind all ſuſpicion of us, to ſuffer us to live hereafter, how unhappy and unfortunate ſoever: For what is more miſerable, than to be raſhly accuſed without cauſe? But if thou canſt not, we living, live without fear of us, let us die condemned by our own cenſure. For our*

C *Lives are not ſo dear unto us that we deſire to keep them to his moleſtation that beſtowed them upon us.*

Cæſar with theſe words, though before not greatly crediting ſuch Accuſations and Slanders laid againſt them, was now more moved to believe that they were guiltleſs, and the rather, that fixing his eyes upon *Herod*, he perceived him alſo to be moved, and all that were preſent were ſorry for the young Princes: So that all who were preſent cenſured the King, for the abſurd and frivolous accuſation framed againſt them; their youth and handſomneſs made all the Spectators ſo concerned at their misfortunes, that there was nothing wherein they were not ready to aſſiſt them: And much more, after that *Alexander* had ingeniouſly refuted his Father's Accuſations, the accuſed remaining ſtill in

D the ſame poſture and place, and for grief fixing their eyes upon the ground. At laſt ſome hope appeared, ſo that the King himſelf ſeemed to need ſome excuſe for having ſo raſhly accuſed his Sons, without any certain proof of his Accuſations. At laſt, *Cæſar* having a while deliberated with himſelf, pronounced that the Princes were innocent of the Crimes laid unto their charge: Yet herein they were too blame, that they had ſo behaved themſelves, that they gave their Father occaſion to ſuſpect them. And as for *Herod*, he requeſted him to lay aſide all ſuſpicion, and to be reconciled to his Children. For it was unjuſtly done of him to believe ſuch forged Accuſations againſt thoſe whom he had begotten; that he was fully perſwaded that they would prove ſo dutiful to him for the future, that he would not only forget that diſtaſte that they had given him, but that he

E would alſo renew his former affection towards them; and both Parties endeavouring thus to re-eſtabliſh the friendſhip and truſt that ought to be between ſo near Relations, their union would be greater and more ſincere than ever. *Cæſar* having thus admoniſhed the young men, they prepared themſelves to entreat their *Father's* wonted favour: He, not expecting ſo long, came and embraced each of them one after another, they weeping exceedingly; and all thoſe that were preſent, both Servants and others, did the like.

Then giving humble thanks unto *Cæſar*, they departed together, and *Antipater* with them, counterfeiting himſelf to congratulate their happineſs for being reconciled unto his *Father*. Within a few days after, *Herod* gave *Cæſar* three hundred Talents, who

F was now beſtowing his Gifts and Preſents at *Rome*, and exerciſing his liberality upon the People. And *Cæſar* again beſtowed upon him half of the Reveuues out of the Mines of the Metal in *Cyprus*; and the other half unto the Overſeer thereof; and gracing him otherwiſe alſo, he gave him leave to chuſe which of his Sons he pleaſed for to ſucceed him in his Kingdom; or if he had rather, to diſtribute it amongſt them all: Which *Herod* preſently would have done, but *Cæſar* would not permit him, affirming, that during his Life he ſhould keep it all whole and undivided; and his Sons ſhould be ſubject unto him.

After this, *Herod* returned again into *Judea*, in whoſe abſence the *Trachonites*, that were no ſmall part of his Kingdom, were revolted, yet by the induſtry of the Captains,

G he left to overſee all in his abſence, they were reduced again, and forced to do as they were commanded. As *Herod* and his Sons were ſailing towards home, arriving at *Eleuſa* a City of *Cilicia*, which is now called *Sabaſte*, he found *Archelaus* there, who was

King

The year of the World, 3956. before Chriſt's Nativity, 8.

All men do pity the young men.

Cæſar pronounceth the young men herein to have offended, that they gave occaſion of ſuſpicion, and he exhorteth the Father to be reconciled to his Children.

Herod is reconciled to his Children.

Antipater friendly doth congratulate his Brethren returned into his Fathers favour.

Herod did give *Cæſar* 300 Talents.

Cæſar gave *Herod* half his Revenues out of the Mines of *Cyprus*.

The Rebels are conquered.

The year of the World, 3956. before Christ's Nativity, 8.

King of *Cappadocia*. *Archelaus* did courteously entertain *Herod*, and was very joyful H
that his Sons and he were made friends, and that *Alexander* his Son in Law had so well
cleared himself and his brother of the Crimes laid unto their Charge. And so each one
bestowing upon the other princely gifts, they departed taking their leave one of the
other. After this, *Herod* being newly returned into *Judea*, and calling the people toge-
ther into the Temple, told them all that had past in his absence from them, and the cour-
tesy of *Cæsar*: And told them also of other affairs that he thought fit for them to know;
and turning the latter end of his speech unto his Sons, and exhorting the Courtiers and
common people to concord, he told them that his Sons should reign after him, and first of
all *Antipater*; and after him his Sons that he had by *Mariamne*, *Alexander* and *Aristobulus*:
In the mean time every one of them should honour him as King and Lord, notwithstand- I
ing his old age, which for long experience was the fitter to govern, seeing there was no-
thing in him wanting to keep both his Subjects and Children in their obedience; and that
the Souldiers also, if they only respected him, should live in all happiness and felicity
without molestation. Having thus spoken, he dismissed the People; some thinking he
had spoken according to equity, others thinking clean contrary: For having now as it
were caused an emulation amongst his Children, there was as it were already a shew of
some mutation.

CHAP. IX. K

Herod *having compleated the building of* Cæsarea, *dedicateth it to* Augustus, *and enter-
taineth the People with stately Plays and Past-times*: He *causeth other Towns to be
built and several Monuments. His extream Liberality to Strangers, and his exces-
sive rigour to his own Subjects.*

The year of the world, 3957. before Christ's Nativity, 7.

ABout this time *Cæsarea* was finished, the tenth year after it was begun to be built,
the 28. year of *Herod*'s Reign, in the 192. *Olympiad*. In the dedication hereof,
there was great pomp and sumptuous preparations: For all Musicians were brought thi-
ther to strive one with another, who was most excellent in their Art; and Champions L
that wrastled being naked and anointed with oyl: There was also a great many that
fought with swords, and a great number of wild Beasts; and all things else that at such
times were used, and in account, either at *Rome* or in other Countreys. These Sports
were also consecrated unto *Cæsar*, and were to be renewed every fifth year. All this
Provision the King at his own cost and charges provided to be brought from all places
whatsoever, to shew the greatness of his magnificence. *Julia*, *Cæsar*'s Wife also be-
stowed much of her own to the furnishing hereof, and sent many precious things out of
Italy; so that the worth of them all amounted to Five hundred Talents. And a great
Company being gathered together to behold these Sports, he received all Embassadors
sent unto him from other Nations, to thank him for the benefits he had bestowed on M
them; and he lodged, feasted, and recreated them: and being all day long amongst the
People to see those Sports, at night he received them with Banquets, and shewing them
his magnificence; and gained great praise and commendations for a worthy King. For,
he in all things so provided, that the last was more pleasing and grateful than the
first, and caused him to be more admired. And it is reported that *Cæsar* himself and
Agrippa often did say, that *Herod*'s magnanimity was greater than his present reve-
nues could bear, and that he well deserved an Empire as big as all *Syria* and *Egypt*. These
Sports being ended, he builded another Town in a Field called *Capharsaba*, chusing for it
a watery soil fit for Plants: The City was compassed with a River; and he also
planted round about it a Wood full of fine Trees. This Town he called *Anti-* N
patris, after his Father's name, *Antipater*. After which he also builded a Castle about
Jericho, called after his Mother's name, *Cypron*, which was very strongly fortified, and
adorned within with rare and sumptuous Edifices. And not forgetting his Brother,
he dedicated unto him most stately Buildings; for first he built a Tower as big as
Pharo in the City, in remembrance of his dead Brother, and called it by his name,
Phasælus, which also was the strongest Fort in all the City. After this, he builded a
Town near unto the Valley of *Jericho*, towards the North, whereby the Fields
that before almost lay desart, were now tilled and Inhabited by the Townsmen; so
that of them it was named *Phasælus*-field. It were hard to relate all his liberality in
particular shewed, both unto the Cities of *Syria* and *Grecia*, and all other places where- O
soever he came: For he helped many, either by building publick places; or if there
were any new works begun, and not finished for want of money, by giving them mo-
ney

Hedio & Rufinus, chap. 5. al. 10.

Cæsarea is finished.

Quinquennale certamen.

Cæsar and *Agrippa* commend *Herod*'s magnanimity.

Antipatris is built.

Cypron is built.

The Tower & Town of *Phasælus* is built.

A ney to finish them, the chiefest among all which were, that he builded at his own cost and charge the Temple of *Apollo* at *Rhodes*; and gave them many Talents of silver to build their Ships. He also builded the greatest part of the publick houses and places in the City of *Actium*, which *Cæsar* built for the Nicopolitans there inhabiting, and that with his own proper cost and charges. He also, for the Antiochians inhabiting the greatest City of *Syria*, builded Arches on each side of the greater street, that goeth quite thorow the midst of the City, and doth as it were part it in two; and the street it self that lay open, he paved with polished stone; which work was as great a conveniency to the Inhabitans, as a beauty unto their City. He also, helped to maintain the Sports at *Olympus* with yearly Revenues, that for want of maintenance began to decay: So that
B by his means there were more solemn Sacrifices, and all things more sumptuous to please them that came to behold them: For which liberality he was declared perpetual Master and Maintainer of those Sports. It is admirable to see in one man such diversity of minds: For on the one side, if we consider his liberality towards all men, we must needs say, he was of a most free and bountiful nature; contrariwise, if we consider the injuries and cruelty he shewed against his Subjects and dearest Friends, we must confess him to have been a hard man, and intractable, and who passed all bounds of modesty; so that we would think him to have been of two contrary dispositions. But I am otherwise perswaded, and think that both these did proceed from one matter: For because he thirsted after glory and honour, and wholly applied himself thereunto, he became liberal where-
C soever he was, in hope, either to reap present thanks for his labour, or a future remembrance. Wherefore spending above his Revenues for this matter, he was forced to be chargeable to his Subjects; for it was necessary that he, that so lavishly bestowed such huge sums of money upon others, should somewhere get it, though with evil means. Lastly, seeing himself for such like injuries hated of his subjects, he thought it a hard matter to get their good wills; which he could do no ways else, but by remitting the tribute they paid him. Wherefore he abused the hatred of his people for his own commodity: For if any one of them did not tolerate that slavery wherein they lived, or did endeavour to shake off the yoke of his dominion, against such he used a prodigious cruelty; and injured them no less, than if they had been his enemies, without regarding friend-
D ship or kindred; for that he desired alone to be honoured of all men. And how greedy of honour he was, we may guess by the honours he did unto *Cæsar*, *Agrippa*, and others of their friends: For he desired to be an example to his Subjects, that as he himself honoured men better than himself, so they should all honour him likewise; thereby declaring what thing he did naturally most desire. But the Jews Religon doth not permit them license to honour Potentates, who of necessity ought to have greater care and respect of right and equity, than of such officiousness towards superiors: For it was disprofit enough unto the Jews, that they could not with Statues and Temples obtain the King's favour, and with like flatteries satisfie the fond appetites of a vain-glorious man. And this seemeth to me to be the reason that *Herod* was unjust, and hard towards
E his friends, and to those whom he made partakers of his counsels and enterprizes; and free and bountiful towards strangers.

The year of the world, 3957. Before Christ's Nativity, 7.

Herod built the Temple of *Pythias*.

The sports of *Olympus*.

Why *Herod* was liberal to strangers, and cruel to his own Nation.

Herod greedy of honour.

CHAP. X.

Testimonies of the Roman Emperors Affection towards the Jews.

F THe Asian and Cyrenian Jews were greatly afflicted by the Citizens of those Countreys, who having had the same privileges granted unto them by the ancient Kings that the Citizens had, were now greatly injured by the Grecians; as though they carryed money out of the Countrey, and were prejudicial unto the rest of the inhabitants. And the Grecians making no end of their injuries, they were constrained by Embassadors to complain of them unto *Cæsar*: Who wrote unto every Province, that it was his pleasure, that the Jews should enjoy like priviledges with the other Inhabitants of the Countrey. The copy of which writing we have here set down, that it may the better appear how the Roman Emperors of ancient times were affected unto our Nation.

Hedio & Rufinus, chap. 10. The Jews of *Asia* and *Cyrene* being afflicted by the inhabitants there, send an Embassage to *Cæsar*, and do obtain of him immunity.

G Cæsar Augustus Pont. Max. Trib. potestatis, *thus decreeth. For as much as the Nation of the Jews hath always been trusty unto the Romans not only at this day, but also in all former Ages, and especially in the time of our Father* Cæsar *the Emperor, under* Hircanus *their High Priest: I have ordained, that according to the common sentence of the Senate, they*

The year of the World, 3967 before Christ's Nativity, 7.

they shall live after their Countrey-Laws, under which they lived in the time of Hircanus H
the High Priest of God; and that their Temple shall retain the right of a Sanctuary, and that it shall be lawful for them to send votive money unto Jerusalem *by certain persons; and that they shall not be compelled to appear before any Judge upon their Sabbath days, or the day before their Sabbaths, after nine of the clock upon the preparation day. And if any one be known to steal their holy books or holy money, laid up in their places appointed for Religion, he shall be guilty of Sacriledge; and his goods shall be confiscate unto the Treasury of the people of* Rome. *I also decree, for the good will I bear unto all men, that their Memorial or request offered unto me by* C. Marcus Censorinus, *shall together with this my Edict be published in the famous place, which all* Asia *hath dedicated unto my name, to wit,* Argyra. *And if any shall be so bold as to do contrary to our Decree, he shall be punished extraordinarily.* I
This was engraven in a pillar in *Cæsar*'s Temple. Cæsar *wisheth health unto* Norbanus Flaccus. *Let it be lawful for all Jews wheresoever living, to carry their sacred money to* Jerusalem, *according to their ancient custom, and that no man should forbid them so to do:* And this did *Cæsar* write in favour of the Jews.

Agrippa writ unto the Rulers of *Ephesus*, in the Jews behalf, and to *Syllanus* and the Magistrates of *Cyrenia.*

Agrippa also wrote in the Jews behalf, as followeth; Agrippa *wisheth health unto the Magistrates, Senate and People of* Ephesus: *I will that the Jews living in* Asia *keep their sacred money, which according to the custom of their Country, they usually send unto* Jerusalem; *and if any one shall steal their holy money, the same person, if he fly to a Sanctuary, shall be violently taken away from thence, as a sacrilegious person, and delivered unto the Jews to be punished.* He also wrote unto *Syllanus* the Magistrate, that the Jews K
might not be constrained upon their Sabbaths to appear before a Judge: M. Agrippa *wisheth health to the Cyrenian Magistrates and Senate. The Jews inhabiting among you, for whom* Augustus *hath already written unto* Flavius *the President of* Lybia, *and unto other Magistrates of that Province, are not to be hindred from sending their holy money to* Jerusalem, *as their custom is; and they have now complained unto me, that they are molested by the false accusations of some bad people, and forbidden to do it under pretence of a certain Tribute, which notwithstanding they are not to pay. Wherefore I command that they may be permitted to live after their custom, and free in all such matters: And if in any of your Cities any sacred money of theirs be intercepted, that by certain persons which you know to be fit for that purpose, ye make choice of them, to send it again unto the Jews. Item* C. L

Caius Norbanus Flaccus writeth in the Jews behalf. *Julius Antonius* Proconsul

Norbanus Flaccus *Proconsul: Health unto the Magistrates of* Sardinia; Cæsar *hath written unto me, commanding that no man hinder the Jews, according to their custom, to send sacred money unto* Jerusalem; *wherefore I also write unto you of the same, that you may not be ignorant both of my will and* Cæsar's *also.* Moreover *Julius Antonius* Proconsul, did also write to this effect: *Health unto the Magistrates, Senate and people of* Ephesus. *The Jews of* Asia *in the* Ides *of* February, *I sitting in the judicial seat at* Ephesus, *signified unto me, that* Cæsar Augustus *and* Agrippa *have permitted them to use their Country-customs; and every one according as he thinketh good, to contribute his first fruits for Religion sake, to be carryed without let or hinderance unto the Temple of the most mighty God; and they desired me to ratifie by my consent, that which they had already granted them by* M
the above named Emperors. Wherefore I would have you to know, that I also, according unto Cæsar's *and* Agrippa's *Decrees and Ordinances, do permit and grant them also to do all things they please, according to their Countrey-customs, forbidding any man to hinder them therein.*

I have thought good to add these Decrees, because I know, that these my writings will come into the Grecians hands, that I may shew them, that in former ages we were so esteemed of the publick Magistrates, that none were permitted to hinder us from using our Country-rites and Ceremonies, and that by their consent we worshipped God in our own Religion, which I do inculcate the oftner, that I may move strange and foreign Nations, and take away their hatred conceived against us, which is with- N
out all reasonable cause. For no Nation doth always use the same customs, but almost whole Towns among them do sometimes alter and differ from the rest; yet is justice equally to be distributed unto all men; which is most profitable, as well to the Grecians, as to the other barbarous Nations, which is greatly observed in our Laws; which if we follow and violate not, are able to make all Nations love us. Wherefore we request all men, not to despise us, for differing from them in Religion; but favour us in that we follow virtue. For this is common to all Nations, and without this, man's life must needs be unhappy. But I will now return unto my History.

O

CHAP.

CHAP. XI.

The year of the World, 3957. before Christ's Nativity, 7.

King Herod *causeth* David's *Sepulchre to be opened to get money out of it, for which God punisheth him; strange Divisions and Troubles in his Family. The Cruelties which this Prince's mistrustfulness and* Antipater's *malice causeth, together with his Son* Alexander's *Imprisonment.*

Hedio & Ruffinus. chap. 7. al. 7. 12. HErod spending lavishly many sums of money, both at home and abroad, hearing that *Hircanus* who reigned before him, opened *David*'s Sepulchre, and took out of it three thousand Talents of Silver, and that there was left yet far more, able to defray any great charges whatsoever; he purposed to do the like. And at this time, in the night season, accompanied only with his most trusty friends; being very wary that none of the people should know of it, he entred into the Sepulchre; but he found no money there, as *Hircanus* did; but he took from thence a great deal of Silver and Gold Plate, whereby he was enticed to make a more diligent search: And he sent two of his company on purpose into the inner part of the Sepulchre, where the bodies of *Solomon* and *David* were entombed, who were lost; and, as it is reported, fire came out of those places, and consumed them. Whereat *Herod* being terrified, departed out of it; and moved with Religion to make satisfaction, he builded a most sumptuous monument of White Marble, at the entrance into the Sepulchre; of which building *Nicholaus* also, a writer of that time, maketh mention; but he speaketh not how they went into the Sepulchre of *David*, thinking that therein he should not keep *Decorum*, if he should make mention thereof. Wherein he followed this accustomed order; for his Writings were to come to the ears of the King yet living, wherein he did only curry favour, mentioning only that, that might redound unto the King's credit: So that many of his open and wicked pranks, he did either colour under some other pretence, or else all ways possible he endeavoured to hide them. For he doth, as it were, tell a tale of *Herod*'s cruelty against *Mariamne* and his Sons, as though he did thereby deserve credit and praise; accusing her of Adultery, and them as Traitors unto their Father: and this he doth all along, too much extolling the Kings good deeds, and too diligently excusing his iniquities. But as I have said, we must pardon him who did not so much write to leave a memory of things done unto after Ages, as to gratifie and please his King. But I, who come of the lineage of the Asmonian Kings, and execute the office of a Priest, account it a shame to lie; and do intend to relate the History of all things that were acted and done, yet with a reverence for *Herod*'s Posterity, who do also now bear sway and rule; yet, with their pardon and leave, I must prefer the truth to their inclinations.

Herod lost two of his men in *David*'s Sepulchre.

Nicholaus the Historiographer reproved.

Joseph came of the Priestly Line of the Asmonians.

After the Sepulchre was thus violated, *Herod*'s house began to decay, whether revenge lighting upon that part which was already scarce sound, or whether by meer chance, such calamity at that time befel him, as might justly be thought the reward of impiety. For there was a discord in the Court not unlike to Civil Wars, every one striving against other with hatred and forged accusations: But especially *Antipater*'s politick practice against his Brethren was to be noted, who entangled them by other men's forged accusations; himself oftentimes seemed to take upon him their defence, that making a shew of good will unto them, he might secretly oppress them the sooner; and he did so craftily circumvent his Father, that his Father esteemed him to be his only Conserver. Wherefore the King commanded *Ptolomeus* his chief Secretary of State, to conceal nothing of the affairs of the Kingdom from *Antipater*, who imparted all to his Mother, so that all things were done according as they pleased; and they made him displeased with those, against whom they knew the King's displeasure might redound unto their profit.

A discord in *Herod*'s house.

Antipater's crafty plotting against his Brethren.

But *Mariamne*'s Children were every day more and more provoked, disdaining to give place unto their inferiours; their Wives did the like: and *Alexander*'s Wife *Glaphyra*, who was the Daughter of *Archelaus* King of *Cappadocia*, did greatly envy and disdain *Salome*, and she also her again, both for the love that she bare unto her Husband, and for that she disdained (as women are wont) that her Daughter married unto *Aristobulus*, should be in equal honour with her. *Pheroras* also the King's Brother had a hand in this contention, about a private cause of suspicion and hatred. For he fell so far in love with one of his maids, that he refused the King's Daughter offered unto him, rather making choice of his maid. *Herod* took this in very ill part, seeing his Brother (who had received so many benefits at his hands, and was almost his fellow in his Kingdom by his means) not to shew the like brotherly affection to him again as he ought. And

The women at discord and variance.

Pheroras refused the King's Daughter offered him to Wife.

The year of the World, 3957. before Christ's Nativity, 47.

seeing he could not dissuade him from that madness, he married his Daughter unto *Phasælus* his Son: And afterwards thinking that his Brother's mind towards his Maid was satisfied, he complained of his injurious dealing, in repulsing his Daughter offered unto him to Wife, he offered him another of his Daughters named *Cypros*. Then *Ptolomeus* advised *Pheroras* not to contemn his Brother's offer, and persist in such folly still; telling him it was meer madness to incur the King's displeasure on such an account. *Pheroras* understanding this counsel profitable for him, having obtained pardon at the King's hands, sent away his maid, by whom he had a Son, and promised the King to marry this his other Daughter; and appointed the thirteenth day after to celebrate his Marriage; making a solemn Oath unto the King, never after that time to use the company of that woman whom he had put away. The time appointed being expired, he fell so far in love with the former woman, that he would not stand to his promise, but again accompanied with his maid. H I

Then *Herod*, not able any longer to contain himself, used many speeches, whereby, he evidently shewed his mind to be alienated from his Brother. And there were many who taking this opportunity, did by forged calumnies encrease his aversion; so that now there was no day nor hour past, wherein he did not still hear some new combustions and stirs amongst his dearest friends. For *Salome* being so offended at *Mariamne*'s Children, did not permit her Daughter married to *Aristobulus*, to enjoy mutual love and comfort of her Husband, enticing her to bewray her Husband's secrets; and if there happened any small occasions of offence (as often it falleth out) she should the more aggravate them with suspicions, whereby she also learned all their secrets, and made the young Princes hate her Husband. And she, to please her Mother, related, how that often when her Husband and *Alexander* were alone, that they were wont to talk of *Mariamne* their Mother, and use reproachful words against their Father; and threatning, that if they ever did obtain the Kingdom, they would make the Sons of the King, whom he had by other Wives, Notaries and Town-Clerks, and so they might reap profit of their Learning which they had attained to: and whensoever they saw any of the Kings Wives wear any of *Mariamne*'s apparel, that then they vowed instead of that attire, to cloath them with Sack-cloth, and shut them up where they should never see the Sun. *Salome* presently told all this to the King; who though he were much grieved hereat, yet he chose rather to seek to amend it, than to punish them: and thus, notwithstanding he was daily more and more put out of humour, believing all reports whatsoever; yet he contented himself with chiding of them, and seemed satisfied with their excuses.

Salome enticed her Daughter to betray her husband's secrets. K L

But presently the mischief was again set on foot; for *Pheroras* the King's Brother meeting *Alexander*, who (as we have said) was *Glaphyra* her Husband, who was Daughter to *Archelaus*; he told him that he heard by *Salome*, that *Herod* was so far in love with *Glaphyra*, that he could not shake off this affection. The young Prince hearing this, became jealous, and was in a great rage; and now what honour soever or gifts, *Herod*, for the love of his Son, gave her, *Alexander* did interpret it in the worst sence: and not able to put up such injuries, he went to his Father, and with tears related unto him what *Pheroras* had told him. *Herod* was never more surprised; and not enduring to be falsely accused of so shameful a fact, inveighing against the great malice of his friends; who for his good offices he did them, so rewarded him. He presently sending for *Pheroras*, very sharply began to chide him, saying; *O most impious that liveth amongst men! art thou become so ungrateful, either to speak or think such a matter of us? Thinkest thou that I do not perceive thy drift; that thou speakest not these words unto my Son to discredit me, but also to the intent by this means thou mightest work some treason against me, and cause me to be poysoned? For who but a good Son, as this is, would suffer his Father, suspected for such a matter to live, and not to be revenged on him for such offence? Whether dost thou think that thou didst put these speeches into his mind, or by them a sword into his hand to kill his Father withal? Or what was thy intent, seeing thou hatest him and his Brother; and only counterfeiting good will towards me, to bely me, and to report that of me, that without impiety could not be thought? Get thee hence, thou wretched Imp, seeing thou hast thus abused thy Brother, who hath deserved so well at thy hands. Go baseset of men, I will leave thee to the gnawing worm of thy own perfidious Conscience, to be thy Executioner all thy life time: And for your greater confusion, I will content my self to confound your wickedness with my goodness, in not punishing you according to your deserts; but treating you with that mercy, of which all the world knoweth you to be so unworthy.* The King having uttered his anger against his Brother *Pheroras*, and he being taken in a manifest fault answered, that that report was first devised by *Salome*, of whom he heard it: Which she (being then present) hearing, began to exclaim, saying, it was not her device, and that they all laboured to make the King hate her, and put her to death

Herod greatly moved against *Pheroras*, for affirming that he was in love with *Glaphyra*. M N

Salome excuseth her self. O

A death, being one who did especially wish him well; and what in her lay, seeking his safety; and that now he was in danger of more Treason, than ever before: *For* (said she) *I was the only cause that you did put away the woman whom you so doted after, perswading you to marry the King's Daughter; and this is the cause that you hate me.* With these speeches, tearing her hair and striking her breast, she made a shew of innocency; but this gesture was a colour to hide her bad intent. So *Pheroras* was left in great perplexity, not knowing what to say or do; and could find no pretence to excuse his fact: For on the one side, he confessed that he told it unto *Alexander*; and on the other, he could not make *Herod* believe that he heard it of *Salome*. This contention endured a good while; at last, the King being wearied, sent away his Brother and his Sister; and
B greatly commending his Son's moderate mind, and that he had given him intelligence of those speeches: It being then late, he went to supper.

The year of the World, 3957. before Christ's Nativity, 7.

After this contention, *Salome* was hardly thought of, because she was judged to be the Author of this ill report; and the King's Wives hated her, because they knew her to have strange qualities; and so variable, that one while she would profess friendship, and presently after hatred. Wherefore they still had something to inform *Herod* of against her; taking occasion happening by chance, which was this: There was a King of the Arabians, named *Obodas*, a slothful man, and one given to idleness: And there was one *Syllæus* that did govern all; this man was a crafty fellow, and in the prime of his youth, and very beautiful. This *Syllæus* coming unto *Herod* about
C some business, and viewing *Salome*, who then sat at supper with him, began to set his mind upon her; and finding she was a Widow, he entred into talk with her: And she finding her Brother now not so friendly unto her as before he had been, and also entangled with the beauty of this young man, did not greatly deny to marry him; and many Feasts being made at that time, they shewed evident signs of their mutual consent, and love one to another. The King's Wives told the King of this in jest. *Herod* commanded *Pheroras*, at supper time to note if he could espy any tokens of familiarity betwixt them; and *Pheroras* told him, that by signs and mutual viewing one another, they sufficiently shewed their intents. After this, the Arabian being suspected, departed into his own Countrey. But two or three months after, he came again in-
D to *Judæa* only for this purpose, and talked with *Herod* touching this matter, requesting him to let *Salome* be his Wife; affirming that that affinity would be profitable unto him for the traffick between his people and the Arabians, whose Prince he was to be; and did already enjoy a great part of the Dominion. *Herod* told all this unto his Sister, and asked her if she would marry him; and she answered, she would. Then they requested that *Syllæus* should become a Jew in Religion, or else it was not lawful for him to marry her. He would not condescend hereunto, affirming that he should be stoned to death by his people, if he did it; and so he departed without obtaining his purpose. From that time forth, *Pheroras*, and especially the King's Wives, accused *Salome* of intemperancy; affirming that she had had the company of the Arabian. Now *Herod*
E determined to marry his Daughter unto *Salome*'s Son, whom *Pheroras* refused for the love of his Maid; which Son of *Salome*'s was her eldest that she had by *Costabarus*; to shew his good will towards *Salome* his Sister. But he was disswaded by *Pheroras*, who told him that the young man would never love such a Father in Law, because of his Father's death; perswading him rather to marry her to his eldest Son, who was to succeed him in his Tetrarchy, which he easily perswaded the King unto, and so obtained pardon for his former offence. Wherefore, the match being changed, the Maid was married unto the young man, who had an hundred Talents in dowry with her, more than otherwise should have been given with her.

The effect of calumniation.

Syllæus the Arabian desiring *Salome* to wife, was denied.

Herod married his Daughter to *Pheroras*'s Son.

But all this while this dissention of *Herod*'s house did not cease, but rather encreased; it having a shameful beginning, and coming to a sorrowful end. *Herod* had three
F Eunuchs, whom he greatly esteemed for their beauty; one of them was his Butler, the other his Cook, and the third his Chamberlain; whom also he was wont to employ in serious affairs of his Kingdom. Some one or other informed the King, that these three Eunuchs were corrupted by his Son *Alexander*, with great sums of money; and being upon Tortures examined if they had accompanied with him, they confessed all; yet they affirmed that they knew no practice of his attempted against his Father. But their torments being encreased by *Antipater*'s Favourites, they were forced to confess that *Alexander* secretly hated his Father; and he exhorted them to forsake *Herod*, who was now good for nothing; who dissembled his age by painting
G his face, to make himself seem younger than he was; and colouring his head and beard black, which were already grown very white through age: But rather set their minds upon him, who would in despight of his Father, enjoy his Kingdom due unto him;

The Son's hatred towards their Father is betrayed.

The year of the World, 3957. before Christ's Nativity, 7.

and that then he would advance them to the higheſt honours of the Kingdom: For he had not only title unto it by his birth, but alſo was now prepared likewiſe to invade it; and that he had many of the Captains, of the Souldiers, and many of the King's Friends on his ſide, who were prepared to do or endure any thing for his ſake. H

Herod hearing this, fear and anger did ſeize on him, by reaſon that his Son's words ſeemed both inſolent and threatning; and being for both theſe cauſes in a rage, he feared ſome greater matter to be put in practice againſt him, which he could not ſuddenly, having ſo little warning, avoid: And not daring to make open enquiry, he ſet ſecret Spies awork, to tell him how all matters ſtood, himſelf now miſtruſting all men, and accounting it his ſecurity to miſtruſt all, even them that deſerved it not: and not moderating his ſuſpicious mind; now whoſoever was the neareſt to him, was the more ſuſpected, as of moſt power to injure him. As for others, that were but only named by his Spies, he preſently eſteemed it his ſafety to put them to death. Then they of his houſhold, every one being careful to ſave himſelf, were one turned againſt another, every one eſteeming it his own ſafety to prevent others, by accuſing them unto *Herod*; which done, preſently they incited other men's envy againſt him, and every one of them to deſire ſuch meaſure as they had meaſured unto others; and thus they alſo revenged their private Quarrels, and preſently after they themſelves were taken, and did by other mens means ſuffer the like, being entrapped in the ſame trap they ſet for their Enemies. For the King did quickly repent for having put very many to death, who were not convicted; yet for all that, he was not hereby admoniſhed to beware of the like hereafter; but on his repentance for their death, raged ſo far, as to cauſe him to inflict the ſame Puniſhment upon the Accuſers, which he had done upon them. The Court was in ſuch a lamentable condition, that he commanded many of his deareſt friends, and them eſpecially, whoſe fidelity he had formerly experienced, not to come in his ſight, nor within his Court-gates. For he did now ſhake off the friendſhip between *Andromachus* and *Gemellus*, and himſelf, who were his ancient friends; and oftentimes had gone Ambaſſadours for him, and always been of his Counſel, and had been Tutors unto his Children, in whom he had always repoſed more truſt than in any others; the one of them, for that his Son *Demetrius* was familiar with *Alexander*; and *Gemellus*, for that he knew him to be a friend to *Alexander*; for he was one of them that had brought him up, and had traveled with him to *Rome*. And no doubt but he had cenſured them with ſome more heavy ſentence, had it not been that they were ſo eminent Perſons. Wherefore at that time he was contented to have baniſhed them, and deprived them of all their Authority, to the end, that having diſgraced theſe good men, he might the more freely play the Tyrant. *Antipater* was the cauſe of all this miſchief; who from the firſt time that he perceived his Father to be fearful and ſuſpicious, ſtill after that, joyned with him as Counſeller; and as it were, encreaſed his rage and cruelty; and then he gallantly played his part, endeavouring that whoſoever would reſiſt him, ſhould be made away. Wherefore *Andromachus* and the reſt of his Friends being now baniſhed the Court, the King preſently tortured all that he imagined any way to favour *Alexander*, to ſee if they were guilty, or if they knew of any Treaſon to be practiſed againſt him; but they knowing nothing to inform him of, died amidſt their Torments. Where he ſo much the more tortured others, for that contrary to his opinion, he found not ſo much as an evil thought againſt him; *Antipater* craftily interpreting it, that they had rather in Torments conceal the truth, than to ſhew themſelves not truſty to their Maſters and Friends; wherefore many being taken, he cauſed them to be tortured to get ſomething out of ſome of them. At laſt one amongſt the reſt, not able to endure thoſe Torments impoſed upon him, ſaid; that he had often heard *Alexander* ſay, when any one commended his tall ſtature, or skilfull ſhooting, and the reſt of his vertues; that nature had beſtowed upon him theſe qualities to his prejudice; for his Father through envy hereat, was offended; ſo that when he talked with him, he did on purpoſe draw his body together, leſt his Father ſhould perceive the talneſs of his ſtature; and that when he went a hunting with him, he on purpoſe did miſs the mark he could have hit, becauſe he knew his Father could not endure that he ſhould be commended. And whilſt theſe words were conſidered and pondred, and his Torments intermitted, he accuſed *Alexander* again, to have conſpired with his Brother *Ariſtobulus*, to kill his Father when he was hunting, and then to fly with ſpeed unto *Rome*, and beg the Kingdom of *Cæſar*. There were alſo found ſome of *Ariſtobulus* his Letters written unto his Brother, complaining of the injurious dealing of his Father, who had given certain Poſſeſſions to *Antipater*, the yearly Revenues whereof amounted to two hundred Talents. Then *Herod* thinking himſelf to have probability enough, his former ſuſpicion

Herod credited all Tales, and ſo putteth many to death unjuſtly. I

Hedio & Ruffinus, chap. 8. Herod denieth to be familiar with *Andromachus* and *Gemellus*. K

Antipater the cauſe of all miſchief. L

Many were tortured and examined for *Alexandri's* cauſe. M

N

O

A suspicion was now confirmed, and so he took *Alexander* and cast him in prison; and again he began to doubt, because he did scarcely believe the informations against him, neither could he devise any cause wherefore they should seek to commit Treason against him. And those complaints seemed childish; neither was it propable, that having openly killed his Father, he would afterwards have gone to *Rome*. Wherefore endeavouring to find some stronger argument of his Son's impiety; and because he would not be thought rashly to have committed his Son to prison, he caused the most noble and eminent of all *Alexander*'s friends to be tortured, and they confessing no such matter as he expected, he put them to death.

The year of the world. 3957. *before Christ's Nativity.* 7.

Alexander being in prison, his friends were tortured.

Whilst thus all the Court did resound with fear, torments and contentions, a cer-
B tain man accused *Alexander*, to have sent letters to his friends at *Rome*, to entreat them to cause him to be sent for by *Cæsar* thither, that he might accuse his Father of certain conspiracies against *Cæsar*, and how he more esteemed the friendship of *Mithridates* King of the Parthians, than the friendship of the Romans; affirming also, that he had poyson ready prepared at *Ascalon*. *Herod* hearing this, was comforted by flatterers about him, as having not done any thing rashly; and so he gave now full credit unto all: Yet the poyson was diligently sought for, but could not be found. *Alexander* being now oppressed with this calamity, he yet took courage; and because he would more incite his Father's displeasure against him, he did not deny it: Perhaps meaning to make his Father ashamed of himself for giving credit so easily unto forged
C tales; or at least, if he could not effect that, entangle all the Court and him too in calamity and misery: Which that he might the better do, he writ four little Pamphlets, and sent them unto his Father; telling him that it was needless to use any more torments, for indeed, treason was intended against him; and that *Pheroras* and his most trusty friends were herein conspirators: And that in the night time *Salome* came secretly unto him, and as it were, forced him to lie with her: And that all of them aimed at this mark, to have him made away, that so they might enjoy their wished liberty. He also accused *Ptolomeus* and *Sapinnius* of this conspiracy, who were more faithful unto their King, than all others: So that now these men, who before were most friendly one to another, began like mad men to rage one against another: and punishment so
D hastily pursued every one, that they had not time to speak in their own defence: Neither was their punishment deferred till their cause was tried, and the truth known; so that some were bound and imprisoned, others presently put to death, others laughed in their sleeves to see that day, yet discontented for that any delay was used for their punishment: So that the King's Court was now greatly defaced with sorrow and heaviness, wherewith the usual felicity thereof was destroyed. *Herod* himself amidst these calamities, could not but be weary of his life; who, not daring to trust himself in any bodies hand, he was tormented with a dayly and hourly fear of some untimely death, that would befall: and many times perswaded himself, that he did see his Sons before him with a drawn sword ready to kill him; and this was his cogitation night and day,
E so that herewith he almost ran mad.

One accused *Alexander* to have sent letters to *Rome* against his Father.

Alexander confesseth the treason, and who had a hand in it.

Herod was so troubled with the contention in his house, that he was weary of his life.

CHAP. XII.

How Archelaus *King of* Cappadocia, *reconciled* Alexander *to his Father.*

WHilst *Herod* was thus troubled in his mind, *Archelaus* King of *Cappadocia* careful of his Daughter, and the young Prince his Son in Law, and pitying his friend *Herod* in such calamities; he thought it his duty to make a journey unto him. And
F finding him so affected as it was reported unto him before his coming, he thought it an unfit way to argue him of too much credulity and rashness; perceiving that thereby he would be rather exasperated, so much the more labouring to excuse himself. Wherefore *Archelaus* devised another way to appease these troubles; he counterfeited indignation against the young Prince, approving all the King's actions; affirming that he would break the band of Wedlock between his Daughter and *Alexander*; and that if she knew of the Conspiracy, and did not inform the King thereof, himself would punish her. Then *Herod*, contrary to his expectation, seeing *Archelaus* so angry for the offence committed against him, began to remit his anger: And now with just consideration weighing what he had done, by little and little,
G he began to have a Fatherly affection, and to be hereby moved to compassion; yet so oft as any one sought to excuse the young Prince, he grew very angry thereat: but when *Archelaus* also began to excuse him, then *Herod*'s heart relented, and he with tears

Hedio & Rufinus, chap. 9. al. 13. *Archelaus* the King of *Cappadocia* feigneth displeasure against *Alexander* his Son in Law, and so reconciled *Herod* unto him.

The year of the World, 3957. *before Christ's Nativity*, 7.

besought *Archelaus* not to yield too much to anger, nor for the young Princes offence, break off the marriage. Then *Archelaus* perceiving them to relent, began to turn the matter against *Herod*'s friends, as the causes of all this mischief, who had corrupted *Alexander*, who of himself was void of malice; and especially he aggravated the matter against *Pheroras* the King's Brother. *Pheroras* having now incurred the King's displeasure, perceived that none could so soon reconcile him unto the King, as *Archelaus*; wherefore, clothed in black, and making other signs, as though he despaired of his life, he went unto him, who did not deny to help him what he could; yet he told him that it was no easie matter for him to pacifie the King, so highly offended, perswading him rather himself to go unto the King his Brother, and crave pardon of him; confessing himself to have been cause of all this mischief; by which confession of his, the King's wrath would be greatly appeased, and so he also should have better occasion to entreat for him. *Pheroras* followed his counsel, which fell out happily for them both; for the Prince, contrary to any ones expectation, was freed from all his troubles: And *Archelaus* made *Pheroras* and *Herod* friends; and he himself having obtained great friendship of the King in his adversities, he returned joyfully into *Cappadocia*, being rewarded with rich gifts, and being accounted of as *Herod*'s chiefest friend. They also agreed amongst themselves, that *Herod* should go to *Rome*, because he had already written unto *Cæsar*, concerning this matter: and they both went together to *Antiochia*, and there *Herod* reconciled *Titus* the President of *Syria* unto *Archelaus*; and so he returned into *Judea*.

Archelaus layeth the fault of *Alexander*'s offence upon others, and especially upon *Pheroras*.

Pheroras confessed himself to be the author of all mischief, and obtaineth pardon of his brother.

Herod accompanied *Archelaus* unto *Antioch*.

H I K

CHAP. XIII.

Herod *declareth War against the Arabians, for protecting* Trachonites *Robbers.*

The year of the World, 3956. *before Christ's Nativity*, 8.

WHileſt *Herod* being gone to *Rome*, was absent from his Kingdom, the Arabian Wars began, on this occasion: The inhabitants of *Trachon*, whose Countrey *Cæsar* taking from *Zenodorus*, gave unto *Herod*; being forbidden and hindred from stealing, were now forced to frame themselves to live like husband-men, more civilly than before: But this kind of life pleased them not, neither did their Countrey yield fruits worth their labours; yet at first *Herod* compelling them thereunto, they abstained from injuring the inhabitants bordering upon them, which did greatly redound unto *Herod*'s credit, by whose diligence they were brought unto it. But when *Herod* was gone into *Italy* to accuse *Alexander*, and to commend *Antipater* unto *Cæsar*, the *Trachonites* hearing a bruit of his death, revolted, and turned to their accustomed robberies: Yet they were at that time again subdued in the King's absence by the Captains that he left at home; and forty of the chiefest of the Thieves amongst them being taken, the rest terrified by their example, left their own Countrey, and fled into *Arabia*, where *Syllæus* received them, in revenge that he could not obtain *Salome* for his Wife; and receiving of him a strong hold to dwell in, they did not only make incursions, and rob and spoil the borders of *Judæa*, but also of *Cælosyria*, and drove away the preys they got into the place allotted them, *Syllæus* protecting them and their villanies. *Herod* returning from *Rome*, found that his people were greatly endamaged by these Thieves; and seeing he could not subdue them, by reason the Arabians did protect them; not enduring that injury, and entring into *Trachon*, he killed all their Families: Whereby they were so much the more enraged against his Countrey; for they had a Law amongst them, whereby they were commanded to revenge the death of their Families; and so contemning all dangers, they came and wasted all *Herod*'s Country with continual incursions. Then the King complained hereof unto *Saturninus* and *Volumnius* then Presidents, sent thither by *Cæsar*; requesting that he might have the Thieves to punish them. They hearing this news, with as much speed as they might, gathered their forces together; and making themselves stronger than they were before, with sudden incursions wasted all where they came, destroying both the fields and villages, and killing all they could find; so that now this resembled a War, rather that a Robbery; for they were a thousand in number. Wherefore *Herod* required these Thieves and Robbers to be delivered unto him, and required the debt that *Obodas* owed him; for *Herod* had lent *Obodas* threescore Talents, and sent them unto him by *Syllæus*, and now the time was expired wherein the money was to be repayed. But *Syllæus*, who had taken all the rule from *Obodas*, and himself governed all, denied that those Thieves were in *Arabia*, and deferred the payment of the money: So that this matter was debated before *Saturninus* and

The cause of the Arabian War.

Cæsar gave *Trachonitis* to *Herod*, *Alias chap.* 14.

Herod's Captains subdue the Rebels in *Arabia*.

The Thieves taken and punished.

Alias, chap. 15.

Herod demanded the Thieves to be delivered unto him, and the money he had lent to be repayed.

L M N O

A and *Volumnius* then Presidents of *Syria*. At last it was by them determined, that within thirty days, the money due to *Herod* should be paid, and the runaways of both Countreys delivered each to other. But there was no one Arabian that either had fled unto *Herod* for any offence committed, nor for any other cause; but the Arabians were convicted to receive the Thieves that fled from *Herod*.

The year of the world, 3958. before Christ's Nativity, 6.

Saturninus and *Volumnius*, the Rulers of *Syria*, do reconcile *Herod* and the Arabians.

CHAP. XIV.

B Syllæus *will perform nothing of what* Augustus's *Lieutenants had ordained, but goeth to* Rome *to him.* Herod *entreth into* Arabia *with an Army, and taketh the Castle where the* Trachonites *were retired.*

WHen the day was come that was appointed, *Syllæus* not minded to stand unto the agreement made, went in the mean time to *Rome*: But *Herod* exacted his money, and the Thieves to be restored unto him. *Saturninus* and *Volumnius* permitting him with force of Arms to persecute those obstinate people: So he levying an Army, went into *Arabia*; in three days space going as far as ordinarily men use to march in seven; and coming unto the Castle wherein the Thieves kept, C at the first on-set he took it and destroyed it, being called *Repta*; and did no other harm unto the inhabitants. And a Captain of the Arabians, named *Nacebus*, came to succour the Thieves, and so fought with *Herod*'s Army; in which Battel a few of *Herod*'s men were slain; but of the Arabians were killed five and twenty, with their General, and the rest were put to flight. Being thus revenged upon the Thieves, he led three thousand Idumæans into *Trachon*, to keep the inhabitants from robbing; and sent Letters unto the Roman Governours who were in *Phœnicia*, that he had only used the authority which they gave him against the rebellious Arabians that resisted him, and nothing else; which afterward also, they making enquiry, they found true.

Herod, by the permission of *Saturninus*, & *Volumnius*, entred into *Arabia* with an Army, and destroyed the Castle called *Repta*.

Nacebus with 25 Arabians slain.

Herod carried 3000 *Idumæans* into *Trachon*.

D

CHAP. XV.

Syllæus *doth so incense* Augustus *against* Herod, *that he refuseth to give Audience to his Ambassadors, neither will he admit those whom* Aretas *King of the Arabians sent. This* Aretas *succeeded* Obodas, *whom* Syllæus *caused to be poysoned, that he might get the Kingdom.* Herod *sends the third Embassage to* Augustus.

E THe Arabians sent messengers with all speed to *Syllæus* at *Rome*, and informed him otherwise, aggravating every thing according to their fashion. *Syllæus* being a little before insinuated into *Cæsar*'s acquaintance, by chance was then also about the Palace; and hearing these news, he presently changed his apparel; and clothing himself in black, he went in this manner unto *Cæsar*, informing him how *Arabia* was afflicted with Wars, and that the whole Kingdom was wasted by *Herod*, who had entred into the Country with an Army, and with tears complained that 2500 of the Arabian Nobility were killed, and amongst them his friend and kinsman *Nacebus*; and great riches were taken away, which were laid up at *Repta*; and that all this was done in contempt of *Obodas*, who had no Army ready, nor a fit Captain for his Forces, he being not there. *Syllæus* having thus spoken; adding moreover, that he F would not have come to *Rome*, but that he was perswaded that *Cæsar* would have had a care of the common peace and tranquility of his Subjects; and that had he been at home, *Herod* to his cost should have violated that Peace. *Cæsar* hereat was greatly moved, and enquired of some of *Herod*'s friends who were then present, and of certain men that were lately come out of *Syria* also, whether *Herod* had led an Army out of the limits of his own Kingdom. Which they not denying, and *Cæsar* not vouchsafing to hear the cause why, his displeasure against *Herod* was greatly encreased, so that he writ threatning Letters unto him; telling him, that hitherto he had used him as a Friend, but hereafter he would use him as a Subject; which also *Syllæus* signified unto the Arabians. By which Letters they were made proud, and would G neither render unto him the Thieves that were escaped, nor restore the money he lent their King, nor pay him rent for the pasture-ground that they hired of him. Moreover, the *Trachonites* hering this, rebelled against the Garrison of the *Idumæans*; and

Hedio & Rufinus chap. 10. al. 16.

Syllæus accused *Herod* unto *Cæsar*.

The Arabians and Trachonites understanding that *Cæsar* was offended with *Herod*, rejoyce thereat.

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and joyning with the Arabian Thieves, who wasted their Country; not so much re- H
specting their own gain, as their revenge and particular profit; they did many mis-
chiefs, and exercised great cruelty against them. *Herod* did put up all injuries, and
durst not once mutter, *Cæsar* being offended with him; for the which cause he was
not so couragious nor valiant as he was before. For first of all, *Cæsar* would not ad-
mit his Ambassadors, whom he sent to plead his cause before *Cæsar*; and *Herod* again
sending other Ambassadors, *Cæsar* sent them back again, their business undone.

Cæsar offended with *Herod*.

Wherefore *Herod* being in this perplexity, greatly feared *Syllæus*; who being now
at *Rome*, did easily perswade *Cæsar* any thing; for *Cæsar* was very credulous; and
Syllæus aimed at some greater matter. For *Obodas* dying, *Eneas* succeeded him in the
Kingdom of *Arabia*, changing his name, called himself *Aretas*; whom *Syllæus*, by I
forged calumniations, did seek to depose from the Crown, and usurp the Kingdom
unto himself, giving great sums of money unto the Courtiers, and promising great
summs unto *Cæsar*; whom he now perceived to be angry against *Aretas*, for that, with-
out his consent, he presumed to take upon him the government of the Kingdom. But
at last he also sent letters and gifts unto *Cæsar*, and amongst the rest a Crown of Gold
worth many Talents; and in those letters he accused *Syllæus*, who as an impious and
disloyal servant, had poysoned his King *Obodas*; in whose life-time he had also invad-
ed the Government of the Kingdom, committing Adultery with the Arabians Wives,
getting together other men's money, thereby to obtain the Kingdom. *Cæsar* would
not permit these Ambassadors to have Audience; but refusing their gifts, suffered K
them to depart without obtaining that they came for. In the mean time the affairs of
Judæa and *Arabia* every day became worse and worse, every one seeking to trouble
the estate of both Kingdoms, and no man endeavouring to quiet them. For the King
of *Arabia* was not yet established in his Kingdom, and therefore could not controul
his Subjects. And *Herod* feared that if he did defend himself, he should so much the
more incite *Cæsar* against him; and so was forced to put up all injuries that were done
unto him: And finding no end of his miseries, he at length determined to send again
to *Rome* Ambassadors, to see if, by the help of friends, *Cæsar* might be perswaded to
think better of him; and so committed that Embassage unto *Nicholaus* of *Damascus*, and
sent him to *Rome*. L

Obodas dying, *Eneas* succeeded him in the Arabian Kingdom.

Cæsar would not give Audience to the Arabian Ambassadours.

Herod sent *Nicholaus Damascene* to *Cæsar*.

CHAP. XVI.

Herod *more incensed than ever against his Sons* Alexander *and* Aristobulus *by several Aspersions, causeth them to be imprisoned.* Augustus *is made sensible of* Syllæus's *wickedness, condemns him to die, confirms* Aretas *in the Kingdom of* Arabia; *he is sorry for having had so ill an opinion of* Herod, *adviseth him to call a great Assembly at* Berite, *where his Sons, after new complaints given in against them, are to be judged.* M

Hedio & Rufinus, chap. 11. al. 17.

IN the mean time the dissention of *Herod*'s house was much encreased, by the aug-
mentation of hatred against his Sons *Alexander* and *Aristobulus*; and although at all
other times his Court was never void of suspicion, which is a pernicious evil to Kings
and Princes; yet, at that time especially, this mischief was in his principal vigor and
force. For one *Eurycles* a Lacedemonian, and a Nobleman of his Country; but
having a turbulent wit, given over to flattery and pleasure, yet cunningly dissembling
both vices, coming unto *Herod* and giving him gifts, and receiving greater gifts at his
hands, was by him courteously entertained; and familiarly conversing with him, N
brought it so to pass, that he was esteemed amongst his especial friends. This *Eurycles*
lodged at *Antipater*'s house, being also familiar with *Alexander* for their often meeting
one another: For he said that *Archelaus* King of *Cappadocia* and himself, was great
friends, and therefore he counterfeited himself to reverence *Glaphyra* very much; and
all men judging him indifferent in all parties, he diligently noted whatsoever pass'd,
and every word that was spoken, seeking, by all means he could, matter to gratifie
others carrying of tales; and with such flattering fair speeches he insinuated himself
into every mans friendship, that he seemed *Alexander*'s only trusty friend; and that
all his endeavours with others, were only for to be more serviceable to *Alexander* in
his concerns. And by this his deceit, he so insinuated himself into *Alexander*'s
favour, that the young Prince thought him to be his only friend, unto whom he O
might impart his secrets; so that *Alexander* shewed him how much he was grieved
for not being in his Father's favour; and related his Mother's misfortune, and that

Eurycles a Lacedemonian insinuateth himself into *Herod*'s familiarity.

Eurycles insinuated himself into *Alexander*'s friendship.

Antipater

A *Antipater* had now gotten all authority and dignity from him and his Brother, and was the only man that could do all; and that these injuries were no longer tolerable, their Father being now incited against them, that now he would neither admit them unto his Councils nor Banquets. And he committed his Griefs (as he then thought) into his friends bosom. But *Eurycles* told *Antipater* all, affirming that though it nothing concerned him, yet he could not but speak of it for the greatness of the present danger; desiring him to beware of *Alexander*, who did not stick openly to shew what mind he bare; but did, as it were, manifestly shew that he desired to make away his Father. Which done, he received of *Antipater* most rich gifts, and pledges of his good will towards him; at length he perswaded him to relate his news himself

B unto *Herod*. The King gave an attentive ear, whilst he related *Alexander*'s malice; and was so moved with the Circumstances, that he conceived a deadly hatred against his Son, which also without further delay, he did make manifest; for he rewarded *Eurycles* for his pains with fifty Talents. Which he having received, went unto *Archelaus*; and speaking well of *Alexander*, acquainted him how instrumental he had been in reconciling him unto his Father: And receiving of him also a sum of money, he departed before his malice was discovered, and returned into his Countrey; and using the like shifts there also, he was at last by his Countrey men banished from *Lacedemonia*. Furthermore, *Herod* not content now, as before, to hear only that which was told him of *Alexander* and *Aristobulus*, did himself also conceive

C a proper hatred against them, observing all things, and making diligent enquiry though no man accused them, and permitting all men to speak what they pleased against them. And amongst the rest, *Evaratus* of *Cous* had conspired with *Alexander*; and he seemed now to hear no talk more willingly than this, and such like. But then greater misfortunes than all the rest befel the two Princes, false Accusations never ceasing to be forged against them; and every one as it were, striving to accuse them of some Crime or other unto the King, pretending the care they had of his safety. *Herod* had two Champions, *Jucundus* and *Tyrannus*; both acceptable unto him, for their strength, and tall stature, and bigness of body: These two for some offence were banished the Court, and received into *Alexander*'s service, and placed amongst his Guards; and for

D that they were very active, he bestowed many gifts and much money upon them. Whereat the King presently conceiving suspicion, began to torture them; and after many Torments, they confessed that *Alexander* had hired them to kill *Herod*, as he was a hunting wild Beasts: for so it might easily be bruited abroad, that he falling off his Horse, fell upon his own Lance, and so was killed; which once before had almost happened unto him. They also declared unto him, that certain Gold was hidden and buried in the stable: And they also accused *Herod*'s chief Huntsman, that at *Alexander*'s command he had given *Alexander*'s Servants the King's Lances and his Armour. After them the Governour of the Castle of *Alexandrium* was taken, and examined upon Tortures; and it was objected against him, that he promised to receive them into the Castle,

E and deliver unto them the King's Treasure there. But he denying it, his own Son affirmed all to be true, and brought forth Letters to testifie the same, resembling *Alexander*'s hand written to this effect: *So soon as by God's assistance we have done that which we intend to do, we will presently come unto you; be careful therefore, that according to your promise you do receive us into your Castle.* *Herod* having had a view of these Letters, did now without any doubt believe, that indeed some treacherous practice was plotted against him by his Sons. But *Alexander* affirmed, that *Diophantus* the Secretary had counterfeited his hand, and that the Letter was *Antipater*'s device. For *Diophantus* was accounted cunning in such matters, and afterward being taken with the like, he was therefore put to death. And the King

F produced them that had been tortured at *Jericho* before the People to accuse his Sons, where they were stoned to death; and the People hereat moved, would also have killed *Alexander* and *Aristobulus* with the same death. But *Herod*, by the means of *Ptolomeus* and *Pheroras*, did restrain them; and commanded the young Princes to be cast into Prison, and there to be kept so close, that no man was admitted unto them; but many Spies were set, who should narrowly mark all their actions and words; and now they were accounted as condemned men, both by other men's opinions, and also by their own. One of them, to wit, *Aristobulus*, for grief inviting his Aunt, and Mother in Law, to compassionate his present Calamity, and to hate him that was the Author hereof; affirmed that she also was in great danger, being accused in hope to

G marry with *Syllæus*, to have signified unto him by Letters, all that pass'd in *Herod*'s Court. Which words the Woman presently came and told to her Brother *Herod*. The King no longer able to bridle his fury, commanded them both to be bound, and kept in several places;

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Eurycles observing all *Alexander*'s words and actions, related them to *Antipater* and *Herod*.

Eurycles by craft got money of *Archelaus*.

Hedio & Rufinus, chap. 10. *Herod* doth give ear unto the Accusers of *Alexander* and *Aristobulus*.

Jucundus and *Tyrannus* confess that *Alexander* did solicite them to kill *Herod* as he was a hunting.

How *Alexander* writ unto the Captain of *Alexandrium* to receive him.

Diophantus the Scribe doth counterfeit other men's hands.

Alexander and *Aristobulus* are imprisoned; and *Aristobulus* warneth his Mother in Law.

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places, one from another, and each of them to write what they had plotted against their Father: And being thus commanded, they wrote that they neither prepared Treason, nor yet thought of any Treason against him; only they purposed to fly, because they perceived that they could no longer live here, because they were so suspected, and in continual care. At that time a Prince of *Cappadocia* came Ambassador from *Archelaus*, named *Mela*, who was one of the greatest Lords of the Countrey: And *Herod* desiring to shew his Son's malice, he sent for *Alexander* out of Prison; commanding him to relate how, and after what order, or whither they meant to fly: He answered, unto *Archelaus*, who had also promised them to send them to *Rome*; but that they had no further intent or purpose to effect any unlawful practice against their Father, and that all other accusations were false. And that he requested that *Tyrannus* and the rest might have been better examined, but *Antipater* prevented that; who, by his own forged rumors spread amongst the People, did cause them to hasten their deaths. Which being said, *Herod* commanded both him and *Mela* to be led unto *Glaphyra*, that she might be asked whether she were any way privy to the conspiracy against *Herod*: And coming unto her, the woman seeing her husband bound, presently tore her hair; and being amazed, with great compassion, cried out. The young man's cheeks were also bedewed with tears; so that a long time after, those that were present amazed, and moved to compassion at this miserable sight, could neither speak nor do the King's command. At last *Ptolomeus*, to whose charge *Alexander* was committed, desiring him to speak, whether his Wife was privy to his intent; he answered, How could it be otherwise, who is dearer unto me than mine own life, being Mother of my Children? Then she answered, crying out aloud, that she was privy to nothing that was any harm; yet (quoth she) if it will avail you any thing, or help to save your life, I am ready to tell any lie whatsoever, seeing I must die, and will deny nothing you would have me to say. *Alexander* answered, Neither did I purpose any impiety against my Father, as some suppose, who ought not to think so; neither dost thou know of any one: This thou knowest, that thou and I purposed to fly unto *Archelaus* thy Father, and that he promised to convey us to *Rome*; which she also affirmed.

Herod now thinking that *Archelaus* was disaffected towards him, delivered Letters unto *Olympus* and *Volumnius*, commanding them in the way as they went, to pass by *Eleusa* a Town of *Cilicia*, and delivered certain Letters unto *Archelaus* himself to the same effect; and that from thence they should go to *Rome*; and if so be when they came there, they found that *Cæsar* had been reconciled to him by *Nicholaus* his means, that then they should also deliver certain Letters unto him; declaring all that was past between him and his Sons, and the proofs alledged to convince the Princes. *Archelaus* writ again unto *Herod*, that indeed he would have entertained the young men, for fear that any greater mischance should befal them or their Father, by reason of the suspicion against them; yet was he not minded to send them to *Cæsar*, nor to have confirmed them in any malicious course. The Messengers coming to *Rome*, found *Cæsar* reconciled to *Herod*, and delivered the Letters unto him. For *Nicholaus* his Embassage was to this effect: So soon as he came unto *Rome*, and had entred the Palace, beside the charge he had given him, he did also undertake to accuse *Syllæus*. For he perceived the Arabians at variance among themselves; and that some of them had declared all *Syllæus* his bad practices, and that by his means many of *Obodas*'s Kinsmen were murthered, as his adversaries manifestly proved by his Letters which they intercepted.

Now *Nicholaus* desirous to reconcile *Herod* unto *Cæsar*, omitted not this occasion by chance offered him; for he well knew that if he began with the King's defence, he should then find a hard and heavy Judge against him; but if he began to accuse *Syllæus*, he should find also a fit occasion to plead his King's cause. Wherefore *Nicholaus* taking upon him to prove the accusation against him at the day appointed, he conversed with King *Aretas*'s Ambassadors, accused *Syllæus* as a Murtherer of his Lord and King, and many other Arabians; and that he had borrowed much money, to trouble the peace of the Commonwealth; and that he had corrupted many women and honest Matrons, both at *Rome* and in *Arabia*. He addeth hereunto a most grievous crime, to wit, that he, by his lies and false reports, had deceived *Cæsar*; whom in all things he had misinformed, concerning that which *Herod* had done. Which when he once mentioned, *Cæsar* commanded him to omit the rest; and only to relate the matter concerning *Herod*; whether *Herod* did not enter into *Arabia* with an Army, and did kill two thousand and five hundred men, and carry away Captives, and rob and spoil the Countrey? *Nicholaus* answered, that to these demands himself was able to answer, that *Herod* did none of these; and that he did not deserve any displeasure. *Cæsar*, contrary to

Alexander confesseth to *Herod*, that he purposed to fly to *Archelaus*.

Mela Ambassador of *Archelaus*, King of *Cappadocia*.

Glaphyra Alexander's wife is demanded, if she knew of any Treason against *Herod*.

Archelaus excuseth himself to *Herod*.

Cæsar and *Herod* made friends.

Hedio & Ruffinus, *chap.* 12. *al.* 13.

Nicholaus accuseth *Syllæus*, and excuseth *Herod*.

A to his expectation, hearing this, began to give diligent ear to what *Nicholaus* said: And hereupon *Nicholaus* related unto *Cæsar*, how *Herod* had lent five hundred Talents, and that he had a Writing in pawn, wherein he was permitted after the day appointed, if then it were not repayed him again, to prey upon all the whole Country, and satisfie himself; and that this was no hostile invasion, but according to Law and equity, a requiring of his right and debt due unto him. And that this was not rashly done, though by the Writing he was so permitted to do; but by the consent of *Saturninus* and *Volumnius* Presidents of *Syria*; in whose presence *Syllæus* swore by *Cæsar*'s good fortune at *Berytum*, that within thirty days after, both the debr, and also certain fugitives fled from the King, should be restored unto him; and that *Syllæus* performed none
B of these: And so *Herod* went again unto the Presidents, and they permitted him to go and take pledges for his money; and that so by their permission he went into *Arabia*. And this is the War that his Adversaries have so tragically exaggerated; and yet how can it be called a War, seeing that it was done by the consent of the Presidents, and that by Covenant after Perjury, wherewith both God's and also *Cæsar*'s name was violated? It now remaineth that I speak something concerning the Captives. There were forty Thieves of *Trachon*, and afterward more that fled from *Herod* for fear of punishment, and fled into *Arabia*, whom *Syllæus* protected and succoured to the injury of all men, and gave them ground to inhabit, and was partaker of their preys; notwithstanding that by his aforesaid oath, he was bound to restore them, together with the
C borrowed mony; neither can he name any man beside them taken in *Arabia*, and carried away Captive, and some of them also escaped. This his forged tale concerning the Captives being thus refuted, hear, O Sovereign *Cæsar*, the lying invention, which to provoke thee to wrath, himself devised. For I am well able to affirm this, that when the Arabian Army assaulted us, and one or two of our men were killed, then at last *Herod* forced to make resistance, he killed *Nacebus*, and with him five and twenty, and no more; for every one of which *Syllæus* falsly told *Cæsar* a hundred, and so told him that two thousand and five hundred were killed. *Cæsar* hereat greatly moved, with an angry countenance looking upon *Syllæus*, he asked him how many Arabians were killed in the fight? He amazed, and knowing not what to reply, an-
D swered, that he erred in the number. Presently *Cæsar* commanded the Writings to be read, containing the conditions between them; and the Writings of the Presidents, and the Letters of the Cities containing the complaints of the Robberies. And so the matter was brought to pass, that *Cæsar* reconciled unto *Herod*, and condemned *Syllæus* to die; and repenting himself to have written so threatning Letters to *Herod*, he objected that also unto *Syllæus*; affirming, that by his false informations he had caused him to pass the limits of friendship, in using his friends so hardly. And so he sent *Syllæus* into his Country, that after he had satisfied his creditors, he might be punished according to the sentence. But he still continued angry with *Aretas* for that without his authority, he had usurped the Crown and Kingdom: and he was minded also
E to bestow *Arabia* upon *Herod*; but the Letters which *Herod* sent him, changed his mind. For *Olympus* and *Volumnius*, as soon as they understood that *Cæsar*'s wrath towards *Herod* was pacified, presently they delivered unto him the Letters as they were commanded; wherein were contained the Arguments whereby his Sons were convicted of Treason against him. Which *Cæsar* having read, he thought it not convenient to trouble the old man (unfortunate with his Sons) with another Kingdom; and so he admitted *Aretas* his Ambassadors; and chiding them that their King had rashly usurped the Kingdom without his Authority and knowledge, not expecting his pleasure; he received their gifts, and confirmed him in the Kingdom by his Authority. This done, being now reconciled unto *Herod*, he writ unto him, that he was sorry for him, that
F he had such Children; and that he should, if they had attempted any Treason against him, punish them as men that desired to murther their Father, for he gave them free and full Authority; but if they only attempted to fly, he should also be satisfied with a less punishment. Wherefore he counselled him to call a Council at *Beritum*, together with the Roman Presidents, and *Archelaus* King of *Cappadocia*, and the rest of his friends, and the Nobility thereabout, according as they should advise him, so to do. And this was the effect of *Cæsar*'s Letter.

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A Narration of the Arabian Wars, and the borrowed money.

The Thieves of *Trachon*.

Syllæus condemned to die.

Cæsar was purposed to give the Kingdom of *Arabia* to *Herod*, and was altered by *Herod*'s Letters.

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Hidio & Rufinus, chap. 3.

Aretas's Ambassadors unto *Cæsar*.

Cæsar allowed *Herod* to punish malefactors.

The year of the World, 4260. before Christ's Nativity, 4.

CHAP. XVII.

How Herod's *Sons were condemned in the Council of* Berytum.

Herod assembleth all that *Cæsar* willed, except *Archelaus*.

Herod accused his Sons.

Saturninus doth pronounce an indifferent sentence.

Volumnius and other of *Herod*'s friends pronounce *Herod*'s Sons to be beheaded. *Herod* asked of *Nicholaus* what his friends at *Rome* thought of his Sons.

HEROD receiving this Letter, rejoyced above measure; both for that he had again obtained *Cæsar*'s favour, and for that *Cæsar* had given him full Authority to do what he pleased unto his Sons. And yet I know not how it came to pass, that he who in his prosperity was a hard Father, yet did shew himself not rash in putting his Sons to death; and though his affairs were in a very flourishing condition, yet he was very moderate in his revenge. Wherefore by Letters he called together all those whom *Cæsar* appointed, only *Archelaus* excepted, either for that he hated the man, or else for that he feared he would have withstood his purpose: And when they were all come together, as well the Presidents as the rest, who were called out of divers Cities, he would not bring his Sons into the Council, but kept them in a Village of the Sidonians, named *Platan*, not far distant from the City, to the intent, that if they were called for, he might bring them forth. Then *Herod* himself alone entring into the Council, before an hundred and fifty men there assembled for that purpose, began to accuse his Sons before them; and used a speech not only pitiful for his own calamities, but also little becoming a Father. For he was very vehement in inveighing against their offence; neither did he sufficiently express his mind, shewing many signs of fury and anger; neither did he deliver in writing any proofs of the Accusations unto the Judges; but undecently himself alledged there, the Father against the Son; himself also reading before them certain Letters written by them, wherein was contained no impiety nor Treason, but only a consultation to flee away, and certain hard speeches whereby they shewed themselves offended; which when he came unto, he exclaimed, as though hereby they confessed their treacherous practices; greatly exaggerating the matter, and protesting that he had rather die than hear such speeches. Lastly, affirming that both Nature and *Cæsar* gave him authority against them; and his Country Laws so commanded, that if any one being accused, his Father or Mother should lay their hands upon his head, and the standers by must presently stone him to death; which though he might easily do in his own Countrey and Kingdom, yet he thought good also to expect their censures. Yet he came unto them, not for that they were to judge his Sons, who were taken in a manifest crime; but that by this occasion they might add their suffrages to the just indignation of a Father offended, and that they might leave an example unto all posterity, that such Treasons ought not to be left unpunished. The King having thus spoken, and not permitting the young Princes to be brought in to answer; all seeing what the King intended, and that there was no hope to reconcile them unto their Father, or save their lives; they all confirmed his authority. And first of all *Saturninus*, one that had been Consul, and had been adorned with many honours, pronounced an indifferent sentence, limited with circumstances, to wit, that he condemned *Herod*'s Sons, yet not to die; for (quoth he) my self have Sons, and I would not add this calamity to *Herod*'s misfortune past. After him also his three Sons, who were their Father's Legates, pronounced the same sentence. But *Volumnius* pronounced that they had deserved death, who were so impious towards their Father; whose sentence after him the most part followed; so that it seemed that they were now ordained to be put to death. Presently *Herod* carried them with him to *Tyre*, where he met *Nicholaus* who was there arrived, returning from *Rome*; unto whom the King first relating what was done at *Berytum*, he asked him what his friends at *Rome* thought of his Sons? He answered that they judged the Princes intents impious, and that they ought to be bound and imprisoned; and then after due consideration, if it were thought expedient, to be put to death; lest the King might be thought to have given more way to his anger than to reason; yet, if it might so please him, they thought it best to acquit them, lest otherwise he do that which hereafter he may repent when it is too late. And this was the opinion of most of his friends at *Rome*. Then the King a long time pondered these words, and made no reply, but commanded him to go along in his company. At his arrival in *Cæsarea* all men were doubtful what would become of his Sons, expecting an end of that Tragedy; for they greatly feared that by reason of the old discord, he would cut them off; and notwithstanding they were sorry for them, yet it was dangerous either to speak rashly, or to hear any thing spoken freely concerning them; but in their hearts compassionating them, they concealed their griefs. Only one amongst all the rest, an old Souldier named *Tyro*, others dissembling their grief, spake

A spake freely what he thought: This *Tyro* had a Son of *Alexander*'s age, and beloved of him, whom *Alexander* much accounted of. This fellow many times amidst the multitudes exclaimed, that truth and equity were banished out of the world, and that in their stead, malice and untruth reigned: Whereby there was such a mist and a fog caused over the whole world, that no man could see his own errors. This his free Speech, though it was not without danger, yet all men hereat were moved; for that he had some reason to shew his fortitude in so dangerous a time, and every one was willing to hear his Speech, and though themselves for fear were silent, yet did they not reprehend him for speaking freely. For the expectation of the event of so great mischief was able to have wrested from every one of them words of commiseration.

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B *Tyro* with great audacity also came unto the King, and begged of him that he might talk with him alone: which the King granting, he used these words with great lamentation: *I can no longer, O my King, suppress this my grief, which causeth me so boldly to speak, though with my own peril; yet if it please thee, my King, that which I intend to speak shall be for thine advantage.*

Tyro speaketh to *Herod*, and not observing modesty, he and the Captains were imprisoned.

Where now, my Lord, are thy wits? Where is thy couragious mind ever hitherto able to match all difficult businesses whatever? How happeneth it that thou hast so few Friends and Kindred? For I account not them Kinsmen or Friends that permit such wickedness and hatred in thy Court, which was most happy and fortunate. And what art thou unto thy self? Wilt thou not look and see what is done? Wilt thou put to death

C *the two young Princes born unto thee by the Queen thy Wife, who abound in all vertue, and commit thy self now in thy old age unto one only Son, who nourisheth impious Hopes and Designs; and to thy Kindred, who by thy own censure have often deserved death? Dost thou not perceive that the people keeping themselves quiet and still, do both condemn the error of thy Friends, and also pity and compassionate the two Princes? Moreover, all thy Souldiers and Captains themselves have compassion on them, and curse the Authors of this unfortunate calamity.*

The King at first took these words of *Tyro* in good part as being admonished of the perfidious dealing of them about him, and his own calamity. But *Tyro* immodestly and Souldier-like urging the King, and for his own simplicity not able to

D discern what fitted that time, the King at last thought this, rather a turbulent upbraiding him, than a friendly admonition: and asking who those Captains and Souldiers were, he commanded them all, and *Tyro* also, to be bound and kept in prison. Then one *Tripho* the Kings Barber, taking hereat occasion, told the King, that *Tyro* had often sollicited him, as he shav'd the King to cut his throat with his razor, promising him for recompence great rewards, and that he should be one of *Alexander*'s chief Friends. Having spoken these words, the King commanded him to be apprehended, and the Barber, and *Tyro* and his Son to be tortured. *Tyro* his Son seeing his Father in most miserable torments, and that he still persisted in them (and by the Kings displeasure, conjecturing that there was no hope of life) told them that tor-

Tyro is by his Son and a Barber accused to have practised Treason against the King.

E tured his Father, that he would confess all the truth, conditionally that his Father and himself might be no more tormented: and having his request granted, he told them that it was agreed, that *Tyro* with his own hand should have killed the King: for he could get opportunity to come unto the King when no man else was with him; and so he would kill him, and for *Alexander*'s sake endure any torments whatsoever. This spoken, he delivered himself and his Father from further tortures: but it is uncertain whether the tale he told was true, or whether he devised it to free them both from torments. Then *Herod* now laying all doubt aside (if before he were in any) thought what death his Sons should die, and leaving no place to repentance and mercy, he hastened to execute his purpose: and producing 300 Captains, and *Tyro* and

Tyro with 300 Captains are accused before the people and slain, *Alexander* and *Aristobulus* strangled at *Sebaste*, and buried in *Alexandrium*.

F his Son, and the Barber his accuser; he accused them all before the people, and the people throwing any thing that came to their hands at them, they killed them every one. And *Alexander* and *Aristobulus* was carried unto *Sebaste*, and there by their Fathers command were strangled: and their bodies carried by night into the Castle *Alexandrium*, where their Grand-father by their Mothers side, and many of their Progenitors lay buried. But perhaps some will not marvel, that a hatred so long a breeding should in the end so prevail, that it overcame natural affections. But one may justly doubt whether the fault were in the young Princes, who exasperated by a hard Father so long time, fell into such a hatred of him, or whether it is to be imputed unto his unkindness and immoderate desire of Honour and Rule, who could

The cause of these calamities was Destiny and Gods Providence.

G not abide any to be his equal, but rather choosing to do all at his own pleasure: Or rather unto Fortune, whose power the wisest living is not able to resist. Wherefore I am perswaded, Fortune hath predestinated all humane actions, so that they

The year of the World, 3961. before Christ's Nativity, 3.

Wherein *Alexander* and *Aristobulus* offended.

Herod's shameful error not to be excused.

must have a necessary event. And this inevitable force we call Fate, or fatal Destiny, for that there is nothing which it effecteth not. But it sufficeth briefly to have touched this high matter, which of it self is very difficult, which attributeth something unto our actions, and examineth the causes of the variety of our actions, which speculation is already comprised in the two Volumes of our Law. Furthermore, touching the Princes fault, we may accuse their youthful arrogancy, and their pride, who did give too great ear to their Father's accusers; and for that they were unjust searchers into his life and actions, and that they maliciously suspected him, and could not rule their tongues; but hereby gave double occasion to their adversaries, and matters unto those tale-bearers that sought to get the King's favour. But their Father's shameful fault cannot be excused, who suffered himself so to be over-ruled with passion, that he put them to death that were begotten of his own body, without any proof or argument of the crimes laid unto their charge; yea, two young Princes of excellent feature of body, not only beloved of their own Nation, but also of strangers; they were dextrous in all Exercises, and commendable in Military Affairs, and eloquent in Civil Discourses. For, in all these things they were excellent, and especially *Alexander* the eldest of them. It had been enough for him, suppose he had condemned them, either to have kept them in perpetual Prison, or banished them into some far Countrey; seeing that he was assured of the Roman Power, under whose protection he neither needed to have feared invasion, nor secret Treason against him. For to put them to death, only to satisfie his own furious will, what else doth it argue, but only an impious liberty casting off all Fatherly humanity and kindness? especially seeing that he was aged, whose years could neither plead ignorance, nor that he was deceived. For neither was he the more excused by the delay he used; nay, it had been a less offence, if amazed with some sudden news, he had been incited to so hainous an offence: But after so long deliberation, at last to effect such a matter, betokens a bloody mind, and hardned in wickedness, as he shewed afterwards, not sparing the rest, whom before he held most dear: Who, though they were less to be pitied, in that they justly suffered; yet was it an argument of his like cruelty, in that he abstained not from their deaths also: But we will speak of this hereafter.

H I K L M N O

THE

A

THE

SEVENTEENTH BOOK

OF THE

B # ANTIQUITIES of the JEWS:

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Seventeenth Book.

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4. Herod *ſendeth* Antipater *to* Auguſtus *with his Will, by which he declareth him his Succeſſor.* Syllæus *bribeth one of* Herod's *Guards to kill him, but the plot is diſcovered.*

D 5. Pheroras's *death.*

6. Pheroras's *Wife is accuſed, and* Herod *is advertiſed of* Antipater's *Conſpiracies.*

7. Antipater *being returned back unto* Judæa *from* Rome, *is convicted in the preſence of* Varus *Governour of* Syria, *for having endeavoured to poyſon the King his Father.* Herod *cauſeth him to be impriſoned, and writeth to* Auguſtus *on that Subject.*

8. *The Golden Eagle that* Herod *had conſecrated, and fixed on the Portal of the Temple, is pulled off; the ſevere puniſhment that he inflicteth for it. The King's terrible ſickneſs, and the cruel orders that he giveth to his Siſter* Salome, *and to her*
E *husband.*

9. Auguſtus *referreth it to* Herod, *to diſpoſe of* Antipater *as he pleaſeth.* Herod *falling into a relapſe of his Torments, deſireth to kill himſelf;* Achiavus *one of his Grand-children hindreth him: It is reported that he is dead;* Antipater *endeavoureth in vain, to bribe his Keeper to ſet him at liberty; as ſoon as* Herod *heareth of it, he ſendeth one to kill him.*

10. Herod *altereth his Will, declareth* Archelaus *his Succeſſor; he dieth five days after* Antipater. Herod's *glorious Funeral ordained by* Archelaus; *the peoples great acclamation in favour of* Archelaus.

F 11. *Some Jews (who demanded ſatisfaction for* Judas *and* Matthias *and others deaths, whom* Herod *cauſed to be burned, for having pulled down the Eagle at the Portal of the Temple) make an Inſurrection, which obligeth* Archelaus *to cauſe three thouſand of them to be put to death: He goeth afterwards to* Rome, *to be confirmed King by* Auguſtus: *His Brother* Antipas, *who pretends to have right to the Crown, repaireth thither alſo; the Cauſe is pleaded before* Auguſtus.

12. *A great Rebellion in* Judæa, *whilſt* Archelaus *was at* Rome; Varus *Governour of* Syria, *ſtoppeth it.* Philip, Archelaus's *Brother, goeth alſo to* Rome, *in hopes to obtain one part of the Kingdom. The Jews ſend Ambaſſadours to* Au-
G guſtus, *to free them from their obedience to Kings, and to re-unite them to* Syria: *They complain to him againſt* Archelaus, *and abhor the memory of* Herod.

13. Cæsar *confirms* Herod's *Testament*, *and appointeth his Children to be his Successors.* H

14. *An Impostor counterfeits himself to be* Alexander, Herod's *Son*; Augustus *finds out the Cheat, and sends him to the Galleys.*

15. Archelaus *marrieth* Glaphyra, *his Brother* Alexander's *Widow.* Augustus *having heard several of the Jews complaints of him, confineth him to* Vienna *in* France, *and uniteth his possessions to* Syria. Glaphyra's *death.*

I

CHAP. I.

Antipater *endeavoureth to hasten his Father's death, that he may raign in his place. The Children that* Herod *had by his nine Wives.*

The year of the world, 3961. before Christ's Nativity, 3.

Hedio & Rufinus, chap. 1.

After that *Antipater* had made away his Brothers, through the extream impiety and unbridled fury, wherewith *Herod* their Father was incensed against them; yet he did not immediately obtain that which K undoubtedly he hoped for. For being freed of that fear he conceived, lest his Brothers should be partakers with him in the Kingdom, he found it a difficult and dangerous matter to find the means how to obtain it; so strange and hainous a hatred had all the Nation conceived against him. On the other side, in shewing himself proud and lofty, he more and more encreased that hatred which the Souldiers had conceived against him, in whom the security of the Kingdom consisted, if it should fortune to fall out that the people should attempt any alteration. All which mischiefs were procured by his own sins, and the unnatural murther of his Brothers. Nevertheless, he governed the Kingdom with his Father, living only in less Authority than himself: *Herod* also reposed more confidence in L him, even in those things, for which he was worthy to lose his head. For the King conceived that in confirmation of his good affection towards him, *Antipater* had accused his Brethren, to continue his Father in security, and not for any hatred he bore unto them more than to his Father; though indeed he hated them for his Father's sake, being transported with fury. But all these were but as so many stratagems to insinuate himself into *Herods* Counsels and Favours; and these did he craftily make use of, to cut off the occasion lest any should prevent or accuse him of that which he pretended to do, and that *Herod* might be deprived of all relief, if so be that *Antipater* should bend his Forces against him. For the Treason he complotted against his Brothers, proceeded from the hatred he bare unto his Father: But at that time he was the more egged on to prose- M cute his intended purposes without any delay. For if *Herod* should happen to die, it was most sure that the Kingdom should be his; and should his life continue any longer time, and the practice *Antipater* went about should be discovered, seeing himself inviroined with these dangers, he should be enforced to make his Father his Enemy. For which cause he was very liberal to all those that were about his Father; and through the great gifts he bestowed upon them, he extinguished that hatred which all of them bare unto him: and above all things he continued himself in credit with those friends which *Herod* had at *Rome*, by sending them divers Presents; and namely *Saturninus*, who was Governour of *Syria*. He hoped also, by bribes and rewards, to draw his Father's Brother into his Faction, and to corrupt the King's Sister also, who was married to N one of the King's most esteemed friends in Court. He was a subtil and polititick man in entertaining those men with colourable shew of friendship with whom he conversed, and to draw himself into credit with them: he was sufficiently dextrous to dissemble his malice and discontents, which he had conceived against any man. Notwithstanding all this, he could not deceive *Salome* his Aunt, who of long time before had founded his inclinations, and who was not so simple as to suffer her self to be deceived; but had already, by all cunning means that might be, prevented his malice, although she had a Daughter married unto his Uncle by the Mother's side. This Daughter was first of all wedded to *Aristobulus*, and afterwards by *Antipater*'s means to his Uncle: For *Callæas* her Husbands Son had married the other. But neither could this affinity colour the O matter so much, but that his malice was discovered; neither could that former consanguinity extinguish the deserved hatred conceived against him. *Herod* constrained *Salome* (who

Antipater made away his Brothers, grew hateful both to the Souldiers and the people.

Antipater governed the Kingdom with his Father.

Antipater wished his Fathers death.

Antipater spared no cost to win his Father's Friends.

Antipater could not deceive his Aunt.

A (who through amorous paſſion had thought to have married her ſelf to *Syllæus* the Arabian) to marry with *Alexas*, and that by the mediation and perſwaſion of *Julia Cæſar*'s wife, who adviſed *Salome* not to refuſe that Marriage, leſt he ſhould prove her mortal enemy; for *Herod* had made an Oath, that if *Salome* condeſcended not to marry *Alexas*, he would never make account of her: For which cauſe ſhe followed *Julia*'s advice, who was *Cæſar*'s Wife, and counſelled her alſo to her profit and preferment.

The year of the world, 3961. before Chriſt's Nativity, 3.

Herod compelleth *Salome* to marry *Alexas.*

At the ſame time *Herod* ſent his Daughter *Glaphyra* to King *Archelaus*, who had been married to *Alexander*, preſenting him a Dowry out of his own Treaſury, leſt there ſhould any difference ariſe between them, and he himſelf moſt carefully brought up his Sons Children. For *Alexander* had two Sons by *Glaphyra*, and *Ariſtobulus* begat

Glaphyra ſometimes *Alexander*'s Wife is ſent back to *Archelaus* King of *Cappadocia. Hedio & Ruffinus, chap.* 1.

B on *Bernice*, *Salome*'s Daughter, three Sons and two Daughters. Sometimes he would recommend them unto his Friends, and bewailing the misfortune of his Sons, would beſeech God that no ſuch ill fortune might befall their children, but rather that they might increaſe in virtue, and acknowledge their education and bringing up, with all dutiful reſpects unto their Parents. He provided them alſo each of them with a wife, when they were ready for Marriage; Namely, the Daughter of *Pheroras* for the eldeſt of *Alexander*'s Sons; and the Daughter of *Antipater* for *Ariſtobulus*'s eldeſt Son: and one of *Ariſtobulus*'s Daughters was married to *Antipater*'s Son; and the other to *Herod* his own Son, whom he had begotten of the Daughter of the High Prieſt. For it is lawful in our Countrey, and according to our cuſtom, to have divers Wives at one

Herod bringeth up his Sons children.

C time. The King procured theſe Marriages through the compaſſion he had of thoſe Orphans, thinking by this mutual Alliance to cauſe *Antipater* to be their Friend. But *Antipater* conceived no leſs hatred towards the children, than he had done malice towards their Fathers: For the care that *Herod* had of them, increaſed his hatred, in that he pretended to be the greateſt among the Brethren; and he eſpecially feared leſt when they ſhould grow to mans eſtate, they would reſiſt his power, being aſſiſted by King *Archelaus*, as his Sons in Law; and *Pheroras* who was a Tetrarch ſhould do the like, for that he had married his Son to *Alexander*'s Daughter. And ſo much the more was he incited, becauſe all the people had compaſſion of theſe Orphans, and had conceived a hatred againſt him, who never ceaſed to expreſs his malice againſt his

Antipater haſteth his Brothers children.

D Brethren. He therefore deviſed all the means that were poſſible to diſanul the Decrees which his Father had reſolved upon to this effect, being very loth that they ſhould ever live to be partners with him in the Kingdom. So that at laſt *Herod* condeſcended to *Antipater*'s demand, which was, that he might marry *Ariſtobulus*'s Daughter, and his Son to *Pheroras*'s Daughter: and thus were the forementioned Marriages wholly cut off; yea, even againſt *Herod*'s former Decree. At that time *Herod* had nine Wives, namely, *Antipater*'s Mother, the High Prieſts Daughter, by whom he had a Son that bare his name, and a Daughter of his Brothers, and a Cozen of his own, by whom he had no children. He had another Wife alſo, that by Nation was a Samaritane, by whom he had two Sons, *Antipas* and *Archelaus*, and a Daughter called *Olym-*

Antipater laboureth his Father to break off the Marriages he intended.

Herod's nine Wives.

E *pias*, who was afterward married to *Joſeph* the Kings Cozen. As for *Archelaus* and *Antipas* they were brought up at *Rome*, with a certain private friend of his. Moreover, he married one that was called *Cleopatra*, that was born in *Jeruſalem*, by whom he had *Herod* and *Philip*, which *Philip* was brought up at *Rome*. By *Pallas* he had *Phaſaelus*: by *Phedra* and *Helpia* he had two Daughters, *Roxane* and *Salome*. As for his eldeſt Daughters, *Alexander*'s Siſters by the Mothers ſide, whom *Pheroras* had refuſed to take in Marriage, he match'd the one with *Antipater* his Siſters Son, and the other he wedded to *Phaſaelus* his Brothers Son, and this was *Herod*'s Progeny.

F

CHAP. II.

Of Zamaris *a Babyloniſh Jew, a man of ſingular virtue.*

Herod buildeth a Caſtle in the Region of the Trachonites, and maketh *Zamaris* the Jew that came from *Babylon* Governour therein.

AFter this, intending to aſſure his Eſtate in the Country of *Trachonite*, he reſolved to build a Borough of the bigneſs of a City in the midſt of the Countrey, as well to ſecure his Country, as to be in better readineſs to repulſe his Enemies, with more expedition. And having intelligence that a certain Jew was come from *Babylon* with five hundred Archers on Horſeback, and about one hundred of his Kinſ-

G men, and had adventured to paſs *Euphrates*, and was in the Countrey adjoyning to *Antioch* near unto *Daphne* in *Syria*, where *Saturnine* General of the Roman Army had given him a Caſtle, called *Valatha*, to inhabit, he ſent for him and his followers,

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promiſing to give him both Lands and Lordſhips in the Seignory of *Batanea*, which H bordereth on *Trachonite*, intending that he ſhould make head againſt thoſe that would aſſail him; and promiſing him that both his Lands and his Souldiers ſhould be exempt from all Tributes, and payments of Cuſtoms. This Babylonian Jew was induced by theſe offers to come, and take poſſeſſion of the Place, where he builded a Borough, called *Bathyra*. This man oppoſing himſelf againſt the *Trachonites*, defended the Countrey, and thoſe Jews that came from *Babylon* to *Jeruſalem* to offer Sacrifice, from all Incurſions and Robberies of the *Trachonites*; and divers that obſerved the Religion of the Jews, reſorted unto him from all places; ſo that this Countrey was very well peopled, by reaſon of the exemption of the Tribute, which continued during *Herod's* life-time. I

But *Philip* who ſucceeded him, exacted afterward ſome ſmall Tribute of them, and that but for a little while. But *Agrippa* the Great, and his Son of the ſame name, charged them with great Taxations; yet permitted them to enjoy their Liberty; whoſe Succeſſors, the Romans impoſed many grievous Tributes upon them, yet continued their Freedom; of whom hereafter we will more particularly and largely diſcourſe in due place, and in proceſs of my Hiſtory. Now this Jew *Zamaris*, to whom *Herod* had given the poſſeſſion of his Countrey, died, after he had lived virtuouſly, and left a virtuous Off-ſpring behind him; amongſt whom was *Jacim*, renowned for his dexterity on Horſeback; who, with his Troop of Horſe, was of the King of *Babylon's* Guard. This *Jacim* died when he was very old, and left his Son *Philip* to ſucceed him; a va- K liant man, and addicted to all ſorts of Virtue, as much as any one that hath been renowned in Hiſtory; for which cauſe King *Agrippa* loved him, and put his truſt in him, and committed the truſt and training of his Souldiers unto him, who led them alſo forth, if occaſion of ſervice was proffered.

Jacim and *Philip* the Sons of *Zamaris*.

CHAP. III.

Antipater, Pheroras *and his Wife conſpire againſt* Herod, Salome *acquainteth him with it, he cauſeth ſome Phariſees who were of this Conſpiracy, to be put to death:* L *He endeavoureth to make* Pheroras *repudiate his Wife, but he cannot be perſwaded to it.*

Hedio & Ruffus, chap. 3.

WHilſt *Herod's* Affairs were thus diſpoſed, all men's eyes were fixed upon *Antipater*, after that *Herod* had given him full power; which was granted him, in hopes that his Father had, that he would behave himſelf faithfully and affectionately towards him; But he abuſed his authority more audaciouſly than could be expected; for he treacherouſly coloured his conceived malice, and eaſily drew his Father to believe him in whatſoever he ſaid. He was feared by all men, not only for his Authority, but for his ſubtilties and policies. But above all the reſt, *Pheroras* reſpected him moſt, M and was in like manner, as greatly eſteemed by him. For *Antipater* circumvented him by the means of certain women, who favoured his Faction; for *Pheroras* was commanded by his Wife, his Mother, and Siſter-in-Law, notwithſtanding that he hated them, by reaſon of the abuſe they had offered to his Daughters who were unmarried; nevertheleſs he was enforced to diſſemble all things, becauſe he could do nothing but what they were always privy to, and had ſuch power of his Affairs, that they obliged him to perform whatſoever they pleaſed. *Antipater* was alſo very intimate with them, both on his own account and his Mother's; for theſe four women were of one mind in all things, and ſpake, as it were, by one mouth: Yet was *Pheroras* at odds with *Antipater*, upon ſome ſlight diſtaſtes; and ſhe that wrought this debate betwixt them, was N the King's Siſter *Salome*, who had a long time ſpied all their drifts; knowing well, that their mutual friendſhip tended to the overthrow of *Herod*, which ſhe was ready to acquaint him. And they knowing well that the King diſliked this their inward familiarity, and that he was privy to that which they pretended, which was his utter ruine; reſolved between themſelves to refrain their publick familiarity, and to make a ſhew that they were at odds one with another; to which intent they reproached one another, eſpecially at ſuch time as they were either in *Herod's* preſence, or there was any one with them, who (as they thought) would acquaint him with it. But in ſecret they intermitted not their accuſtomed friendſhip, and continued their correſpondence with more privy affability; yet was not *Salome* ignorant thereof, neither when they firſt de- O viſed this drift, neither afterwards when they put it in execution; for ſhe diligently noted all things, and aggravated the ſame by report to her Brother, whom ſhe informed of

Pheroras deceived by women.

Salome diſcovereth to *Herod* the Conſpiracies of the Ladies and others.

of their secret meetings, banquetting and discret consultation, which (as we said) had no other scope but his ruine, if he did not prevent them in time; shewing that for the present they behaved themselves like enemies in outward shew, and all their speeches tended to disgrace one another; but that in secret they were friends, and entertained their amity, and promised each other their mutual assistance, to strengthen themselves against those, to whom they were loth their friendship should be discovered. But he durst not make shew thereof, because he knew that his Sister was a woman too much addicted to reproachful Accusations. There was among the Jews a Sect of people that were called Pharisees, who were too much addicted to self-opinion, and boasted themselves to be the exactest observers of the Law in all the Countrey; to whom these women were very much addicted, as to those who were much beloved of God, as in outward appearance they made shew for. These were such as durst oppose themselves against Kings, full of Fraud, Arrogancy and Rebellion; presuming to raise War upon their motions, and to rebel and offend their Princes at their pleasures: Whereas therefore, all the Nation of the Jews had sworn to be faithful unto *Cæsar*, and to the estate of the King, these only refused to take Oath; and of this Sect there were to the number of six thousand. For which cause the King having imposed a penalty upon them, *Pheroras*'s Wife paid it for them; for which cause they pretending to gratifie her, and being esteemed for such as were skilful in foretelling such things as were to come, by reason of their often communication with God, foretold her, that God had decreed to bring the Kingdom of *Herod* and his posterity to an end; and would bring to pass, that the Crown should descend to *Pheroras* and his Sons. *Salome* had got an inkling hereof, and had told *Herod* no less: And how they likewise corrupted every one of his Courtiers; for which cause he put those to death amongst the Pharisees, who were the principal Authors of this Advice, and with them also the Eunuch *Bagoas*, and *Carus* who was his darling, and one of the finest men of that time. He afterwards cut off all those amongst his houshould Servants, who were of the Pharisees Faction; for the Pharisees had perswaded *Bagoas*, that this new King whom they prognosticated, would not only consider him as his Benefactor and Father; but that he himself should also marry, and find himself capable to beget Children.

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The Pharisees subtil and arrogant.

The Pharisees would not swear obedience, but were fined. *Pheroras*'s Wife payeth their Fine; for which benefit they promise her the Kingdom. *Bagoas*, *Carus* and others are put to death by *Herod*.

But after that *Herod* had punished those amongst the Pharisees, who were convicted to have been of the Conspiracy, he assembled a Council of his friends; before whom he accused *Pheroras*'s Wife, and ripped up the injuries that were done unto his Daughters, as it hath been declared, ascribing the same to the pride of this woman, objecting it for a crime against her, for having injured his Honour. Besides this, he accused her that she had of set purpose, stirr'd up Mutinies, and by all means possible, both in words and deeds, contrary to all Law of Nature, stirred up debate betwixt him and his Brother; and that the Fine that he had imposed upon his Adversaries, was satisfied at her charge; so that no jot of that Conspiracy was contrived without her consent. *For which causes* (said he) *Brother* Pheroras, *it shall not be amiss for you of your own accord, to drive such a wretched woman from you, before you be requested, and the Sentence be pronounced against her; otherwise she will be the cause to kindle a War betwixt you and me. For if you will continue the Friendship and Brotherhood betwixt you and me, separate you self from her: In so doing, I will account you for my Brother; and you shall lose nothing by the affection which I bear unto you. For the bond of Brotherly love cannot continue safe and inviolable, unless you put her away.* Now although *Pheroras* was moved with the importance and weight of this discourse; yet he said, that for the Love he bare unto his Wife, he would forget nothing of that duty which Consanguinity required at his hands in regard of his Brother; but that he had rather die, than live without her company, whom he loved more dearly than his life. *Herod*, although he took this answer of his Brothers for a most grievous injury, yet forbare he to discover his displeasure towards him: he only forbad *Antipater* and his Mother, and in like manner *Pheroras*, to frequent the one with the other any more. He commanded the women likewise, that they should give over their familiar entertainments the one with the other, which all of them promised to perform. Yet this notwithstanding, upon fit opportunities and occasions, they visited one another; and *Antipater* and *Pheroras* feasted one another by night. The report also went, that *Antipater* had the company of *Pheroras*'s Wife, and that his Mother was the means and instrument of their privy meeting.

Hedio & Rufinus, chap. 4. *Herod* accuseth *Pheroras*'s Wife, and commandeth him to put her away.

Pheroras refuseth to put away his Wife.

Herod interdicteth *Pheroras* and *Antipater* their privy meetings, and forbiddeth the Ladies no less.

CHAP.

The year of the world, 3561. before Christ's Nativity, 3.

CHAP. IV.

Herod *sendeth* Antipater *to* Augustus *with his Will, by which he declareth him his Successor.* Syllæus *briheth one of* Herod's *Guards to kill him, but the plot is discovered.*

Herod sendeth *Antipater* to *Cæsar.*

ANtipater suspecting his Father's distastes, and fearing lest his hatred should bring him into hazard, he wrote unto his friends in *Rome*, requiring them to write their Letters unto *Herod*, requesting him to send *Antipater* unto *Cæsar*, with all expedition as was possible. Which being brought to pass, *Herod* sent him thither with divers Royal Presents; and gave him his Testament and Will with him, wherein he had bequeathed the Kingdom to *Antipater*. And if it should happen that *Antipater* should die before him, then he bequeathed the same to his Son *Herod*, whom he had by the High Priest's Daughter. About the same time *Syllæus* the *Arabian* repaired to *Rome*, notwithstanding he had neglected those things which *Cæsar* had commanded him. *Antipater* accuseth him before *Cæsar*, for the same faults wherewith he was charged by *Nicholaus*. *Syllæus* also was accused by *Aretas*, for murthering divers of the best account in the City of *Petra*, contrary to his mind; amongst the which was *Sohemus* (a man of much virtue and honour) and *Probatus*, *Cæsar*'s Servant; of which Crimes *Syllæus* was accused upon this occasion which ensueth: There was a certain man of *Corinthus*, who was one of the King's Guard, and one he put very great trust in: *Syllæus* persuaded him by store of money and bribes, to kill *Herod*; which he promised to perform. *Probatus* made privy to *Syllæus*'s mind, he presently told it to the King, who caused him to be apprehended and tortured, who confessed the whole matter: He laid hands also on two Arabians, perswaded by this Corinthian's confession; one of which was a man of Command in his Countrey, and the other was *Syllæus*'s chief friend. They being examined, confessed that they came thither to solicite, with many exhortations, the Corinthian to execute the murther; and to assist him, if he stood in need of them. Which being fully proved by *Herod* before *Saturnine*, he sent them to *Rome*, there more amply to be proceeded against, and so to be punished.

Antipater accuseth *Syllæus* at *Rom.* before *Cæsar.*

Aretas accuseth *Syllæus* for killing *Probatus* and others.

A Traytor that sought the King's death is apprehended.

H I K L

CHAP. V.

Pherora's *death.*

An Oath solemnly observed.

Pheroras in his Sickness is visited by *Herod*; and being dead, is honourably buried by him.

HErod perceiving that his Brother *Pheroras* did constantly continue his affection towards his Wife, he commanded him to retire himself into his own Dominions; whereupon he willingly departed to his Tetrarchy; protesting by many solemn Oaths, that he would never more return into the City, unless he were assured that *Herod* was dead. Not long after it hapned, that *Herod* fell sick, he was sent for to receive certain secret instructions, as from the mouth of dying man; but *Pheroras* would not obey him in regard of his Oath. Notwithstanding, *Herod* dealt more kindly with him, and continued his love and affection towards him; for he came to *Pheroras*, as soon as he heard of his first sickness, without being sent for: And after he was deceased, he sent his body to *Jerusalem*, and honourably entombed him in that place, and grievously lamented his death. This was the beginning of *Antipater*'s mis-haps, who at that time was gone to *Rome*. For it was God's pleasure, that at last he should be punished for the murther of his Brethren. I will discourse of this at large, that it may serve for an example to many Kings, how they ought to practice and follow Virtue in all their actions.

M N

CHAP. VI.

Pheroras's *Wife is accused, and* Herod *is advertised of* Antipater's *Conspiracies.*

Vide & Ruffinus, chap. 5.

Pheroras's Freemen accuse his Wife for poysoning him.

AFter *Pheroras*'s death, two of his Freemen, who were Taphnites by birth; and such as *Pheroras* in his life time, both only trusted, and dearly loved, came unto *Herod*; requiring him not to suffer his Brothers death to pass unpunished, but to make diligent enquiry of that unfortunate and unexpected disaster. *Herod* gave ear to their suit, perceiving that the matters they importuned him in, were likely and very credible

O

A credible. Whereupon they told him that *Pheroras*, the day before his unexpected sickness, had supt with his Wife; and that having received an unaccustomed Poyson with his meat, he was dead. That this Poyson had been brought thither by a woman of *Arabia*, who in her speech protested that it was some Potion to encrease love, but in effect it was to bring *Pheroras* to his end. For the women of *Arabia* amongst all others are skilful in Poysons, and are great Sorcerers; and she that was charged with this fact, was esteemed a great friend and favourer of *Syllæus*'s best beloved. That *Pheroras*'s Mother and his Wife's Sister went into those Quarters, on purpose to buy that Poyson; and returned back, and brought this woman with them the day before the Supper. The King moved by these words of theirs, tortured both those Maid-ser-
B vants of theirs, who were their Bond-women; as also certain other of their free Servants. Now when the fact could not be extorted, by reason that none of them confessed it; at length, she that was last of all put to her tryal, overcome by the pains she endured, said nothing else, but that she prayed God that *Antipater*'s Mother might feel the like torments, since she was the cause of all these mischiefs which they endured.

The year of the world, 3961. before Christ's Nativity, 3.

Herod tortureth the Ladies Bond-women, and foundeth out *Antipater*'s and their secrets.

These words of hers made *Herod* the more eager and inquisitive, so that by force of tortures he wrought out all the secrets of these women; their Banquets, their secret Assemblies, and those very words that *Herod* had spoken apart betwixt his Son and himself, which had been reported unto the women that *Pheroras* entertained; namely,
C that he would give him one hundred Talents provided that he would use no conference with *Pheroras*. Moreover, they reckoned up the hatred that *Antipater* bare unto his Father, the complaints that he made unto his Mother, of the too long life and continuance of his Father; for that in regard of himself, he was already grown old; so that although the Kingdom should fall into his hands presently, yet he could receive but very little contentment thereby. Moreover, he alledged, that divers Brothers, and Brothers Children were brought up together with him, so that he might not securely hope for any thing; for that already, if he should fortune to die, the Kingdom was to descend not to his Son, but to his Brother: Besides this, he was accustomed to accuse the King of divers cruelties committed by him, and of that murther which he ex-
D ecuted upon the persons of his Children. That for fear left he should practise his Tyranny against those that remained, *Antipater* had found out the device to be summoned to *Rome*, and *Pheroras* withdrew himself into his Tetrarchy.

These words, which as he knew had reference to that which his Sister had often informed him of, were not by him held incredible; so that being pressed with the malice of *Antipater*, he sequestred *Doris* his Mother from his presence, robbing her before her departure of all her Jewels, which were valued at many Talents; and from that time forward he shewed himself more favourable towards those women of *Pheroras*'s houshold. But nothing did more whet *Herod*'s displeasure against *Antipater*, than did a certain Samaritan, who was also called *Antipater*, who had the ordering of
E the Affairs of *Antipater* the King's Son. For he being brought in question, and tortured, declared among other things, that *Antipater* had mixed a mortal Poyson, and delivered the same to *Pheroras* his Uncle, commanding him to practise the King's death in his absence, and by that means least suspected. That this Poyson was brought out of *Egypt* by one called *Antiphilus*, *Antipater*'s friend. That it was sent to *Pheroras* by one called *Theudion*, *Antipater*'s Mothers Brother. That this Poyson was kept by *Pheroras*'s Wife, and was committed by her Husband to her custody. She being examined by the King hereupon, confessed no less; and hasting forth, as if she intended to fetch the same, she cast her self down headlong from the top of the house; yet she did not kill her self,
F because she fell upon her feet. After she was recovered out of her swound, and the King had promised all security both to her self and her family, if so be she would discover the truth; and contrariwise, threatned her with extream torments, if she obstinately continued in concealing these Treasons: She sware she would discover all things according as they were acted; and as many men thought at that time, she told nothing but the truth. *That poyson* (said she) *was brought by* Antiphilus *out of* Egypt, *and bought there by the means of a Brother of his, who was a Physitian. After this,* Theudion *brought it to our house; and I having received it from* Pheroras's *hands, kept the same, but bought by your Son* Antipater, *to poyson you that are his Father. Now therefore, after that my Husband fell sick, and you in kindness came to visit and comfort him, he being moved with compassion, and conquered by your brotherly kind-*
G *ness, and by your good affection and loving care in giving order for his health called me unto him, and said;* Oh *Wife,* Antipater *hath circumvented me, whilst by his pestilent counsels, and poysoning practices he desireth to cut off his Father, and deprive me of a kind*

Herod thrusted *Doris*, *Antipater*'s Mother out of his Palace.

Antipater the Samaritan declareth how *Antipater* the King's Son had provided Poyson for his Father.

Pheroras's Wife confesseth that she hath the Poyson, and casts her self down headlong from the Roof.

To the year of the World, 3961. before Christ's Nativity, 3.

kind Brother. Now therefore, since I perceive there is no part of my Brother's love and H *natural affection diminished towards me, wherewith he was wont to entertain me; and that my last hour of life approacheth, God forbid, that being ready to sleep with my Forefathers, I should present them with a Ghost foil'd and sweltered in my Brother's blood: Dispatch therefore, and burn this poyson before mine eyes.* Hereupon (said she) *I presently brought it forth according as my Husband commanded me, and burnt the greatest part of the Poyson, and the rest I have reserved, that if after my Husband's death, your Majesty should use me unkindly, it might serve me to escape those extremities that would betide me.*

The year of the World, 3962. before Christ's Nativity, 2.

The King putteth away his Wife, and blots his Son out of his Testament. He degradeth *Simon*, and installeth *Matthias* in the Priesthood.

Archelaus and *Philip* are accused by *Antipaters* means

After she had spoken thus, she brought forth before them the Poyson, and the box wherein it was kept. After her, another of *Antipholus*'s Brothers, and the Mother I to them both, confessed no less, being constrained thereunto by force of violence and torture, and acknowledged the Box. The King's Wife also, who was the Daughter of the High Priest, was accused of confederacy and concealment of all these Treasons. For which cause *Herod* put her away from him, and cancelled his Sons name out of his Testament, wherein he had bequeathed him the Kingdom after his decease. He displaced also his Father-in-law *Simon* the Son of *Boethus* from the Priesthood, and placed *Matthias* the Son of *Theophilus*, who was born in *Jerusalem*. In the mean time *Bathillus*, *Antipater*'s Free-man returned from *Rome*; who being tortured, confessed that he brought a Poyson with him, to deliver it to *Antipater*'s Mother and *Pheroras*, to the end, that if the first Poyson were not effectual enough to dispatch the King, they might K make use of this other, to cut him off speedily. There came Letters also to *Herod*'s hands from his friends at *Rome*, written and devised by *Antipater*'s means, to accuse *Archelaus* and *Philip*, for very often they had refreshed the memory of *Alexander* and *Aristobulus*'s death, contrived by their Father; and for that they lamented the miserable fate of them, who were innocently betrayed; and that now also they themselves were called back into their Countrey for no other cause, but upon their arrival to be made partakers of their Brother's miserable destiny. These things did *Antipater*'s friends certifie *Herod* of, in that by many and mighty Presents he wrought them thereunto. He himself also wrought unto his Father colourably, after a manner excusing the young men, and imputing their words unto their indiscretion and young years. L Mean while, he busied himself in accusing *Syllæus*; and courted the chiefest Romans, buying divers Ornaments and Jewels to present them with, to the value of two hundred Talents. And it is to be wondred at, that so great matters being in agitation against him, seven months at least before his return into the Country of *Judæa*, that no inkling thereof came unto his ears. But the cause partly was the diligent search and watch that was kept upon the High-ways, and partly the hatred that all men had conceived against *Antipater*. For there was not any that would put themselves in hazard to procure his security.

M

CHAP. VII.

Antipater, *being returned back into* Judæa *from* Rome, *is convicted in the presence of* Varus *Governour of* Syria, *for having endeavoured to poyson the King his Father.* Herod *causeth him to be imprisoned; and writeth to* Augustus *on that Subject.*

Hedio & Ruffinus, chap. 6. Herod writeth friendly Letters to *Antipater*, and calleth him home *from Rome.*

HErod concealing his displeasure, answered *Antipater* his Son's Letters; giving him a strict charge (as soon as he had dispatched his affairs) to hasten homeward, lest his long absence should prove hurtful to him. He likewise, after a temperate manner, N complained unto him of his Mother, promising notwithstanding to remit the fault upon his return; and by all means he made shew to him of much kindness, fearing lest he, apprehending any suspicion, should defer to hasten his return; and lingring too long at *Rome*, should contrive some treacherous stratagem, to the prejudice of himself, and the overthrow of his Kingdom. *Antipater* received these Letters in *Cilicia*, and had already received others at *Tarentum*, by which he understood of *Pheroras* his Uncles death, whereat he was sore grieved; not for the love he bare to *Pheroras*, but for that he died before he had murthered his Father, according as he had promised him. As soon as he came to *Celenderis* a City of *Cilicia*, he grew doubtful whether he should return or no, and was grievously troubled at his Mother's disgraces, O who was banished from the Court. The opinions of his friends in his behalf were various; for some of them counselled him to stay and expect the event of these troubles

in

A in some place: others on the other side, advised him to delay no longer his return into his Countrey, for that upon his arrival he might easily satisfie all those objections and accusations that were forged against him, because his accusers had nothing else to strengthen their cause with, but his absence. This later advice pleased him best; so that he betook himself to Sea, and at last arrived in the Port of *Sebaste*, so called, and builded by *Herod* to his great charge, in honour of *Cæsar*.

The year of the World, 3962. before Christ's Nativity, 2. Calendris in Cilicia, Sebaste a Haven builded by *Herod* in honour of *Cæsar.*

And now already it manifestly appeared that *Antipater* was upon his downfal: For no man came out to salute him, no man entertained him, as they did upon his departure, when as all of them accompanied him with prayers and happy acclamations: but contrariwise they boldly and openly spake against him, and bitterly cursed him, tel-
B ling him that he was justly punished for the wickedness that he had committed against his Brothers.

Antipater upon his return is saluted by no man.

About the same time *Quintilius Varus*, who was sent to succeed *Saturnine* in the Government of *Syria* was at *Jerusalem*, and drew thither at that instant upon *Herod's* request, to assist him with his Counsels in his present and weighty occasions: Now whilest these two sate and consulted together, *Antipater* came in before any man expected him, and in that purple garment and Royalty that he was accustomed to use, entered the Palace. The Guard of the Gates suffered him to enter in, but they excluded all those that were with him. This first of all affrighted and appealed his Spirits, in that he already perceived into what calamity he was fallen; and now also
C when he drew near his Father, he thrust him from him, accusing him of the murder of his Brethren, and reproaching him with that intent he had to poyson him, telling him that the next day *Varus* should both hear and judge all his misdemeanours.

Quintilius Varus, Governour of *Syria.*

He altogether daunted at the greatness of that unexpected mischief, which he both heard and saw, departed presently from them wholly amazed, and in the way met with his Mother and his Wife (which was *Antigonus*'s Daughter, who had been King of the *Jews* before *Herod*) by whom he was advertised of all that which had happened, and for that cause more diligently prepared himself for his tryal. The next day *Varus* and *Herod* sate in judgment, accompanied by their friends on both sides; thither also
D were cited the Kings kindred and his Sister *Salome*; and certain others, who could discover his secret practices; some of which had been tortured, and namely *Antipater*'s mothers servants, who a little before his arrival, had been apprehended with a letter to this effect: *That he should take heed that he returned not into the Countrey, because his Father was made privy to all his practices, and that for the present he had no other refuge but only to* Cæsar, *and to take care likewise lest he should fall into his Fathers hands.*

Herod calleth his Son in question before *Quintilius Varus.*

Hereupon Antipater *humbling himself on his knees before the King his Father, besought him not to condemn him before his cause was heard, but to suspend his judgment until such time as he had heard his justifications. But* Herod *after he had commanded him to*
E *withdraw himself into the midst of the Court and Assembly, deplored his infelicity in begetting such Children, and bewailed his mishap, that in his old age he was reserved for an* Antipater. *After this he reckoned up his cares in their education and institution, and how bountifully he had bestowed upon him as much riches as he required: he added that none of all these favours could preserve him from falling into the hazard of loosing his life by their policy, that they might unjustly possess the Kingdom, before either the Law of Nature, or the will of their Father, or their own rights could challenge the same. But above all the rest, he wondred at* Antipater, *with what hope he could possibly be puffed up to attempt so audacious and wicked an enterprize. For by his Testament he had made him the Heir of his Kingdom, and in his life time also had made him his equal in Digni-*
F *ty, Glory and Power: That he received yearly fifty talents of revenue, and to furnish his voyage for* Rome *had three hundred talents given him. Moreover, he accused him for his slanderous accusations against his murthered and slaughtered Brothers: Who if they had been wicked, why did he imitate them? But if they were innocent, why without cause produced he his slanderous accusations against those, who were his natural Brethren? For in his own respect he had never found any thing against them, but by his report, neither had he given Sentence against them, but by* Antipater's *advice, who for the present were absolved by him, because he was become the Author of their Parricide.* In uttering these words he began to weep, being unable to insist any further; for which cause he besought *Nicholaus Damascene*, who was his dear friend, and conversed ordinarily with him, and was privy to all that which had passed, to prosecute the rest
G of his Indictment.

Antipater accused by *Herod.*

But *Antipater* turning himself towards his Father, began to justifie himself, urging the

The year of the World, 3962. before Christ's Nativity, 2.

the same Testimonies, and Favours that his Father had shewed unto him, and the H
honours he had receceived at his hands, which he would never have shewed him, if he
had been unworthy of the same, and had not by his virtue deserved these favours. *He*
alledged also, that by his virtue he had prevented all that which might have happened;
and that where the cause required his labour or diligence, he dispatched all things with his
own industry; that it was unlikely that he, who had delivered his Father from those
Treasons which were intended against him by other men, should himself attempt the like:
And as far from probability that he should go to extinguish that virtue (whereof even until
that day he had given testimony) to the end that always hereafter he might be defamed for
such basenes. For long before this time he was named and entituled to succeed him, and
to enjoy those very honours, whereof already he enjoyed no small part; whereby he protested I
that it was unlikely, that he, who might enjoy the half of all that his Father had, in all
security, vertue and honour, should desire the whole with infamy and danger; yea, and
with an uncertainty to obtain the same; that the punishment which had befallen his Bro-
thers (whom he had discloscd and accused at such time as they were hidden) was procured
by him, who, if he had pleased might have concealed them; and whose wickedness towards
their Father (after it was proved) he himself had revenged upon them: Neither (as he
said) *repented he himself of that which he had done; for that action of his might be an*
argument to prove how incorruptly he loved his Father. And as touching that which he
had dealt in at Rome, Cæsar *himself was witness thereof, who could be no more deceived,*
than God himself; whereof those Letters bore record, which were written by him; which in K
equity, should be of no less force, than the slanders of those who sought to set them at odds:
The most part of which objections and reproaches had been complotted and devised by his
enemies, who have had the leisure to pursue the same during his absence, which they could
not have performed in his presence. At length he pleaded, that all those Confessions were
false which were extorted by torture, in that it ordinarily falleth out, that such as are put
to the tryal, confess many things by force of torment, that are untrue, to satisfie them that
put them thereto: Briefly, without all favour, he offered himself to the Rack in justifi-
cation of his Innocency. Upon these Protestations, all the Council and Assistants were
confounded. For all of them had great compassion of *Antipater*, who was wholly
drowned in his tears; so that his very enemies began to pity him. And *Herod* himself L
made it appear, that he seemed in some sort to be altered in his opinion; notwith-
standing he endeavoured to conceal the same.

Antipater's answer to his Father's objection.

Nicholaus Damascene prosecuteth the King's Accusation.

But *Nicholaus*, according as he was requested, prosecuted that Accusation which
the King had begun; urging all things to the uttermost, and producing all the Wit-
nesses, and those manifest Proofs, that were gathered from their examinations that
were tortured. *Especially he discoursed at large of the King's Virtue, which he had fa-*
therly expressed in the education and instruction of his Children; for which he had been
so unkindly and unnaturally requited. Moreover, that his first Children's foolish rash-
ness was not so much to be wondred at; for that being young, they had been corrupted
by the malice of their Counsellors, and had blotted out of their hearts all true Laws of M
Nature, rather through ambition of Rule, than desire of Riches. But that Antipater's
boldness was both wonderful and wicked, who, more cruel than the cruellest Beasts (who
to wards their Benefactors acknowledge each good turn) was nothing mollified by their Fa-
ther's so great indulgence, nor terrified by his Brother's calamity; but must needs emulate
them in their cruelty. And thou thy self (said he) O Antipater, *wert the Judge of their*
attempted Treasons, by thy inquisition they were indicted, thou didst execute the justice a-
gainst them being convicted. Neither do we disallow that thou didst prosecute them with
just indignation, but rather admire thee for that thou imitatest their intemperance: And
we easily gather, that those acts of thine were not attempted for thy Father's security, but
intended for thy Brother's overthrow, that by detesting their malice, thou mightest insinuate N
thy self into the favour of their Father and thine, that afterwards thou mightest more cun-
ningly and securely bring him to his end, which at length thou hast attempted to perform.
For whilst thou adjudgest thy guilty Brothers to death, and sparest their Confederates, thou
makest it manifest in all men's eyes, that thou hast a kindness for them, whose assistance
thou mightest hereafter use in oppressing thy Father. Thou hast therefore enjoyed a double
pleasure: the one openly, as if rejoycing and glorying, that by thy Brother's death thou
hast atchieved a matter of honour; the other secretly, with endeavouring by greater wick-
edness, but more secret fraud, to make an end of thy Father; the revenger of whose in-
juries thou pretendest to be. For if thou hadst truly detested their malice, thou hadst never
esteemed the same to be worthy of thy imitation; for thou hadst not cut them off for com- O
mitting such Capital offences as were answerable unto thine, but for that they had a more
just Title to succeed the Kingdom than thou hast. And thou hast thought good to mix the
murther

A *murther of thy Father with the massacred bodies of thy Brothers, lest thou shouldest be suddenly convinced in thy conspiracies against them, and to the end that the punishment that thou well deservest to suffer, should light upon thy infortunate Father, projecting with your self such a parricide, and so unusual and hainous a murther, that to this day the like thereof hath not been heard of amongst men. For thou being his Son hast practised these Treasons, not only against thy Father, but against him that loved thee above measure, and did thee good beyond expectation, with whom thou hast actual participation of the Government of the Kingdom, and who had appointed thee his Heir in the same, being no ways hindred, either for the present, or in times past, to participate the pleasure of Soveraignty, and being assured of the hope of Succession both by the will and writing of thy Father. But you*

B *have measured the course of your affairs, not according to* Herod's *virtue, but according to your own appetite and malice, intending to deprive such a Father of his part, who granted you the whole; and seeking in effect to murther him, whom in words you pretend heretofore to protect from injury. And not content your self to practise these treacheries, you have infected your Mother also with no less corruption, and instead of love that should have been amongst Brethren, you have filled your Family with mutinies and hatreds: And besides all these things, thou hast been so audacious, as to call thy Father beast, being of thy self more malignant than those beasts which are most venomous, using thine own venom against thy deerest friends, and such as have best deserved at thy hands, strengthening thy self with his*

C *Guard, and divers treacheries both of men and women against one old man, as if thy cursed mind alone were not sufficient to satisfie thy hatred. And now after so many men and women, Slaves and Freemen tortured for thy cause, after the open and manifest testimonies of thy parties in the conspiracy, thou art so impudent as yet to contradict the truth: and thou that lately hopedst to deprive thy Father of his life, dost now as much as in thee lieth, endeavour to abolish that Law that was instituted against Malefactors in thy kind, and herewithal, O* Varus, *equity, and all whatsoever is Justice in the world. Dost thou therefore accuse them of falshood, who were examined in torments, to the end thou mightest endanger their credit, who were the preservers of thy Fathers life? Shall we believe thee more than them in their torments? Wilt thou not, O* Varus, *deliver the King from the injury of those, who are his own flesh and blood? Wilt thou not put this wicked beast to death, who hath*

D *murthered his Brothers, to pretend a love towards his Father, and who hath at last been discovered to be the most mortal enemy of them all, to the intent that at one instant he might establish the Kingdom in himself: Thou knowest that Parricide is no private crime, but a publick injury to life and nature, which is no less loathsom in the thought, than it is in the act: which whoso punisheth not, is of himself guilty of an injury offered to our common mother nature.*

The year of the world 3962. before Christ's Nativity, 2.

Parricide that publick injury of life and nature.

After these Speeches, he added certain points concerning *Antipater*'s Mother, which through feminine frailty had been blabbed out by her, to wit, that she had asked counsel of Soothsayers and Conjurers, to whom the Kingdom should befall: And that she had offered Sacrifices, and made Prayers for the death of the King. And moreover,

E he declared what lacivious pranks *Antipater* had played with *Pheroras*'s women, in banquetting and amorous and wanton dalliances. The informations likewise that were presented by such as were tortured, with sundry testimonies of divers men; some subborned, the other found out to be immediately produced and confirmed. For each man seeing that *Antipater* was exposed to the accusations of those men, who had the Government in their hands, and that the good fortune that had long accompanied him, had openly delivered him into the hands of his enemies, they immediately discovered the insatiable hatred which they had conceived against him, whereas before the fear that they had of him enforced them to be silent: yet he was not so much burthened with other mens hatreds, as with his own wickedness; namely, his deadly hatred against his

F Father, his breach of amity amongst his Brethren, whereby he filled the Kings Household with seditions and murthers, of some complotted, and acted by others; neither giving place to hatred according to Justice, nor to amity according to good affection, but according as it might stand with his profit. Which because divers men perceived long before that time, they judged of events according as they had reason, and the rather because that being void of hatred, they spake but their opinions. And whereas heretofore they had cried with a loud voice against him, at such time as they were shut up; at this time when they were deprived of their fear, they declared all things that they knew. And whereas there were produced divers of the mischiefs committed by him, yet there seemed nothing to be feigned, for that the accusers neither

G spake in favour of the King, neither concealed any thing for fear of danger, but condemned all *Antipater*'s wicked actions, and judged him worthy of death and punishment, not so much for his Fathers security, as for his own demerit. Neither did they only

Antipater accused by all men.

The year of the World, 3962. before Christ's Nativity, 1.

only accuse him, who were by justice tied thereunto, but divers voluntary witnesses also H
brought in their evidence; so that although he was a very cunning dissembler, and colourer of his lies, and most impudent in their assertions, yet he durst not once open his mouth, or mutter against the same.

As soon as *Nicholaus* had finished his discourse and accusations, *Varus* commanded *Antipater* to answer to those crimes that were objected against him, if he had any thing to alledge, that he was not guilty of those forfeits or hainous crimes that were laid unto his charge. For of himself he desired nothing more, and knew well that *Herod* his Father desired no less, than that he should justifie himself, and maintain his innocency. But he humbling himself upon his face, and lowly bending his body to the ground, besought God, who was the searcher of all hearts, to approve his innocency by some I
eminent sign, how he never had attempted any thing to his Fathers prejudice. For this is the custom of all wicked men, that as often as they attempt any hainous act, they ingage themselves in all wickedness, without any respect of Gods Justice; and when as by their misdeeds they are fallen into danger, then they call upon God, by whose invocation and testimony they desire to be delivered: making a shew that they commit all things to his determination. The like whereof in this time happened in *Antipater*, who, whereas before he disposed all his actions so, as if there had been no God that had the oversway of humane affairs; at such time as Justice overtook him, and he was deprived of the benefit of the Law, had his recourse to Gods power, alledging that he was reserved by God to this end, that he might diligently intend his Fa- K
thers safety. Hereupon *Varus*, when as by often questionings he could wrest nothing from him, but that he only cried upon God, seeing that otherwise there would be no end of these debates, he commanded the poyson to be brought forth before them all, that he might make experience of what force it was: which being presently brought unto him, and given to one that was condemned to die, it presently killed the man. Which done, he arose and departed out of the Council, and the next day went unto *Antioch*, where for the most part he was wont to have his residence, for that it was the chief City of the Assyrians. But *Herod* presently commanded his Son to be put in bonds, no man knowing what talk had been between him and *Varus* upon his depar- L
ture, but all mens opinion was that the King did nothing in imprisoning him, but by his counsel. When as therefore he had fast bound him, he sent unto *Cæsar*, and wrote his Letters unto him, as touching *Antipater*, sending certain appointed Messengers, who by word of mouth might assure him of his cursed treasons.

Varus giveth *Antipater* licence to justifie himself. *Antipater* striveth by his protestations and invocation of God, to justifie himself.

The poyson is ministred to a condemned man, and it killeth him. *Hedio & Rufinus, c. 7. Herod* imprisoned his Son, and sent Embassadors to *Cæsar* to certifie his abuses. *Antiphilus's* Letter to *Antipater.*

At the very same time there was a Letter intercepted, sent by *Antiphilus* to *Antipater*, which *Antiphilus* remained in *Egypt*: which Letter being opened by the King, was written to this effect: *I have sent you* Acme's *Letter, hazarding thereby my own life: For you know that I am in danger of the displeasure of two mighty Families, if I should be discovered. As for your self, bethink you well of your affairs in this respect.* Such were the contents of this Letter. The King made diligent search for others also, but he could find none, for *Antiphilus's* servant, who had brought that which was read, deny- M
ed that he had any other. But while the King was in this doubt, one of his servants and friends perceived that the inside of the Messengers under coat was newly sewed: for he had two garments the one upon the other: and conjecturing that the Letters might be hid in the folds thereof, as indeed they were, he ripped the same, and found them. The Tenour whereof was this: Acme *to* Antipater, *Health: I have written the Letters to your Father, according as you gave me instructions, and I have counterfeited the copy of my Letter, as if it had been sent by* Salome *to my Mistress. I assure my self, that when he hath read the same, he will punish* Salome *as one that hath practised Treason against him.* But that Letter that was supposed to have been written by *Salome* to *Acme*, was of *An-* N
tipater's invention, and in *Acme's* style. The Contents were these: Acme *to King* Herod, *Health: Whereas I have an especial care, that nothing be concealed from thee that concerneth thy security, having found a Letter of* Salomes *written against thee unto my Lady, I have not without danger taken the copy thereof, and sent it unto you, in which she required that she might have licence to marry* Syllæus. *Tear this copy, lest through the knowledge of the same, I come in danger of my life.* Now in that which she had written to *Antipater*, she discovered that she had written these words to *Herod*, according to that order he had given her, as if *Salome* had conspired to work some treason against him. She sent also the copy of those counterfeit Letters in the name of *Salome*, and sent them unto her Mistress to work treason.

Acme's Letters to *Antipater.*

Acme's Letter to *Herod.*

This *Acme* was a Jew born, and Chamber-maid to *Julia*, *Cæsar's* Wife, and did that O
which is above written, for the love which she bare unto *Antipater*, whom he had hired by great sums of money, to the end, that she should assist him to execute the mischief,

A mischief, which he practised against his Father and against his Aunt. *Herod* made almost desperate by the great mischiefs of *Antipater*, was stirred up on the sudden to shorten his days, for that he was the only means that stirred up these great Tempests of Sedition in his Kingdom; and who not only practised against his Father and his Aunt, but against his Sister also; and had in like manner corrupted *Cæsar*'s Family. *Salome* also incensed him the more, beating her breasts, and offering her self to all deaths, if any such like matter might be duly proved against her. For which cause *Herod* sent for *Antipater*, commanding him to speak freely all that which he had to say, without fear. But he having not one word to answer for his defence, *Herod* said unto him: Since that on all sides thou art convicted and surprised in thy wickedness, delay not,
B but discover those that are of thy Confederacy. Whereupon he laid all the fault upon *Antiphilus*, and named none other. At that time *Herod* being wounded with extream grief, would have sent *Antipater* to *Rome* unto *Cæsar*, that he might receive his judgment from him; but afterwards he feared, lest, by the interest of his friends, he should escape the danger; for which cause he kept him bound and fettered in Prison, as he had done before: And in the mean while he sent certain Messengers with Letters to *Cæsar*, to accuse his Son, and to declare wherein *Acme* had been his Confederate, producing the Copy of the Letters. These Ambassadors therefore repaired to *Rome*, instructed in those things they were to answer to, those Interrogatories that should be offered them; and with them he sent these Letters.

The year of the World, 3962. before Christ's Nativity, 1.

Herod enflamed with hatred against his Son.

Antipater layeth all the fault upon *Antiphilus*.

C

CHAP. VIII.

The Golden Eagle that Herod *had consecrated, and fixed on the Portal of the Temple, is pulled off; the severe punishment that he inflicteth for it. The King's terrible sickness; and the cruel Orders that he giveth to his Sister* Salome, *and to her husband.*

D WHilst *Herod*'s Ambassadours were on their Journey to *Rome* with his Orders, he fell sick, and made his Will, appointed his youngest Son to succeed him in the Kingdom; for through *Antipater*'s instigations, he had conceived a hatred against *Archelaus* and *Philip*. He sent also a thousand Talents unto *Cæsar*, and five hundred to his wife, and to his Children, Friends and Free-men. He bestowed also Money, Rents, and Lands upon his own Children: He gave his Sister *Salome* an ample Possession, because she had always persevered in loving him, and had never offended him. And having lost all hope of recovery, for that he was about 70 years old, he became very touchy and froward in whatsoever his affairs. The cause hereof was, that opinion he had conceived, that he grew contemptible; and that the whole Nation took pleasure in those mis-haps which befel him: which some of those who were favoured by the people,
E made him the rather believe, upon this occasion which ensueth: Amongst those that were most learned among the *Jews*, *Judas* the Son of *Sariphæus*, and *Matthias* the Son of *Margalothus*, the most excellent Interpreters of the Laws and Ordinances of the Country (and for this cause were in greatest esteem amongst the people, by reason that they instructed and trained up the Youth; for all those that desired to obtain Vertue, spent all their time with them) understanding that the King's sickness was dangerous, they incensed the younger sort, counselling them to overthrow all those works that the King had caused to be made, contrary to the Law and Custom of the Country; to the end, that they fighting for Piety, might obtain the reward that attendeth the same. For in that the King had undertaken and done many things contrary to the Law, di-
F vers unaccustomed miseries had befallen him, and namely that sickness wherewith he was detained. For *Herod* had done divers things contrary to the ancient Law; against which *Judas* and *Matthias* exclaimed openly. For he had erected over the Portal of the great Temple, an Eagle of Gold of great value. Now the Law prohibiteth that they, who pretend to live according to the same, should in any sort erect any Image, or represent any Figures of living Creatures whatsoever. For this cause these Doctors counselled them to pull down that Eagle; telling them, that although the matter seemed very dangerous, yet ought they to prefer an honest death before a pleasant life, if so be it be employed for the defence of their Country-laws and Religion. For in so doing, they should obtain immortal praise for the present, and a memorable and eter-
G nal glory in time to come; neither that they should protract the execution thereof for fear of danger, since death was a thing that could not be avoided; so that since by the general course of Nature, they must needs die, it should become them bravely

Hadio & Rufinus, chap. 8. Herod falling sick, maketh his Will, and leaveth the Succession of his Kingdom, with his other Goods to his Friends and Kinsfolks. *Herod* impatient in his old age and wondrous wayward.

The year of the World, 3962. after Christ's Nativity. 1.

A Golden Eagle upon the greatest Gate of the Temple

Contempt of death.

The year of the World, 3983. after Christ's Nativity, 1.

to forsake their lives with praise and honour in embracing Vertue. For to die in H
the execution of some noble exploit (which cannot be atchieved without hazard of
danger) their Children should be richly rewarded with the fruits thereof, and their
other Parents that should outlive them (of what Sex soever) should reap the fruits of
that glory which was honourably atchieved by them. In these or such like words they
encouraged the young men.

The young men pulling down the golden Eagle, hew it in pieces with their Axes.

About that time there was a rumour spread, that the King was dead; which gave
very great furtherance to the Doctors resolution. For at Noon they went up into the
Temple, they pulled and hewed down the Eagle with their Axes, in the sight and as-
sembly of a great number of people that were in the Temple. Now when the ti-
dings hereof came unto the ears of the King's Captain, he fearing least some further I
and more fatal tumult might be raised, drew out a strong company of Souldiers with
him, to repulse those that were assembled to hew down the Eagle; and charging the
rude and disarmed multitude, who were gathered together, he easily killed and dis-
persed the most; as for those forty young men that valiantly prepared themselves to
resist, he apprehended them, and with them the Authors of Sedition, *Judas* and *Matthias*,
who scorned to submit themselves; and led them to the King; who demanding of them
how they durst deface the sacred Image? They answered, that long before that time
they had resolved it; and that now, according as they had resolved, they had like va-
liant men performed the same. *For we* (said they) *maintain the honour of God, and*
the Doctrine of our Law, whereof we are Disciples; neither ought you to admire, that with K
contempt of your Ordinances, we have preferred the Laws of our Forefathers, which Moses
hath left us in writing, according as he was suggested and taught them by God: Neither
do we refuse any death or punishment which thou shalt inflict upon us, being assured in our
Consciences, that we suffer not for Impiety, but Piety's sake. Thus spake they all
of them; continuing the like constant boldness in their answers, as they had shewed in
their actions; being also ready, constantly to endure any punishment for that
which they had attempted. Hereupon the King commanded them to be bound, and
sent them to *Jericho*: Then calling before him those principal Jews, who had the Govern-
ment under him; and being brought into their Assembly upon his Pallat, by reason of
his weakness, he recited unto them the numberless toils he had endured for their sakes; L
in like manner, how upon his great charges, he had repaired and re-edified the Tem-
ple; whereas the Asmoneans, for the space of 125 years, wherein they reigned, could
not perform such a Building to the honour of God. Moreover, he signified unto them,
how he had adorned the same with precious Gifts; for which he hoped that after his
death his memory and glory should survive. After this, he expostulated with them for
what cause they abstained not from offering him that injury during his life time? And
why at Noon day, and in the sight of all the people, they had laid hands on those Pre-
sents which he had dedicated unto God; and had taken those things away violently,
which, though in words they appertained to him, yet in the effect, if they were well ex-
amined, they had taken from God? The Governours suspecting his cruelty, and fear- M
ing left his unbridled passion should urge him further, by which means they might be
assured of some severe punishment; answered him, that those things were not done by
their consents, and that in their opinion, the injury ought not to be let slip without
punishment. At that time *Herod* shewed himself more favourable towards the rest, but
he caused *Matthias* to be deprived of the Priesthood, as one who in part had been the
cause of that which had happened; and in his place substituted *Jozar*, one of his Wives
Brethren. During the Priesthood of this *Matthias* it happened also, that another High
Priest was elected that very day wherein the Jews did usually celebrate their Fast. For
Matthias, the night before the day of the Fast, seemed in his Dream, to have the com-
pany of his Wife; and whereas for this cause he was unfit to offer the Divine Sacrifice, N
he had *Joseph* the Son of *Ellemus* appointed him to be his Assistant, by reason of his
alliance. *Herod* therefore deposed *Matthias*: And as for the other *Matthias*, who had
moved this trouble, both he and his companions were by his order consumed with fire.

Judas and *Matthias* with forty other young men, being brought to the King's presence, justi-
fie their actions with joy, and the King sendeth them bound to *Jericho*.

Herod assembleth the Governours of the Jews, and expostulateth with them about this commotion.

Matthias deprived of the High Priesthood, and *Jozaris* assigned his place.

Joseph Ellemi for one day High Priest. *Matthias* and *Judas* burned. The Eclipse. *Hedio & Rufinus, chap. 9.*

This very night the Moon was eclipsed, and *Herod*'s sickness grew more vehement.
For God punished those sins which he had committed. For he was inflamed with a
slow fire, which to the outward sence seemed not so vehement, but inwardly searched
and afflicted all his Entrails: He had also a ravenous and unnatural Appetite to his meat,
which could no way be satisfied. Besides that, he had an Ulcer in his Bowels,
with a strange and furious Collick. His Feet were swelled, and of venomous colour;
and his Stomach was no less affected also. His Members rotted, and were full of crawl- O
ing Worms, with a filthy, and no less troublesome Priapisme, accompanied with an in-
tolerable Stench: Besides all this, he had a strong Convulsion of his Nerves, and

Herod's horrible Sickness.

short-

A shortness of Breath. For which cause it was a general opinion amongst holy men, and such as had the knowledge of Prophecy, that the King was thus punished for his infinite impieties and sins committed against the Majesty of God. And although he was tormented with an unsupportable sickness, yet he had hopes to escape; and for that cause he sent for Physitians from all places, and refused none of those remedies which they thought requisite for him. He therefore pass'd over *Jordan*, and went into the hot Baths of *Callirroes*; the Waters whereof are potable, besides other vertues they have against all other kind of sickness: this Water dischargeth it self into the Lake called *Asphaltites*. Being there, it was thought good by his Physicians, that he should refresh himself in those Waters: There being set by them into a Bathing-tub filled with Oyl, he grew so sick,
B that they held him for dead. Whereupon all his Domestick servants wept and lamented, and all his familiar friends cried out, bewailing him; and with their great noise caused him to come to himself: And seeing himself wholly out of hope to escape, he gave order that there should a distribution be made, to every Souldier the sum of fifty Drachmes; and he offered great Presents to their Captains, and his Friends. Afterwards he returned to *Jericho*, where a melancholy humour possessed him, which made him unsociable, and displeased against all men; so that seeing that he must needs die, he bethought him of this wicked action that followeth. For the Noblest men amongst
C the Nation of the Jews, resorting unto him from all parts (by his Command, under the express Penalty of loss of life, to whosoever should neglect the same) the King shewed himself to be displeased, as well against those whom he thought guilty, as against them who had given him no occasion of discontent. For he caused them to be shut up in a place called the *Hippodrome*, which was the Tilt-yard to run Horses in; and sent for his Sister *Salome*, and *Alexas* her Husband, telling them that his end was at hand, for that his griefs did incessantly torment him; which as he said, he ought to bear patiently, because it was an end that should happen to all men. But that which most grieved him was, that he saw himself deprived of those mournings and lamentations, which a King deserved. For he was not ignorant of the Jews affections, neither how his death was desired and longed for by them, since that in his life time they presumed so far as to revolt; and dishonour and deface those gifts, which he had bestowed upon the
D Commonweal. It therefore behoved to afford him some solace in that his bitter anguish; for that if they refused not to perform that which he had contrived in his mind, the lamentation of his death should be magnificent, and as great as ever any King ever had; and the pleasure and laughter that might accompany his death, should be abated by their sorrow, who should unfeignedly lament for the whole Nation. He therefore commanded them, that at such time as he should give up the Ghost, they should cause the *Hippodrome* to be invironed by his Souldiers, as yet unadvertised of his death (which he would not have published before his execution was ended) and to command them to shoot their Arrows at those that were shut up therein. And that when they had killed them all after this manner, they should make him triumph and rejoyce in
E a double joy; first, for that in his death, his Commands should be ratified by effect: Secondly, For that he should be honoured by a memorable lamentation. Thus weeping, he entreated his Kinsfolk, for the love they bare unto him, and for the faith they bare unto God, that they should not suffer him to die frustrate of his last honour; and they protested that they would not transgress any point of his Commands. Hereby a man may conjecture what his nature was, who took pleasure in these above-named impieties, and who, through the desire he had of long life, hath after this sort dealt with those of his Blood: And it may be conjectured by these his last Commands, that he had nothing in him that savoured of any humanity; for that departing out of the World, he had such a mind that all the Nation, and all such as were most affectionate
F towards him, should be driven to sorrow and desolation, commanding that in every house one should be killed; yea, such as had not in any sort offended him, and were not accused of one mis-deed committed against any other; whereas they that have any vertue, finding themselves at that state, have been accustomed to lay aside the hatred which they have before born unto their enemies.

The year of the World, 3962. after Christ's Nativity. 1.

The hot Baths of *Callirroes* that flow into the Lake of *Asphaltite*.

Herod bestoweth a distribution among his Souldiers.

Herod commandeth that the Noblest of the Jews should be slain after his death

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H

CHAP. IX.

The year of the World, 3963. after Christ's Nativity, 1.

Auguſtus *referreth it to* Herod, *to diſpoſe of* Antipater *as he pleaſeth.* Herod *falling into a relapſe of his Torments, deſireth to kill himſelf;* Achiabus *one of his Grand-children hindreth him: It is reported that he is dead;* Antipater *endeavoureth in vain, to bribe his Keeper to ſet him at liberty; as ſoon as* Herod *heareth of it, he ſendeth one to kill him.*

Letters are ſent from *Rome*, that *Acme* was executed by *Cæſar's* Command, and that he had Authority to uſe *Antipater* at his pleaſure.

WHileſt he delivered theſe inſtructions to his Kindred, he received Letters from thoſe Ambaſſadours which he had ſent to *Rome* unto *Cæſar*; the effect whereof was, that *Acme* was put to death by *Cæſar's* Command, who was diſpleaſed with her, I for that ſhe had been of *Antipater's* Conſpiracy, who was remitted to *Herod's* pleaſure, like a King and Father, to uſe him as beſt pleaſed him; either to exile and baniſh him; or, if it pleaſe him, to put him to death. *Herod* receiving theſe News, recovered his Spirits a little, through the pleaſure he received in the Contents of thoſe Letters, both of *Acme's* death, and of the power that was granted him to puniſh his Son. But being aſſailed afreſh by grievous Dolours, and urged with a deſire to eat, he called for an Apple and a Knife; for he was accuſtomed to pare his Apples himſelf, and cut a little, and afterwards to eat it: When as therefore he had gotten hold of the Knife, he looked round about him, determining to give himſelf a mortal Wound therewith; and had certainly done it, had not *Achiabus* his Grand-child haſtily ſtept within him, and ſtayed his hand, and called for aſſiſtance. At that time the ſorrow and lamentation was K renewed in all the Palace, as if the King had been already dead: And *Antipater* certainly believing that his Father was departed, began to hope (and confirmed no leſs in his words) that being delivered out of Priſon, he ſhould obtain the poſſeſſion of the Kingdom without any difficulty; and treated with the Jaylour concerning his deliverance, offering him great Preſents both in hand and hereafter, as if there had been no other queſtion but of that. But ſo far was the Jaylour from obeying that which *Antipater* demanded, that he went and acquainted the King what his intent was, and what offers he made him. *Herod* who had already conceived a ſiniſter opinion of his Son, hearing what the Jaylour had ſaid, began to exclaim, and to beat his head, al- L though he was at the uttermoſt gaſp; and lifting himſelf up upon his elbows, he commanded that one of his Guards ſhould preſently go kill him; and that done, he ſhould be buried in the Caſtle of *Hercanion*, without any honour.

Herod calling for a Knife and an Apple intendeth to ſtab himſelf. *Achiabus* withholdeth his hand.

Antipater thinking his Father to be dead, dealeth with his Keeper for his delivery, which *Herod* hearing of, commandeth him to be ſlain.

CHAP. X.

Herod *altereth his Will, declareth* Archelaus *his Succeſſor; he dieth five days after* Antipater. Herod's *glorious Funeral ordained by* Archelaus; *the peoples great acclamation in favour of* Archelaus. M

Hedio & Ruffinus, chap. 10.

Herod's Will is changed.

AFter this, having changed his mind, he made a new Teſtament. For he appointed *Antipas* Tetrarch of *Galilee* and of *Peræa*, whereas before he had inſtituted him for his Succeſſor in the Kingdom. He created *Archelaus* King; he gave the Provinces of *Gaulonites*, *Trachonites*, *Batanea* and *Paneade*, to *Philip* his Son, and *Archelaus's* Brother by the Mother's ſide, to be Tetrarch over thoſe places. He gave his Siſter *Salome*, *Jamnia*, *Azot* and *Phaſelis*, with fifty thouſand Crowns of Gold. He provided alſo for his other Kinſ-men, all whom he left rich in money, which he gave them, and re-

His Legacy to *Cæſar*, and *Julia* his Wife.

venews which he aſſigned them. He gave *Cæſar* ten Millions of Drachmes in Silver, a- N mounting to the ſum of eleven hundred thouſand Franks; beſides a great quantity of Gold and Silver Plate, and of precious Moveables. To *Julia*, *Ceſar's* Wife, and to certain others, he bequeathed five millions of Drachmes, amounting to five hundred and fifty thouſand Franks, or thereabout. After he had in this manner diſpoſed all things, ſome five days after he had cauſed *Antipater* to be executed, he departed this life; having reigned after *Antigonus's* death, for the ſpace of thirty and four years, and thirty and ſeven years after he was elected and approved King by the Romans: A man without reſpect, cruel and ſevere towards all men, Slave to his wrath, Lord of the Laws; yet ſo favoured by fortune, as no man more; for from a private man, he became a King; and being environed with many dangers, he always happily eſcaped; and he lived alſo O

Herod's death.

Herod's mutable & ſtrange Fortune.

a very long time. And as concerning his Family and Children, in his own opinion he was happy, in that he overcame his enemies; but in my opinion, he was moſt unfortunate.

Before

A Before the King's death was thorowly known, *Salome* and *Alexas* discharged those that were locked up in the *Hippodrome*, and sent every one of them home unto his own house; telling them, that the King commanded them to depart, and follow their houshold affairs, and till their Land; wherein they performed a most noble action, and benefited the whole Nation with an especial good turn. After the King's death was bruited abroad, *Salome* and *Alexas* caused all the Army to be assembled in the Amphitheatre in *Jericho*; and first of all they caused *Herod*'s Letters to be read, which were addressed to the Souldiers, in which he gave them thanks for the fidelity and good will which they had expressed towards him; praying them to continue the same to *Archelaus* his Son, whom he had appointed to be their King after him. That done,

B *Ptolomy*, to whom the King had committed the custody of his Seal, recited his Testament, which was to take no effect, except that *Cæsar* approved the same. Thereupon all of them began to applaud and honour *Archelaus* for their King. The Souldiers flocked about him in Troops, accompanied with their Captains; promising him to serve him with no less good will and affection, than they had done his Father; praying God to yield him his assistance.

At that time also the King's Hearse was prepared, and *Archelaus* gave order that his Obsequies should be most royally performed; and bestowed all the Furniture that was requisite for that Funeral and Princely interment. He was carried out in a Gilded Litter, adorned with divers precious stones, the Cover thereof was of Azure colour.

C The dead body was apparelled in a Purple Raiment, having a Diadem upon his head over which there was a Crown of Gold, and a Scepter put in his right hand. About this Litter marched a great number of his Children and Kinsfolk; and after them followed his Souldiers, disposed in Bands and Troops, according to the custom of every Nation: The first of these were the Archers of his Guard; after them went the Thracians; and lastly, marched the Germans and Galatians; all of them in their Warlike Dress and Discipline. After them followed all the Army, marching in order, as when they were drawn up in Batalia, each one under his Captain. Next these followed five hundred of his Houshold Servants, bearing Perfumes. And all these in his Equipage, marched to the Castle of *Herodion*, distant some eight Furlongs off. For there he was entombed, ac-

D cording to the Tenour of his Testament. Thus died *Herod*, *Archelaus* continued his Mourning for seven days space in honour of his Father. (For the Law of the Countrey ordaineth no less.) And after he had feasted the people, and laid aside his mourning Apparel, he ascended up into the Temple. All the way as he went, all the people with Shouts and Acclamations, cryed, God save the King; and with Prayers and Praises honoured him to their uttermost: And he being conducted up to a high Throne of Gold, which was made on purpose, entertained the people very graciously, taking pleasure in their Acclamations and Congratulations that they bestowed upon him. He gave them " thanks also, " For that they had blotted out of their remembrance, the injuries that " his Father had done unto them; protesting in his own behalf, that he would certain-

E " ly take care to requite their kindness, with an entire affection. He likewise told " them, that for the present he accepted not the Title of King, because the honour " was bequeathed him with this condition, that *Cæsar* should ratifie his Fathers Testament. For this cause, although the Souldiers that were in *Jericho*, were so kind to set the Diadem upon his head, yet he would not accept of that uncertain honour; because it was not resolved whether *Cæsar*, who was the principal Party in the Gift, would grant him the Government or no.

He protested likewise, that if his Affairs succeeded according to his desire, he would not, in honour forget their love, or leave their good affection unrequited. And that in the mean while, he would enforce himself, by all means to further those things

F that concerned them; and entertain them with more kindness, than his Father had done. But they, according as it is the custom of the common people, thinking that those that enter into such Dignities, declare and open their minds at the first day: The more *Archelaus* spake kindly and courteously unto them, the more they applauded him; and presented him with divers Petitions, for Grants and Donations from him. Some of them cryed out unto him, that he should take off some part of their yearly Taxes: Others cryed to him, to deliver those Prisoners that were committed by *Herod*, of whom divers had pined a long time in Prison: Others instantly urged him to cut off those Tributes which had been imposed by him upon Bargains and Sales, which was to pay the half of the Bargain. Whereunto *Archelaus* did not any ways contradict, striving to the ut-

G termost of his power to please the people; for he knew very well, that their good affection would be no small advantage towards him, in the confirmation of his Kingdom. That done, he sacrificed unto God; and afterward fell to banqueting and entertainment of his Friends.

CHAP.

The year of the World, 3963. after Christ's Nativity, 1.

Salome and *Alexas* after the King's death, dismiss the Jews that were shut up in the *Hippodrome*.

Hedio & Ruffinus, chap. 11. Herod's thanksgiving to his Army, and testament read, and *Archelaus* is applauded by the people.

Alias, cap. 12. Herod's Corps is buried with great pomp & solemnity in *Herodion*.

The Germans and French served under *Herod*.

Archelaus banquereth the people.

Archelaus promises that with *Cæsar's* approbation, he will carefully intend the desires and profits of the people.

The year of the world, 3964. *after Christ's Nativity*, 1.

H

CHAP. XI.

11. *Some Jews (who demanded satisfaction for* Judas *and* Matthias *and others deaths, whom* Herod *caused to be burned, for having pulled down the Eagle of the Portal of the Temple) make an Insurrection, which obligeth* Archelaus *to cause three thousand of them to be put to death: He goeth afterwards to* Rome, *to be confirmed King by* Augustus: *His Brother* Antipas, *who pretends to have a right to the Crown, repaireth thither also; the Cause is pleaded before* Augustus.

I

Hedio & Ruffinus, chap. 12. *al.* 13.

MEan while, some amongst the Jews who were desirous of Revolutions, in their private Conventicles bewailed *Matthias* and his Confederates, whom *Herod* had put to death and condemned, for defacing the Golden Eagle; because that after their decease, they had neither been publickly honoured, nor lamented, by reason of the fear that the people had conceived of *Herod*. For which cause, at that time they required with lamentations and out-cries, that their Obsequies might be solemnized; and as if the dead bodies had received some satisfaction by their tears and exclamations, they uttered many odious and disgraceful expressions against *Herod*; and assembling themselves together, they requested *Archelaus* to do them Justice against those, that during *Herod*'s life, were in Authority; and especially they demanded, that the High Priest K who was advanced by his Father, should be deposed, and that another more lawful and upright might be placed in his stead, to exercise the High Priests Function. Now, though *Archelaus* was sore displeased at these violent proceedings, yet notwithstanding, he conformed himself to their humour, in that he was with all expedition, to repair unto *Rome*, to understand and attend *Cæsar*'s pleasure. Therefore he called for the General of his Army, commanding him to perswade them not to seek revenge for those men, who were dead, notwithstanding they were their friends; because whatsoever was done, was done according to Law; and that no enquiry might be made thereof, except, to the great prejudice of his reputation, and hazard of his state, in regard of the uncertainty of the time; that it was more expedient for him to study for the maintenance L of peace, until such time as being established in the Kingdom by *Cæsar*'s consent, he should return back again unto them, and that then he would consult with them for the common profit, according to their demands; wishing them for the present to contain themselves, and to take heed lest they stirred up Sedition.

The people bewail *Matthias*, and those that were executed with them.

They would be revenged on *Herod*'s friends, and would depose the High Priest.

When he had thus instructed his General, he sent him unto them. But they cried out with a loud voice, and would not suffer him to speak; but for fear of danger and death, they put him to silence. And if any other were so forward as to speak unto them, and perswade them to some moderation, and to alter their sinister resolutions, he was also in danger: For that they had this perswasion, that all things ought rather to be ordered according to their pleasures, than by the Authority of their Superiours; supposing M that although, during *Herod*'s life time, they had been deprived of their deerest friends, it would be now a matter unworthy their courages, after his death to be cut off from their priviledge to demand their revenge. For they were transported with their own opinions; and held all that for lawful and upright, which was in any sort comfortable to their pleasures, without fore-seeing the danger that might happen thereby; they were so desirous to be revenged on those, whom they reputed to be their enemies. Now whereas divers were sent by *Archelaus* to advise them, and divers came unto them not as messengers from him, but as friends and lovers of peace, of their own motion, with an intent to pacifie them, they would not permit any of them to speak; and through their rage there arose a great tumult, which had grown to a further extremi- N ty, if a great number of people had joyned with them.

Sedition at the Feast of the Passover.

At that time fell the Feast of Unleavened Bread, which is called *Pascha*, which is a Memorial of their deliverance out of *Egypt*; at which time all men do most willingly present their Sacrifices; and a greater number of Beasts are killed at that Feast, than at any other time. To this Solemnity also, an infinite number of people assembled from all parts, to honour God; whereby they seditious (supposing that they had gotten fit opportunity) lamented *Judas* and *Matthias*, who were the Expositors of the Law, and kept themselves within the Temple, whither they had gathered good store of Victuals, which they were not ashamed impudently to beg for. But *Archelaus*, fearing lest their rage should produce some more grievous effect of mischief, sent out a Captain, O with a Regiment of a thousand men, to repress their fury, before the rest of the people were infected with their follies; and to bring them likewise unto him, whom they found

A found to be the forwardeſt in that Commotion. Againſt thoſe the Seditious cried out with great clamours, and incenſed the people againſt them, ſo that all of them ruſhed in upon the Souldiers, and killed divers of them. The reſt of them eſcaped with their Captain; yet not without divers Wounds. That done, they which were within the Temple, returned again to their Divine Service.

The year of the world, 3953. after Chriſt's Nativity, 2.

Now *Archelaus* ſuppoſing that his whole Fortune was endangered, except he repreſſed the rage of the multitude; he ſent out all his Foot, with a certain number of Horſe, to prevent, leſt they that were without ſhould yield aſſiſtance to thoſe who had taken up their lodging in the Temple; and to put thoſe to the Sword, who having eſcaped the violence of the Foot, ſuppoſed themſelves to be in ſecurity. Theſe Horſemen ſlew about three thouſand men, the reſt retired themſelves into the Mountains that were near adjoyning. Hereupon *Archelaus* made Proclamation, that each one ſhould repair unto his own houſe. For which cauſe they departed, and abandoned the Feaſt, for fear of greater miſchief; notwithſtanding they had ſpleen enough, as it is the ordinary cuſtom of the ignorant multitude.

B

Three thouſand Jews ſlain.

After this, *Archelaus*, accompanied with his Mother, took his Voyage to *Rome*, with *Nicholaus* and *Ptolomy*, and with divers other his Friends; committing the Government of all his Houſhold and Kingdom to his Brother *Philip*: *Salome*, *Herod*'s Siſter went alſo, leading with her, her Children. There went alſo divers other of his Kindred, who ſaid that they would all of them endeavour for *Archelaus*, that he might obtain the Kingdom; but in effect, it was to hinder him with all their Power: and eſpecially, to accuſe him unanimouſly, for what was done in the Temple. *Sabinus*, *Cæſar*'s Viceroy in *Syria*, poſting into *Jewry* to take charge of *Herod*'s Money, met with *Archelaus* in *Cæſarea*. But *Varus* arriving in the mean while, detained him from finiſhing that Voyage; for *Archelaus* had ſent for him to come thither by *Ptolomy*, and *Sabinus* willing to do *Varus* a pleaſure, would not ſeize the Fortreſs of *Jewry*; neither ſealed up *Herod*'s Treaſures, but left them in *Archelaus*'s poſſeſſion, until ſuch time as *Cæſar* had given order for the Eſtate; and after he had made this promiſe, he ſtayed in *Cæſarea*.

C

Archelaus repairs to *Rome*, and many of his Faction follow him.

Hedio & Ruffinus, chap. 13. al. 14.

After *Archelaus* had ſet ſail towards *Rome*, and *Varus* was departed for *Antioch*, *Sabinus* went to *Jeruſalem*, where he ſeized the King's Palace: and calling before him the King's Agents, and the Captains of his Garriſons, he required them to deliver up their Caſtles into his hands. But they according as *Archelaus* had commanded them, continued the poſſeſſion in their accuſtomed manner, according to the King's direction, pretending to keep the ſame in *Cæſar*'s behalf. At the ſame time *Antipas Herod*'s Son travelled to *Rome* likewiſe, in hopes to be elected King, in regard of *Salome*'s promiſes; and for that he better deſerved the ſame than *Archelaus*, conſidering that in the firſt Teſtament which ſhould be of more force than the latter, he had been appointed King. He led his Mother alſo with him, and *Ptolomy* the Brother of *Nicholaus*, who had been one of *Herod*'s moſt eſteemed friends, and was well affected to further his Title. But eſpecially he was ſtirred up to ſeek the Kingdom by *Ireneus*, a man very eloquent, and to whoſe charge, in regard of his ſufficiency, the Affairs of the Kingdom had been committed. For which cauſe, although he was perſwaded to give over the Kingdom unto his elder Brother, who was confirmed in the Kingdom by his Fathers Teſtament, yet he would not give ear thereunto. But *Antipas* no ſooner arrived in *Rome*, but all his Kinſfolk revolted from *Archelaus* unto him, not ſo much for the love they bare to him, as for the hatred they conceived againſt *Archelaus*; and above all, for the deſire they had to recover their liberty, and to draw themſelves under a Roman Governour. For they thought that if there were any contradiction, that *Antipas*, for whom they endeavoured to procure the Royalty, ſhould be more profitable to them than *Archelaus*: *Sabinus* alſo, by his Letters, accuſed *Archelaus* to *Cæſar*; but *Archelaus* by *Ptolomy*, exhibited unto *Cæſar* a Supplication, containing his Right and Title unto the Kingdom, his Father's Teſtaments, and the account of the Money which *Herod* his Father had ſealed up, together with his Ring, and expected the iſſue.

D

Sabinus repaireth to *Jeruſalem* with an intent to ſeize *Herod*'s Treaſures and Caſtles.

Antipas in hope to recover the Kingdom, faileth to *Rome*.

E

F

But when he had read theſe Letters, and thoſe which *Varus* and *Sabinus* had ſent him, and underſtood what ſumms of money he had left, and what the yearly Revenue was, and how *Antipas* challenged the Kingdom, and appropriated it to himſelf, according as his Letters mention; he aſſembled all his friends, to have their advice thereupon. Amongſt them was *Caius* the Son of *Agrippa*, and his Daughter *Julia*, adopted by him, whom he cauſed to ſit in the chieſeſt place; which done, he commanded the aſſiſtants to ſpeak what they would concerning this matter. At that *Antipater*, *Salome*'s Son, a man very eloquent, and a great Adverſary to *Archelaus*, ſpake firſt, ſaying, *That it was a mockery for him at that time to ſpeak of the Kingdom, conſidering that before* Cæſar *had granted it him, he had already ſeized the Forces of the State, whenas upon a Feſtival day, he*

G

Antipater, Salome's Son, accuſeth Archelaus before Auguſtus Cæſar.

The year of the world, 3964. after Christ's Nativity, 2.

he had killed so many; who, although they had deserved that punishment, yet ought the H
justice thereof to have been reserved to a lawful Power, and not to have been usurped by him;
either being King with Cæsar's *prejudice, whose Authority he had contemned; or by being*
a private man, which was a great oversight. For which cause, he undeservedly at this time
hoped for his approbation, whom already, as much as in him lay, he had deprived of the Ti-
tle and Authority of his Allowance. Moreover, he objected against him, that of his own Au-
thority he had changed certain Officers of the Army, and that he had seated himself in the
Royal Throne; and like a King, had determined certain causes, and had granted certain
demands of the people: That he had left nothing undone, which he might have performed,
had Cæsar *confirmed his Title. He alledged also, that they who were enclosed in the* Hip-
podrome, *were dismissed by him; and divers other acts, partly true, partly probable in re-* I
gard of the ambition of young men, who, desirous to govern, do ordinarily commit such
things: Besides this, his neglect in mourning for his Father; and withal, his rare Banquets
all night long at that very time his Father died; whereat the people began to mutiny, seeing
the small regard he had of his Father's death, from whom he had received so great Goods
and Honours. How all the day long he made a shew of his sorrow and tears in his Pavilion,
but all the night he took pleasure like a King; and being such, if Cæsar *should grant him*
the Kingdom, he would behave himself no less unkindly towards him, than he had done to
his most kind Father. That it was no less than an odious crime in him, to delight himself
with Songs and Dances at his Father's death, as if he had been his enemy: That he now
came to Cæsar's *Presence, to the intent to obtain the Kingdom by his consent, whereas alrea-* K
dy he had behaved himself no otherwise, than if he had already been established King by his
Authority. But most of all he exaggerated the Slaughter he had committed in the Temple, and
the Impiety perpetrated so near to the Feast of Easter; *at which time divers, both Stran-*
gers and Citizens had been killed after the manner of Sacrifices, and the Temple filled with
Carcases, not by a Stranger, but by him, who, under the colour of Religion, desireth the Go-
vernment of the Kingdom, to the end he might satisfie the injustice of his nature, in exercising
each way his Tyranny towards all men; for which cause his Father never thought, nor ever
dreamt to substitute him King in his place. For he knew both his life and disposition, and
by his former Testament (and that of greatest force) had ordained his Adversary Antipater
to be King. For he had been allotted the Kingdom by his Father, not when his mind was L
dead before his body, but when both his Judgment was sound, and his body in health. Yea,
although at that time Archelaus's *Father had such a conceit of him, as in his latter Testa-*
ment he pretendeth; yet, that he had already declared what kind of King he was like to be,
who contemned Cæsar's *Authority in confirming the Kingdom; and being as yet a private*
man, doubted not to murther the Citizens in the Temple. This said, *Antipater* (to give
greater credit to his words, bringing divers of his Kindred as Witnesses of that he had
said) ended his Oration.

Nicholaus excuseth Archelaus.

Whereupon *Nicholaus* arose, and alledged in *Archelaus*'s behalf as touching the slaugh-
ter, that it was to be imputed to their impiety, who cou'd not be restrained from their
Tumults and Uproars, before *Archelaus* was enforced to appease them by force; alledg- M
ing, *That they were so much the more guilty, for that they had not only exercised their malice,*
but also had enforced others to attempt so great a revenge against them; for their insolency
seemed in appearance to concern Archelaus, *yet in a sort their contumacy pertained to* Cæsar's
ruine. For those that had been sent by him to appease and redress their sedition, were a-
gainst all Law and Right, charged and killed by them, without respect of God, or regard of
the solemn Feast: Whose defence Antipater *was not ashamed of, without respect of equity, so*
that he might satisfie that hatred which he bare unto Archelaus. *That therefore it was their*
fault, who first of all abstained not from injury, but whetted those Swords which were drawn
in maintenance of the peace, against their own bosoms. He enforced all other things also,
whereof they had accused *Archelaus*, against themselves, saying, *that none of these things* N
were done without their consents; and that the offence was not so grievous, as they intended it
should be esteemed, to the end they might discredit Archelaus. *So great a desire was in them*
to hurt their Kinsman, a man both well respected, and affected by his Father; as also kind
and officious towards them in all things that concerned them. As for the Testament, that it
was made by the King when he was in perfect estate of mind and body, and of greater force
than the former, because the Authority and confirmation thereof was ascribed unto Cæsar,
the Sovereign of the World.

Further, that Cæsar *would not imitate them in that wrong they did unto* Herod, *who*
(being, during his life-time, bountifully graced by him, by many benefits) do now after his
death, go about to violate his last and truest Testament; but that rather like a Friend and O
Confederate, he would confirm his Will; who, like his faithful and sworn well-willer had
committed all things to his trust. For that there must needs be a great difference between
their

A *their Malice, and* Cæsar's *Vertue and Faith, which was renowned thorough the whole world. For which cause he would not judge his Decree to be inconsiderately past, who left his Succession to his well-deserving Son, and referred all things to his trust. For that it was unlikely that he should err in the choice of his Successor, who had so discreetly submitted all things to* Cæsar's *judgment.* After this manner *Nicholaus* also finished his discourse. Hereupon *Cæsar* courteously raised *Archelaus*, who lay prostrate and humbled before his feet, telling him that he was most worthy to be King, by giving an apparent Testimony, that he was constant in his resolutions; pretending that he would do nothing but that which should be answerable to *Herod*'s Testament, and *Archelaus*'s profit; and seeing the young man was confirmed in some good hope with this his promise, he determined nothing
B more for that time; but dismissing the Council, he debated with himself, whether he should ratifie the Kingdom to *Archelaus* only, or divide it amongst *Herod*'s Kindred, especially since they all had need of his assistance.

The year of the world, 3964. after Christ's Nativity, 2.

Cæsar pronounceth *Archelaus* to be worthy of the Kingdom. *Hedio & Ruffinus, chap. 14.*

CHAP. XII.

A great Rebellion in Judæa, *whilst* Archelaus *was at* Rome; Varus *Governour of* Syria, *stoppeth it.* Philip, Archelaus's *Brother, goeth also to* Rome, *in hopes to obtain one part of the Kingdom. The Jews send Ambassadours to* Au-
C gustus, *to free them from their obedience to Kings, and to re-unite them to* Syria: *They complain to him against* Archelaus, *and abhor the memory of* Herod.

Marthalce, Archelaus's Mother dieth. *Varus* pacifieth the Seditions at *Jerusalem.*

But before *Cæsar* had determined any thing certainly in this behalf, *Marthalce, Archelaus*'s Mother died of a sickness; and *Varus* the President of the Jews in *Syria*, had sent Letters, which assured the Emperour of the Rebellion of the Jews. For after *Archelaus*'s departure, all the Nation was in an Uproar. To pacifie which, *Varus* resorted thither, and punished the Authors of the same: and after he had appeased all things, he returned to *Antioch*; leaving a Regiment of Souldiers in *Jerusalem*, to re-
D strain the factious Innovations amongst the Jews; yet he prevailed nothing by his policy. For as soon as *Varus* was gone, *Sabinus*, who was Overseer of *Cæsar*'s Affairs, remaining in that place, grievously burthened the Jews, trusting to that power that was left him, and supposing that he was already enabled to withstand the multitude. For he armed divers Souldiers, and made use of them to oppress the Jews, and to provoke them to Sedition. For he took upon him to surprise their Fortresses, and by force to make search after the Kings Treasures, for his private Lucre and Covetousness sake. When therefore, the Feast of Whitsuntide was come (which is one of our Festivals) divers thousands from all parts repaired to *Jerusalem*, not only for Religion's sake, but also for despite and hatred they had conceived against those Violences and
E Injuries, which *Sabinus* had offered them. And not only were those of *Judæa* grievously offended, but divers also resorted out of *Galilee* and *Idumæa*, from *Jericho* and the Cities situate on the other side *Jordan*, desiring all of them to be revenged on *Sabinus*. And dividing their Camp into three Bands after this manner; one part of them took up the *Hippodrome*; and of the other two, the one seized the Southern Quarter of the Temple, and the other the Eastern, and the third which were in the *Hippodrome*, were planted to the Westward, where the King's Palace stood; and thus prepared they all things that were necessary to set upon the Romans, whom they had besieged on all sides. At that time *Sabinus* fearing their number and resolution, who were resolved either to die or overcome; sent present Letters unto *Varus*, requiring
F him with all expedition to send him a supply, because the Regiment that was left by him, was in great danger; and must needs utterly perish, without his speedy rescue: As for himself, he withdrew into the Tower and Dungeon of the Castle *Phaselus*, which was a Fortress, so called in honour of *Herod*'s Brother, who was killed by the Parthians; and from the top thereof made a sign to the Romans, that they should sally out upon the Jews; being afraid to trust himself to his own Friends, expecting that the rest should expose their lives to danger in maintenance of his safety, which his extream Covetousness had endangered, and their lives also. The Romans having made this Sally, there arose a desperate skirmish, wherein the Romans divers ways had the upper hand; yet the Jews were no way discomforted, notwithstanding they had lost many men; but
G wheeled about so long, till at last they seized the outward Galleries, and those that encompassed the Temple, and in that place there was a hot Assault; for they flung down stones with their hands and slings, and there were certain Archers mixt among them; who

Alias, cap. 15. Sabinus's Avarice raiseth a great Sedition in *Jerusalem*, at the Feast of *Pentecost.*

A most bloody Battel fought betwixt the Romans and Jews near unto the Temple.

The year of the World, 3964. after Christ's Nativity, 2.

who having recovered a place of advantage, grievously gauled the Romans which were below, in that they had no means to avoid their shot, but were so exposed thereunto, that their Enemies had the better. And with this disadvantage the Romans fought a long time, till at length, being enraged to see their enemies have such an advantage, they secretly fired the Galleries and Porches, without any discovery of those them that were therein; which Fire, brought thither by many, and fed with such matter as would speedily flame, immediately took hold of the Roof, because the Roof was covered with Pitch and Wax, gilded over; so that these great and excellent Buildings were burnt down to nothing in a moment; and they that were resorted thither, were all of them consumed before they were aware. For some of them fell with the Roof of the Galleries; others shot at, and killed by those that stood round about; others despairing of their lives, and amazed at the mischief, either cast themselves into the fire, or killed themselves with their own Swords; and all those that retired in hopes to save themselves by that way they ascended, were encountred by the Romans, who killed them all, because they were disarmed, though furiously desperate: so that not one of them that ascended the Porches escaped with his life. Afterwards the Romans thrusting forward one another by those ways where the fire was least, entred the Treasure-house where the sacred money was kept, by which means a great part thereof was stolen away by the Souldiers, and *Sabinus* to all mens knowledge carried away four hundred Talents. But the Jews being afflicted with a double calamity, first of all with the loss of their Friends in that fight: and lastly, with the spoil of their treasury; yet they assembled a Troop of the valiantest Souldiers, and besieged the Palace, threatning to burn the same, with *Sabinus* and all other the Romans that were therein, except they speedily departed; and in so doing, they promised both them and *Sabinus* all assurance and security: whereby it came to pass, that divers of them that were in the Palace, issued out and submitted themselves unto them. But *Rufus* and *Gratus* having three thousand of those valiant Souldiers under their command, who had served *Herod*, joyned themselves with the Romans. The like did those Horsemen which followed *Rufus*, who in like manner submitted themselves to their direction: yet for all this, the Jews continued and intended their Siege, undermining their walls, and exhorting the Romans to depart, and not to deprive them of their liberty, which they had long enjoyed under their Predecessors. *Sabinus* was willing to depart from thence with his Souldiers; yet durst not trust them in regard of their former attempt, and he suspected the too liberal offer his enemies had made him: but neglected it, because he expected *Varus*.

Divers Jews are slain and burned in the Roof of the Porches.

A great part of the sacred treasure taken away by the Souldiers.

The Palace besieged by the Jews.

Rufus and *Gratus*, Captains of *Herod*'s Army, joyn with the Romans.

Herod & Rufinus, chap. 15.

At the same time infinite other troubles were raised in divers other places of *Judæa*, according as every one either was incensed with a desire of gain, or a will to revenge. For two thousand Souldiers (who had formerly served under *Herod*, and being at that time cashier'd, lived at home) assembling themselves together, assailed those of the King's faction, who made head against them, under the conduct of *Herod*'s Nephew *Aciabus*, who never daring to encounter them in a place of equal advantage, in that they were old Souldiers and well exercised in war, defended himself, in that he held and kept himself as near as he could in the mountains and places of advantage. Moreover, *Judas* the Son of *Ezechias* the Arch-thief, whom *Herod* overcame with so much difficulty at *Sepphoris* a City in *Galilee*, gathering unto him a band of desperate men, made incursions upon the King's Dominions. And having taken all those Arms and Weapons, which he might recover in that place, he armed from the first to the last, all those Souldiers that were with him; he took away all that money which was reserved for the King, in that place; and affrighting the Inhabitants round about him, he spoiled all those with whomsoever he met; aspiring to the Kingdom, not that he thought himself well enough qualified for that dignity, but because he had gotten such freedom in wickedness, he took the boldness to do any thing.

Divers tumults in Jewry.

Two thousand of *Herod*'s Soldiers assail the Kings people.

Judas, Ezechias's Son the Arch thief.

Simon, Herod's Servant.

Whilst these troubles ranged in every place, *Simon* also, who had been one of *Herod*'s servants; and both for his shape, stature and strength, was esteemed amongst all men, undertook the Kingdom: and being attended by a mighty Army, and proclaimed King by them, who were a wicked and unbridled multitude, and perswading himself that he was worthy to be King before any other; he first of all set the Palace on fire in *Jericho*, and spoiled all that was therein. He burnt also divers other Royal Palaces, belonging to the King, which were in divers places of the Countrey; giving them free license who were his followers in the Action, to bear away the Prey that remained: And far more licentious pranks had he played, had not his practices been speedily and wisely prevented. For *Gratus*, who with the King's Souldiers, had joyned himself with the Romans, and gathered all the Forces that he had, went out against this *Simon*. And after a fierce Battel, they on the other side of *Jordan*, were put to flight;

Gratus conflict with *Simon*.

A flight; and fighting rather with courage than Military Diſcipline, they were overcome. And whilſt *Simon*, in croſſing a Valley, fought to ſave himſelf by flight, *Gratus* met with him, and cut off his head.

The year of the World, 3664. after Chriſt's Nativity, 2.

About the ſame time alſo, the Royal Palace of *Amatha*, that was hard by *Jordan*, was burnt by men of as bad diſpoſition as *Simon* was. And thus thorow the whole Nation reigned this raging Rebellion, for that the Countrey had no King, who by his Vertue, might govern and moderate the people; for that the ſtrangers who were ſent to repreſs theſe mutinies, did rather incenſe them through their Violence and Avarice. For a certain obſcure and baſe man (neither eſteemed for Vertue, nor worthy of regard for his Riches, but being a Shepherd utterly unknown before, and only famous for his B huge ſtature and ſtrength) called *Athronges*, was ſo audacious to aſpire to Royal Dignity, and took pleaſure to offer violence, not valuing his life; and expoſing himſelf to all hazards for the only unbridled affection he bare to Soveraignty. He had four Brothers of as goodly ſtature as himſelf, who were eſteemed for men of valour and execution, whereby they imagined they had the means offered them to obtain the Kingdom. Each one of theſe had the Command over a Company. For a great company of people reſorted daily unto them; the charge of whom was committed unto his Brethren, at ſuch time as any occaſion of War was offered, and he in the mean while wearing the Diadem on his head, ordered, counſelled and commanded all things. The Power of this Gallant endured a long time, who was not called King for C nothing; for he diſpoſed all things according to his own pleaſure; and both he and his Brethren were fleſh'd with the ſlaughter of the Romans, and thoſe of the King's ſide whom he hated alike; theſe, by reaſon of the inſolence they had uſed during *Herod*'s life-time; the other, in regard of thoſe injuries, which lately they ſuppoſed themſelves to have received by them. This hatred of theirs daily encreaſed more and more, and there was no man that could eſcape their hands, both in reſpect of the gain ſought, and for the cuſtom they had to ſhed blood. They therefore at that time ſet upon the Romans, and ſurpriſed them on the ſudden near to *Emmaus*, at ſuch time as they carried Victuals and Munition unto their Camp, and having encloſed their Centurion *Arius*, with forty of their moſt valiant Footmen, they ſhot him thorough with their Darts: D The reſt that expected nothing leſs than death, were ſaved by *Gratus*, who came in upon them with the King's Souldiers; whereupon, leaving the dead bodies, they retired. Continuing their War after this manner a long time, according as occaſion was offered, they had done much miſchief to the Romans, and far more injury to the Nation of the Jews. At laſt, they were ſurpriſed; the one in an Encounter betwixt them and *Gratus*, the other in fighting againſt *Ptolomy*. The eldeſt was taken by *Archelaus*; and the laſt being diſheartned with the Accidents, and ſeeing no means to eſcape (for beſides his other miſhaps, his Souldiers were afflicted with ſickneſs) he, with the reſt, upon *Archelaus*'s Faith and Oath, ſubmitted himſelf unto him. But this was done ſome little while after.

Simon beheaded.

The Jews almoſt enraged in rebellion.

Athronges ſtrong in body and goodly in ſtature, attempteth the Royal Dignity.

Athronges and his Brethren taken.

E At that time all *Judæa* was full of Robberies; and as many ſeditious Aſſemblies as drew together, ſo many Kings were there elected, who were raiſed to the utter ruine of the Commonweal. Amongſt the reſt, the Romans were they that ſmarted leaſt; but the Murthers were executed, againſt thoſe that were out of the Countrey. But *Varus* underſtanding by *Sabinus*'s Letters, in what dangers they were; and fearing the utter overthrow of his third Legion, he took with him the two other (for to the uttermoſt in *Syria* there were but three) and with the aſſiſtance of the Kings and Tetrarchs, he haſted into *Jewry*, to relieve thoſe that were beſieged; commanding thoſe that were ſent out before he diſlodged, to meet him at *Ptolemais*; and paſſing by the City of the Berythians, he received a thouſand and five hundred Souldiers at their hands, to F attend him in his War. *Aretas* alſo, who was Lord of *Petra*, drawing himſelf into Confederacy with the Romans, in regard of that hatred he bare *Herod*, ſent him Horſe and Foot. When all theſe Forces were aſſembled at *Ptolemais*, he delivered a part thereof to his Son, and one of his Friends; commanding them to make War againſt the Galileans, who bordered upon that City; who entring that Countrey, and puting all thoſe to flight, whoſoever durſt make head againſt him, he took *Sephoris*; and ſelling the Inhabitants under the Spear, he conſumed the City with fire. *Varus* himſelf marching towards *Samaria* with his Army, violenced not the City, in that he knew it was free from the Contagion of the Seditious; but he pitched his Camp in a certain Village, which was *Ptolomey*'s Poſſeſſion, called *Arus*. The ſame did the G Arabians burn, revenging themſelves on *Herod*'s Friend for his ſake; and marching forward, the Arabians ſpoiled alſo another Village called *Sampho*; and for that it was ſtrongly fortified, burned it. Beſides, in that journey nothing eſcaped their hands,

Hedio & Ruffinus, chap. 16.

Arus burned by the Arabians.

Sampho and *Emmaus* burned.

The year of the world, 3964. after Christ's Nativity, 3.

but they put all to Fire and Sword: For both *Emmaus* was burned by *Varus*'s Command, and in revenge of his Souldiers that were killed in that place, it was left desolate and void of Inhabitants. From thence, drawing near to *Jerusalem*, those Jews that besieged the Legion of that side, upon the sudden view and approach of the Army of the Romans, fearfully fled, giving over that Siege which they intended. But those Jews of *Jerusalem*, being sharply reproved by *Varus*, alledged in their excuse, that the people, in regard of the Feast, were assembled in that place; and that the War was not begun by their consent, but undertaken by their boldness who resorted thither from divers places; and that they were so far off from assailing the Romans, that they rather seemed to be besieged by them. And long before this, *Joseph*, King *Herod*'s Nephew, *Gratus* and *Rufus*, with their Souldiers, were gone out to meet *Varus*, and those Romans that had sustained the Siege, had done no less. But as for *Sabinus*, he would not appear in *Varus*'s presence; by stealing away privily out of the City, he fled towards the Sea. Then *Varus* sending a part of his Army thorough the whole Countrey, sought out those Authors of this Sedition, and those that were noted men in the action; some of which who were most guilty, were punished; the rest were delivered. Of those that were punished for this occasion, there were about two thousand crucified, and that done, seeing that this Army stood him in little stead, he dismissed them. For divers disorders and injuries, contrary to *Varus*'s express command, were acted by his Souldiers, who sought after nothing more than to encrease their means by other men's miseries. And hearing that ten thousand Jews were assembled together, he hasted to apprehend them; but they, not daring to hazard their fortune in a fight with him, by *Achiabus*'s advice submitted themselves. But *Varus* having pardoned the people for their Rebellion, sent all those that were the Ring-leaders thereof to *Cæsar*, who pardoned divers of them. But he chastised certain of *Herod*'s Allies, and such as bare Arms with them; for that neither in regard of Kindred, nor respect of Justice, they had abstained from Insurrection. After that *Varus* had thus appeased all the troubles in *Jewry*, and left the first Legion in Garrison in *Jerusalem*, he returned to *Antioch*.

Varus repaireth to *Jerusalem*, and delivereth the Legion that was besieged.

The punishment of the Conspirators.

Hedio & Rufinus, chap. 16. al. 17.

The year of the world, 3966. after Christ's Nativity. 4.

The Embassage of the Jews to *Rome*. *Archelaus* and the Ambassadours of the Jews appear before *Cæsar*. *Philip Herod*'s Son.

But *Archelaus* was crossed in *Rome* by another Occurrent, that arose upon this occasion: Certain Ambassadours of the Jews resorted thither by *Varus*'s permission, requiring that it might be lawful for them to live according to their own Laws; these presented themselves to the number of fifty, and were back'd by eight thousand Jews that inhabited the City. And when *Cæsar* had assembled the Council of his Friends, and chief Citizens in *Apollo*'s Temple, which he had builded to his mighty charge, thither resorted the Ambassadours, who were followed by a Troop of Jews; and *Archelaus* also, attended by his Friends. But the King's Kindred neither stood by *Archelaus*, in regard of the hate they bare him; and yet disdained to assist the Ambassadours, for that they were ashamed in *Cæsar*'s presence to oppose themselves against their neareſt Friend and Kinsman. *Philip* also was present at that time, who by *Varus*'s perswasion, resorted thither out of *Syria*; especially to plead for his Brother, to whom *Varus* wished all good fortune: Besides that, hoping not a little, that if the Jews should obtain the liberty to live according to their Laws, it might come to pass, that the Kingdom being divided among *Herod*'s Children, he might also light on some part thereof. Therefore, after the Ambassadors of the Jews had obtained Licence to propose their demands, pretending with themselves wholly to extinguish the Royalty: They began to rip up *Herod*'s disgraces; alledging how only in name he had been a King, whereas otherwise he had used all the Tyrannous practices, that the wicked person could have invented, towards the destruction of his Nation; and that not content with these, he had of his own head practised and invented new. Neither that it needed to reckon up how many he had deprived of life, when the estate of those that were alive was far more desperate; whom he not only frighted with perpetual terrour and severity, but also with injurious hands had not abstained from their Goods. By which means it came to pass, that he not only builded, but beautified Foreign Cities, inhabited by Foreign Nations, to the end he might the rather utterly spoil those by exaction, which were situated and seated in his own Countrey: And that he enforced his Nation to extream Poverty, which he received in most happy Estate; whilst he spoiled those Nobles of their Estates, who upon weak probabilities were condemned to die; or granting them Life, deprived them of their Possessions. And, whereas yearly Tributes were imposed on every one, yet severally were the ravenous and covetous desires of his Friends and Courtiers to be satisfied; yea, and of his servants also, who had the Authority to exact these things; and by this means they might redeem their injurious wickedness. As for the deflouring of Virgins, and the shameful betraying of a Matron's chastity, they covered them under silence; for that it is a great com-

The Ambassadours of the Jews rip up *Herod*'s and *Archelaus*'s iniquity.

A comfort to thoſe that ſuffer ſuch abuſes, if their diſgraces be but known to a few. In ſhort, that *Herod* had no other ways governed, than as if the Government had been committed to a moſt wild Beaſt. For which cauſe, whereas in times paſt that Nation had been afflicted with many Calamities and Murthers, yet that there is no example extant amongſt their Monuments of Antiquity, that may be compared with their preſent Calamity under *Herod*. For which cauſe, upon juſt reſpects, they had with one conſent, named *Archelaus* their King; ſuppoſing that whatſoever King might befall them, he would always demean himſelf more affably than *Herod* had done; and that to honour *Archelaus*, they had mourned with him for his Father, to gratifie him in other things, to the intent they might obtain his good affection. But he without de-
B lay, and all at once, had made manifeſt to the whole Nation, what opinion they were to conceive of him, notwithſtanding that as yet he was not confirmed King (for that it lay in *Cæſar*'s hands to grant it) and as if he had been afraid, leſt he ſhould aſſuredly be acknowledged for his Father's Son, he had ſhewed an example of his Vertue, Moderation and good Government, that he would uſe towards his Subjects, by the firſt Act which he had committed, not only againſt God, but alſo againſt men. For in the Temple it ſelf he hath cauſed three thouſand of his Countrey-men to be killed in ſtead of Sacrifices. And how can he chuſe but be juſtly hated, who beſides his other cruelties, objecteth againſt us the Crime of Rebellion and Mutiny? The effect of their requeſt therefore was this, that they might not any more be governed by a King, nor a-
C ny ſuch like Government; but that they might be united unto *Syria*, and ſubmit themſelves under their Governours that ſhould be ſent thither: That in ſo doing, it ſhould truly appear whether they were ſeditious and addicted to changes, or whether they would live in peace, when they had favourable Governours. After the Jews had ſpoken to this effect, *Nicholaus* diſcharged the Kings of thoſe Accuſations that were objected againſt them, and namely *Herod*, who (as he ſaid) had never been accuſed all his life-time; and that it was no reaſon that they who juſtly accuſing him, might have cauſed him to be puniſhed during his life-time, ſhould now addreſs their Accuſations againſt him after he was dead. And as touching thoſe things which were objected concerning *Archelaus*'s actions, it ought to be imputed to their inſolence; for that engag-
D ing themſelves in matters contrary to Law; and having begun to murther thoſe who ſought to appeaſe the tumult, they accuſed ſuch as had kept them in obedience. Beſides this, he objected againſt them, that they were addicted to alterations, and took pleaſure to ſtir up Seditions, for that they knew not what thing it was to obey Juſtice and the Laws, and that there was no Nation in the World ſo head-ſtrong as that of the Jews; for that they would have the upper hand over all. Thus ſpake *Nicholaus*.

The year of the World, 3966. after Chriſt's Nativity, 4.

Nicholaus excuſeth *Herod* and *Archelaus*.

CHAP. XIII.

E Cæſar *confirms* Herod's *Teſtament, and appointeth his Children to be his Succeſſors.*

WHen *Cæſar* had heard theſe things, he diſmiſſed the Aſſembly. But ſome few days after, deſirous to make an end of this matter, declared *Archelaus* not King, but Lord of half that Government that appertained to *Herod*; promiſing him to beſtow a Royal Dignity upon him, if ſo be he behaved himſelf vertuouſly, according as it became him. As for the other Moyety, he divided it between two of *Herod*'s Sons, *Philip* and *Antipas*, who debated with his Brother *Archelaus* for the whole Kingdom. The ſame *Antipas* alſo, had the Countrey on the other ſide *Jordan*, and *Galilee*, with two hundred Talents of yearly Revenue. As for *Philip*, he had *Bathanea*, *Trachonitis* and
F *Auranitis*, and part of the Palace that was called by *Zenodorus*'s name, with an hundred Talents. As for *Archelaus*, he had *Idumæa*, *Judæa* and *Samaria*, which were diſcharged of the fourth part of the Tributes by *Cæſar*, for that they had joyned themſelves with the reſt of the people, during the time of the Sedition. Beſides that, *Archelaus* had the Tower of *Straton*, *Sebaſte*, *Joppe* and *Jeruſalem*. For *Gaza*, *Gadara* and *Hippon* were Cities of *Greece*, which *Cæſar* had ſeparated, and adjoyned to *Syria*. *Archelaus* had five hundred Talents of yearly Rent out of his Countrey. Thus was the Patrimony divided among *Herod*'s Sons. As for *Salome*, beſides that which her Brother had given her in his Will, which were the Cities of *Jamnia*, *Azot*, *Phaſælis* and half a Million of money, *Cæſar* granted her a Royal houſe in *Aſchalon*; ſo as ſhe received in the whole,
G ſixty Talents of yearly Revenue, and had her houſe allotted her within the Dominion of *Archelaus*. All *Herod*'s Kindred received that which was bequeathed unto them by his Teſtament. Two of his Daughters that were unmarried, were endowed by *Cæſar*

Cæſar maketh *Archelaus* an Ethnarch, and beſtoweth one half of the Kingdom on *Philip* and *Antipas*.

Salome.

The year of the World, 3966. after Christ's Nativity. 4.

Herod's two Daughters that were Virgins married to *Pheroras's* Sons.

with a quarter of a Million of money which he gave them, besides their Father's Portion, and they were married to *Pheroras's* Sons. Moreover, he gave *Herod's* Sons, all which he had given him by the Testament, amounting to the sum of one thousand and five hundred Talents; contenting himself only to receive some few movables, not so much for the value, as in remembrance of the King, who had given them. H

CHAP. XIV.

An Impostor counterfeits himself to be Alexander, Herod's *Son*; Augustus *finds out his Cheat, and sends him to the Galleys.* I

Hedio & Rufinus chap. 18. *Alias, cap.* 17. The false *Alexander.*

AUgustus having thus ordained *Herod's* Succession, a young man, and a Jew born, brought up in the City of *Sidon*, by a certain Roman Free-man; intruding himself into *Herod's* Kindred; for all those that beheld him, reported that he resembled *Alexander*, *Herod's* Son, who was killed by him; and by this means he began to aspire to the Kingdom: Whereupon, calling to him a Companion, who was his own Countrey-man, and a long experienced Courtier, his Arts-Master, and fit to make disturbances; he, by his instructions, feigned himself to be that *Alexander*, *Herod's* Son, who was delivered from death by the means of a certain friend, who had the charge to see him executed; who executing others in their steads, delivered both him and his K Brother *Aristobulus*, and that they were both escaped in this manner. Being puffed up by these Toys, he failed not to deceive other men; and as soon as he came to *Creet*, as many Jews as he fell in conference with, he perswaded them no less; and getting much money from them, he sailed into the Isle of *Melos*; where he gathered a great Sum of Money, under pretext that he was of the King's Blood. And now hoping that he should recover his Father's Kingdom, and that he should reward those that were beneficial to him, he hasted towards *Rome*, accompanied with his Friends in great pomp. And being arrived at *Puteol*, he was entertained there with no less favour by those Jews, whom he deceived by his colourable Title; and divers others, who had been *Herod's* Friends and Familiars, came unto him, and entertained him as L their King. The cause hereof was the natural disposition of men, who take pleasure in false reports, together with the report of his resemblance. For they that had frequented very familiarly with *Alexander*, held it for a matter most assured, that he was the man, and none other; and affirmed unto others upon their Oaths, that it was he, so that this rumour at last came to *Rome*. And all the Jews that dwelt there came forth to meet him, saying, That it was God's handy-work, that he was after that manner preserved beyond all men's expectation: And they greatly rejoyced in his Mother *Mariamne's* behalf, from whom he was descended; he was carried in a Litter through the Streets with all the Apparel of a King, the charge whereof was defrayed by those who were his Friends. He was attended by a great multitude of men, and honoured M with great applause, as it ordinarily falleth out at such time as beyond all expectation, any one is found to have been miraculously preserved. When this News was brought to *Cæsar's* ears, he gave small credit thereunto, perswading himself that it was a hard matter to deceive *Herod*, in a matter of so great importance: notwithstanding, conforming himself in some sort to the opinions of men, he sent a certain Free-man of his called *Celadus*, who had very familiarly conversed with *Alexander* and *Aristobulus* during their Infancy; giving him charge to bring *Alexander* unto him to the end he might see him; which he did, and was never the wiser in discovering him. Notwithstanding, *Cæsar* was not fully deceived. For, although he resembled him somewhat; yet he was not so exactly like him, that he could deceive those who N narrowly observed him. For this counterfeit *Alexander* had hard hands, in that he had been accustomed to labour, which the true *Alexander* could not have, in regard of his tender and delicate education; and likewise this man was of a rough skin, and hard flesh. *Cæsar* therefore, discovering the treachery both of the counterfeit Scholar, and lying Master, and how they agreed in their confident Justifications, he enquired of them, what was become of *Aristobulus*, who was secretly hidden with him; and for what cause he presented not himself, to enjoy the honour that appertained to those who were so Nobly descended; It was answered him, that he remained in the Isle of *Cyprus*, for fear of dangers, to which they are exposed who sail by Sea, to the end, that if any mis-fortune should befal him, all *Mariamne's* Race should not be O extinguished, but that at least, *Aristobulus* might be left alive. Whilst he owned these things, and the Author of the Fable justified no less, *Cæsar* drawing the young man

The false *Alexander* cometh to *Rome*.

The false *Alexander* cannot deceive *Cæsar*.

A man aside, said unto him: *My friend, if thou wilt not deceive me, thou shalt have this recompence, that thou shalt not be punished. Tell me therefore what thou art, and who hath emboldned thee to practice this fraud; for this malice is so great, that it surpasseth thine age.* Whereupon, being unable to conceal the truth, he discovered the treachery to *Cæsar*, how and by whom it was contrived. At that time *Cæsar* being loath to falsifie his promise that he had past to this false *Alexander*, and seeing that in times past he had laboured with his hands, he caused him to be enrolled among the number of his Galley-slaves; and caused the other that induced him to this cheat, to be put to death; contenting himself that the Inhabitants of *Melos* had lost their charges, which they had employed upon this false *Alexander*, who had a shameful end, as it hath been heretofore
B declared.

The year of the World, 3966. before Christ's Nativity, 4.

The false *Alexander* is condemned to tug at an Oar.

CHAP. XV.

Archelaus *marrieth* Glaphyra, *his Brother* Alexander's *Widow.* Augustus *having heard several of the Jews complaints of him, confineth him to* Vienna *in* France, *and uniteth his possessions to* Syria. Glaphyra's *death.*

C After that *Archelaus* had taken possession of that Soveraignty that was allotted him, he came into *Judæa*, where he deposed *Joazar* the Son of *Boethus* from the High Priesthood; accusing him to have favoured the Seditious, and established *Eleazar* his Brother in his place. After this, he re-edified the Palace in *Jericho*, and sumptuously adorned it; drawing away the half of those Waters which served the Borough of *Neara*, and conveying them thorough a field which he had planted with Palm Trees; he builded a Borough in that place, which he named *Archelais*; and contrary to the Laws of his Countrey, he married *Glaphyra*, *Archelaus*'s Daughter, who had been his Brother *Alexander*'s Wife, by whom he also had divers Children; notwithstanding, the Law of the Jews forbiddeth a man to marry his Brother's Wife. Neither did *Eleazar* enjoy the Priesthood any long time; but during his life time, *Jesus* the Son of *Sias* was sub-
D stituted in his place.

Hudio & Rufinus, chap. 19. al. 18.

The Priesthood is taken from *Joazar*, and delivered to *Eleazar*, and from him to *Josuah* the Son of *Sias*.

Archelais builded.

The tenth year of *Archelaus*'s Government, the chiefest Governours among the Jews and Samaritans, unable any longer to endure his cruelty and Tyranny, accused him before *Cæsar*; and especially after they had understood that he had transgressed *Cæsar*'s Command, who had charged him to behave himself graciously towards them. Which when *Cæsar* understood, he was sore displeased, and caused *Archelaus*'s Agent to be called before him, who was then at *Rome*, and sent for *Archelaus* also; and esteeming it too base an indignity for him to write unto him, Go (said he) unto him with all expedition, and bring him unto me without delay. He posting forward with all diligence, at length arrived in *Judæa*, where he found *Archelaus* banqueting with his friends; and having ac-
E quainted him with *Cæsar*'s Commands, he hastened him away. As soon as he came to *Rome*, after that *Cæsar* had heard his Accusers and his justification, he banished him, and confined him in the City of *Vienna* in *France*, and confiscated all his Goods.

Archelaus banished and confined.

But before *Archelaus* was sent for to *Rome*, he reported unto his friends this Dream which ensueth: He thought that he saw ten Ears full of Wheat, and very ripe, which the Oxen were eating; and as soon as he awaked, he conceived an opinion that his Vision presaged some great matter. For which cause he sent for certain Sooth-sayers, who made it their profession to interpret Dreams. Now, whilst they were debating one with another (for they differed for the most part in their exposition) a certain man called *Simon*, an Essean, having first of all obtained security and licence to speak,
F said, that the Vision prognosticated, that a great alteration should befal in *Archelaus*'s Estate, to his prejudice. For the Oxen signified Afflictions, in respect that those kind of creatures do ordinarily labour; and as for the change of Estate, it was signified by this, in that the earth being laboured by the Oxen, altered its condition and shape; and as touching the ten Ears of Corn, they signified the like number of years: And therefore, when as one Summer should be overpast, that then the time of *Archelaus*'s Sovereignty should be at an end. Thus interpreted he this Dream. And the fifth day after the Vision thereof, *Archelaus*'s Agent, by *Cæsar*'s Command, came into *Jewry* to summon him to *Rome*. Some such like matter happened to *Glaphyra*, his Wife also, the Daughter of King *Archelaus*: She (as we have said) married *Alexander*
G *Herod*'s Son, when she was a Maid, and Brother to this *Archelaus*; who being put to death by his Father, she was married the second time to *Juba* King of *Mauritania*; and he also being dead, she living with her Father in *Cappadocia*, was married to *Archelaus*;

Simon the Essean interpreteth *Archelaus*'s Vision.

The year of the World, 3966. after Christ's Nativity, 4.

Glaphyra's Dream.

who put away *Marianne* his wife, for the love he bare unto *Glaphyra*. She living with *Archelaus*, had such a Dream: She thought she saw *Alexander* by her, she cherishing and embracing him, he checked her, saying, *Glaphyra*, Thou verifiest that Proverb, which saith, Women have no Loyalty. For having given me thy faith, and married with me at such time as thou wert a Virgin, and born Children by me, thou hast forgotten and neglected my love, thorough the desire thou hast had to be married the second time. Neither wast thou contented to have done me this wrong, but hast taken unto thee likewise a third Husband, lewdly intruding thy self into my Family; and being married to *Archelaus*, thou art content to admit my Brother for thy Husband. Notwithstanding this, I will not forget the love that I have born thee, but will deliver thee from him, who hath done thee this reproach, by retaining thee for mine own, as heretofore thou hast been. After that she had told this Vision to some women that were her Familiars, she died very shortly after. Which accident I have thought good to register in this place, in that I was to treat of those things; and otherwise the matter seemeth to be a notable example, containing a most certain argument of the Immortality of Souls, and God's Providence. And if any one think these things incredible, let him keep his opinion to himself, and no ways contradict those, who by such events are incited to the study of Virtue. Now when the Government of *Archelaus* was united to *Syria*, *Cyrenius* who had been Consul, was sent by *Cæsar* to tax *Syria*, and to dispose of *Archelaus*'s house.

Cyrenius Censor of *Syria*.

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THE

EIGHTEENTH BOOK

OF THE

B # ANTIQUITIES of the JEWS:

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Eighteenth Book.

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3. Salome's *death, the Siſter of* Herod *the Great.* Auguſtus's *death, whom* Tiberius *ſucceeds.* Herod *the Tetrarch cauſed the Town of* Tyberius *to be built, in honour of* Tyberius. *The Troubles among the Parthians, and in* Armenia: *Other Diſturbances in the Kingdom of the* Comagenes. Germanicus *is ſent from* Rome *to the Eaſt, to eſtabliſh the Authority of the Empire: He is poyſoned by* Piſo.

D 4. *The Jews are ſo highly offended that* Pilate, *Governour of* Judea, *had ſuffered the Imperial Standards to be brought into* Jeruſalem, *having the Emperour's Picture on them; that he was forced to cauſe them to be carried out again. The Commendations and Praiſes of* JESUS CHRIST. *A horrid injury done to a Roman Lady by the Goddeſs* Iſis's *Prieſts: how* Tyberius *puniſhed them.*

5. Tiberius *cauſeth all the* Jews *to be baniſhed from* Rome. Pilate *puniſheth the* Samaritans, *for having drawn themſelves together in Arms: They accuſe him to* Vitellius *Governor of* Syria, *who ſends him to* Rome *to clear himſelf.*

6. Vitellius *reſtoreth the High-Prieſt's Veſtments to the* Jews, *to keep as they did for-*
E *merly: He treateth in* Tiberius's *behalf, with* Artobanus *King of the* Parthians: *The cauſe of his hatred againſt* Herod *the Tetrarch.* Philip, *Tetrarch of* Trachonitis, *of* Gaulanitis, *and of* Bathanæa, *dieth without Children; his Dominions are re-united to* Syria.

7. *A War between* Aretas *King of* Petra, *and* Herod *the Tetrarch; who having married his Daughter, would repudiate her, to marry* Herodias, Ariſtobulus's *Daughter, and his Brother* Herod's *Wife.* Herod's *Army is totally routed, and the Jews impute it to* John *the Baptiſt's Impriſonment.* Herod *the Great's Poſterity.*

8. *By what ſeveral Accidents of Fortune,* Agrippa, *ſurnamed the Great, who was* Ariſtobulus's *Son, and* Herod *the Great's Grand-child and* Mariamne's, *was made*
F *King of the Jews by the Emperour* Caius Caligula, *as ſoon as he had ſucceeded* Tyberius.

9. Herodias, Herod *the Tetrarch's Wife, and King* Agrippa's *Siſter, being impatient to ſee her Brother reign in ſo much proſperity, compels her Husband to go to* Rome, *to obtain a Crown alſo; but* Agrippa *having written to* Caius *againſt him, he baniſhed him and his Wife to* Lions *in* France.

10. *The Sedition of the Jews and Grecians, in the City of* Alexandria.

11. Caius *commands* Petronius *Governour of* Syria, *to compel the Jews by force of Arms,*
G *to receive his Statue in the Temple; but* Petronius *mollified by their Prayers, writeth to* Caius *in the Jews behalf.*

12. *Two Jews called* Aſinæus *and* Anilæus, *both Brothers, and of a mean extraction,*
before

become so powerful near Babylon, *that they give enough to do to the Parthians:* H
Their Actions; their Death. The Grecians and Syrians who lived in Syleſia,
unite againſt the Jews, and kill fifty thouſand of them unawares.

CHAP. I.

Judas *and* Sodoc *taking an opportunity by vertue of the Tax which was impoſed upon all* Judæa, *endeavour to eſtabliſh a fourth Sectary, and kindled a great Civil* I
War.

The year of the World, 3973. *after Chriſt's Nativity,* 11.

Hedio & Ruffous, chap. 1. *Cyrenius* is ſent by *Cæſar* into *Syria,* to execute Juſtice in that place.

Coponius Prefect of *Judea.* The Taxation of the people of the Jews *Alias, chap.* 3.

CYrenius the Roman Senator having paſſed through all Degrees, Offices and Dignities, until ſuch time as he obtained the Conſulſhip, (a man of great account) was ſent into *Syria* by *Cæſar*'s order, to do juſtice among the people, and to ſeſs and tax every man's goods: *Coponius* a Captain of Horſe was ſent with him, who was appointed to be Governour of all *Jewry*. *Cyrenius* therefore came into *Judæa*, which was already united to *Syria*, to tax the Goods of the Inhabitants thereof, and to confiſcate *Archelaus*'s Subſtance. And although at the firſt K
the Jews thought this Tax very unreaſonable, yet notwithſtanding without contradiction they ſubmitted themſelves, being perſwaded thereunto by the counſel of the High Prieſt *Joazar* the Son of *Boethus*. But after this there aroſe a certain Jew called *Judas* the Gaulanite, born in the Town of *Gamala*; who having a certain man called *Sadoc*, the Phariſee, Confederate with him, laboured to ſtir up the people to Rebellion: alledging that the Seſs was no other thing, but a confeſſion of their ſervitude; exhorting all the Nation to maintain their liberty, and putting them in hope that they thereby ſhould happily eſtabliſh their eſtates, and enjoy their goods with ſecurity; and beſides this, obtain both honour and glory in proſecution of ſuch an enterpriſe. Moreover, that God would not afford them a more aſſured way to ſettle L
their Fortunes, than by this means; namely, if they would employ themſelves in the execution of their deſigns; and if having conceived in their minds high and noble attempts, they forbore not to accompliſh the ſame, notwithſtanding the execution coſt them their lives. Theſe ſpeeches of theirs were entertained by the people with great pleaſure, and by the ſame they were the more confirmed and heartned to Rebellion. So that there was no kind of evil which theſe men ſet not abroach; yea, the whole Nation was ſo full of miſeries, that it was impoſſible to relate them: For the Wars went on with ſuch fury, that it was impoſſible to reſtrain the violence thereof; ſo that they neither ſpared friends nor enemies, but were wholly given over to the

Slaughters Theſts, Seditions and Famine in *Judea.*

ſpoil. There was nothing but Robberies and Murthers of the Nobility, under pretence M
to eſtabliſh the eſtate of the Commonweal, but in effect for their private profit ſake; whereby the Cities were ruined with Seditions and Murthers, in which the Inhabitants killed one another, after a ſtrange manner of fury, and deſire they had not to ſpare any that was not of their Faction. They were afflicted with Forreign Enemies and Famine; yet none of theſe could pacifie their fury, nor make them forebear to deſtroy Cities, and ſhed innocent Blood; till at length the horrible miſchief took ſuch a head,

The Temple of *Jeruſalem* burnt. *Judas* and *Sadoc* the Authors of the fourth Sect.

that they conſumed the Temple of God, and burned all the ſtately buildings. So dangerous a thing it is to change the Cuſtoms and Manners of a Countrey. For *Judas* and *Sadoc* having introduced and raiſed a fourth Sect, and tying the Sectaries to their command, filled the whole Commonweal with many troubles; and planted the roots N
of thoſe miſchiefs, which afterwards ſpred abroad from his unaccuſtomed Sect. For which cauſe I think it not amiſs to diſcourſe briefly of theſe Sectaries opinions, whereby ſo many evils have fallen upon our Nation.

CHAP.

CHAP. II.

The year of the World, 3973. before Christ's Nativity, 11.

Of the four sorts of Sectaries that were among the Jews.

THere were three Sects among the Jews of long continuance and Antiquity; that of the Essens, that of the Saducees, and that of those who were called Pharisees. Of these we have spoken in our second Book, of the Wars of the Jews; and yet now I think it not amiss to speak somewhat of them in this place also. The Pharisees use a very austere and strict kind of life, and addict not themselves to any delicacy, but diligently follow that which their reason induceth them unto. They honour their Elders; neither dare they reply, or reproach them for their admonitions. They attribute all things unto fate, and yet they take not an assent of will from man; supposing that God tempereth all things in such sort, that by his Ordinance and man's will all things are performed, good or evil. They believe also, that the Souls of men are immortal; and that after death they receive their reward, according as they have addicted themselves to virtue or vice in their life times; the one to lie in perpetual Prison, the other to rise again very shortly. For which cause they are in great esteem among the people; and all that which appertaineth to the service of God, whether they be Prayers or Sacrifices, all things are done according as they give direction. So ample a Testimony do the Cities yield of their wisdom, temperance and honest life. But the Saducees are of that opinion, that the Souls of men perish with their Bodies. They observe no other thing but that which is in the Law; and hold it a Virtue to dispute with their Masters, concerning the Decrees of their Sect. Their opinion is entertained by very few; yet such who for the most part are men of the best account; there is hardly any thing done without their advice: And when they are advanced to any honours, they are enforced to allow of that which the Pharisees shall propose; otherwise the common people will not endure them. The Essens attribute unto God the Government and disposition of all things. They say that the Souls of men are immortal; and all the uttermost of their endeavour and delight is, to maintain Justice and Equity. They send their Offerings unto the Temple, yet sacrifice they not with other men, by reason they use more sacred and different Ceremonies; for which cause they are secluded out of the common Temple, and sacrifice apart. Otherwise they are men of most reconciled behaviour, and such as are wholly addicted to cultivate their Land. They have one custom which is worthy admiration, and such a one as is not to be found amongst any other, either Greeks or Barbarians, that make account of virtue, which they have practised from all Antiquity; which is, that they possess their goods in common; neither doth the richest among them make more use of his possessions, than he that hath least of all. They are at least four thousand in number, who have neither Wives nor Slaves; supposing that Women are the occasion of injustice, and Slaves do cause insurrections; and living apart by themselves, they serve one another; and chuse out certain upright men among the Priests, to gather the Fruits and Revenues of the Lands, to the end they may be maintained and nourished thereby: In a word, they follow the same course of life that they do, who are called *Plisti* among the Danes. The fourth Sect was founded by *Judas* of *Galilee*, which accordeth altogether and in all things with the Pharisees, but they are extremely zealous of their liberty, acknowledging but one only God, Lord and Master of all things; and had rather both themselves with their dearest Children and Kindred, should endure the most grievous and bitter torments that may be imagined, than call any mortal man their Lord. Of which constancy of theirs I forbear to discourse any further at this time, for it is sufficiently known unto divers, who have been eye-witnesses thereof; neither do I fear lest any one should suppose those things to be incredible, which I have said of them; but rather, that I have spoken less than they themselves make evident, in contemning their grievous tortures and punishments; which courage and magnanimity of theirs encreased very mightily amongst our Nation, being kindled by the most grievous injuries which were offered us by *Gessius Florus* our Governour, by which means at length it came to pass, that they revolted and rebelled against the people of *Rome*. Thus much concerning the Sects among the Jews.

Hegesippus & Rufinus, c. 11. al. 5. Three Sects of whom mention is made in the second Book of the Wars of the Jews.

The Pharisees Doctrine.

The Saducees opinion.

The Essens Opinion.

The Essens life and manners.

Plisti among the Danes.

Judas Galilæus the Author of the fourth Sect.

Gessius Florus's injuries.

The year of the World, 3973. after Christ's Nativity, 11.

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CHAP. III.

Salome's *death, the Sister of* Herod *the Great.* Augustus's *death, whom* Tiberius *succeeds.* Herod *the Tetrarch caused the Town of* Tyberius *to be built, in honour of* Tyberius. *The Troubles among the Parthians, and in* Armenia: *Other Disturbances in the Kingdom of the* Comagenes. Germanicus *is sent from* Rome *to the East, to establish the Authority of the Empire: He is poysoned by* Piso.

Hedio & Ruffinus, chap. 3. *Ananus* the Son of *Seth* made High Priest in *Jazar's* place. *Alias, cap. 6.* *Sephoris* chief City of *Galilee.* *Bataramphtha* called *Julias, Paneas, Bethsaida.*

AFter that *Cyrenius* had confiscated *Archelaus*'s Goods, and finished the valuation of every man's Estate (which happened thirty seven years after *Antonies* overthrow by *Cæsar* in the Actian Battel) he deposed *Joazar* from the Priestly Dignity, by reason of that Sedition which the people stirred up against him, and established *Ananus* the Son of *Seth* in his place. But *Herod* and *Philip* took each of them the possession of their Tetrarchy, and disposed of the Affairs thereof. *Herod* inclosed *Cephoris* with a strong Wall, and made it the chiefest City and Ornament of *Galilee*: He fortified also another City called *Bataramphtha*, and named it *Julias*, in honour of *Julia* the Emperour *Cæsar*'s Wife. *Philip* repaired *Paneada*, situated near unto the head of *Jordan*, and called it *Cæsarea*; he repaired also the Borough of *Bethsaida*, near unto the Lake of *Genezareth*, and gave it the dignity of a City, both for the number of the Inhabitants, as for other pre-eminencies, and called it *Julia*, by *Cæsar*'s Wives name. As for *Coponius* the Governour in *Judæa*, who (as we have said) was sent with *Cyrenius*, in his time there hapned that which followeth. At the Feast of Unleavened Bread, which we call *Pascha*, the custom was that the Priests opened the Temple Gates about midnight, at which time certain Samaritans, who secretly entred into *Jerusalem*, as soon as the Gates were open, spred men's bones amidst the Porches, and over all the Temple; whereby it came to pass, that the Priests began to keep a more diligent watch, than they had done before.

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Men's bones scattered in the Temple.

The year of the World, 3974. after Christ's Nativity, 12.

Hedio & Ruffinus, chap. 4.

The year of the World, 3975. after Christ's Nativity, 13.

The year of the World, 3977. after Christ's Nativity, 15.

The year of the World, 3978. after Christ's Nativity, 16.

The year of the World, 3979. after Christ's Nativity, 17.

The year of the World, 3980. after Christ's Nativity, 18.

Some little while after, *Coponius* returned to *Rome*, and *Marcus Ambivius* succeeded him in the Government. In his time *Salome*, King *Herod*'s Sister, departing out of this life, bequeathed unto *Julia* the City of *Jamnia*, and all the Lands and Countrey round about; she gave her also *Phaselis*, situate on the Plain; and *Archelais*, where there are divers Date Trees, bearing most excellent fruit. After *Ambivius*, *Annius Rufus* had the Command, in whose time died *Augustus Cæsar*, the second Roman Emperour, after he had reigned fifty seven years, six months and two days; and had *Antonius* his Co-partner in the Monarchy for the space of fourteen years. He lived in the whole seventy seven years.

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After *Cæsar* succeeded *Tiberius Nero*, the Son of *Julia* his Wife, who was the third Roman Emperour. He it was that sent the fifth Governour into *Judea*, whose name was *Valerius Gratus*, who succeeded *Annius Rufus*. This *Gratus* deposed *Ananus*, and appointed *Ismael* the Son of *Fabius* High Priest; and after his decease (for he lived but a little while after) *Eleazar* the Son of *Ananus* was made High Priest. A year after, this *Eleazar* was also deposed, and the Priesthood was given to *Simon* the Son of *Camithus*; who continuing in this dignity for a years space and no longer, *Joseph* called *Caiphas* succeeded him. After *Gratus* had behaved himself thus, he returned to *Rome*, after he had remained in *Judæa* for the space of eleven years. After him came *Pontius Pilate*, and succeeded him in the Government. But *Herod* the Tetrarch being entertained into *Tiberius*'s Friendship, builded a City in honour of his name, and called it *Tiberius*. He planted it in the fruitfullest part of *Galilee*, hard by the Lake *Genezareth*, and near unto the natural Baths in the Borough called *Emmaus*. This City was peopled by strangers, who resorted thither from all parts, and by divers of the Countreys of *Galilee*; some of which were constrained to inhabit the same. Some of those likewise, who were in authority repaired thither; and from all Countreys, many flocked thither, who were not all assuredly held to be Free-men; all which he made free, and gave them great gifts, on that condition, that they should not abandon the City. To some of them he gave houses already builded, to others Lands very apt to be tilled, knowing that the inhabiting of such a place was contrary to the Laws and Customs of his Countrey, and the Ordinances of the Jews; for that *Tiberias* was builded in a place full of Sepulchres; and our Law saith, he that converseth in those places, is held unclean and defiled for the space of seven days.

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Tiberias builded.

Phraates King of the Parthians, slain by the Treason of *Phraataces* his Son.

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At that very time *Phraates* King of *Parthia* died, being treacherously killed by his Son *Phraataces*, for this cause: After that *Phraates* had begotten many lawful Children, he took an Italian woman to be his Concubine, called *Thermusa*; whom with other Presents

A Preſents *Julius Cæſar* had ſent unto him. After he had begotten on her his Son *Phraataces*, he was ſo much beſotted with her beauty, that he took her to his Wife, and held her in high eſteem. She that might perſwade him unto all that ſhe pleaſed, enforced her ſelf to the uttermoſt, to make her Son King of *Parthia*; and ſeeing that ſhe might not attain thereunto, except ſhe had firſt found out the means to deliver her ſelf of *Phraates*'s lawful Children, ſhe perſwaded him to ſend them Hoſtages to *Rome*. In a word, they were preſently ſent away, becauſe *Phraates* had not the power to contradict *Thermuſa*'s Will, and only *Phraataces* was brought up in State Affairs; who thinking the time too tedious and long, if he ſhould expect the Kingdom till his Father was dead, conſpired againſt him by the inſtigation and furtherance of his Mother, with whom B (as it was thought) he committed Inceſt. In effect, being equally attainted of thoſe two enormous Crimes, both for the murther of his Father, and Inceſt committed with his Mother, he was generally hated by his Subjects, who rebelled againſt him before he was ſetled in his Kingdom. By this means his Fortune was overthrown, and he died. The Noble men among the Parthians, perceiving that it was impoſſible for them to maintain their State without a King, and that their King ought lineally to be deſcended of the Race of the Arſacians (becauſe by cuſtom they might not chuſe any out of another ſtock) and ſuppoſing that their Ordinances had too much already been broken, and that it would redound to their great diſhonour, if the Kingdom ſhould be continued in the hands of ſuch a man, who was deſcended from an Italian Concubine, they ſent C Ambaſſadours to require *Herod* to come and be their King; who otherwiſe was hated of all the people, and accuſed of extream cruelty: In a word, he was an unſociable man, and extreamly cholerick, notwithſtanding he was of the Blood of the *Arſacides*; they therefore flocked about him, and killed him at a Banquet made at a certain Sacrifice (for the cuſtom of the Parthians was, that every one bare his weapon) or as the common report was, that he was killed when he was a hunting. For this cauſe they ſent Ambaſſadours to *Rome*, requiring that one of thoſe that were Hoſtages there might be their King; and one *Vonones* was ſent unto them, who was preferred above all his Brethren. For he ſeemed to be capable of that high Degree of honour, as to command two of the greateſt Sovereignties that were under the Sun; the one of his own Nati- D on, the other of a Foreign Dominion. But the Barbarians, who are by nature inconſtant, and moſt inſolent, ſhortly after repented themſelves; for they diſdained to execute the Command of a Slave (for ſo called they a Pledg) ſaying, that the Parthians had not a King given them by right of War, but that which was the greateſt abuſe that could befall them, by an injury offered them in the time of a ſhameful Peace. For which cauſe they ſpeedily ſent for *Artabanus* King of *Media*, who was of the Race of the *Arſacides*. To this requeſt of theirs he willingly condeſcended, and came unto them with his Army, and *Vonones* marched forward againſt him. At the firſt encounter, although the common ſort among the Parthians favoured *Artabanus*, yet he was overcome, and fled to the Mountains of *Media*. But not long after, having aſſembled a E greater Army, he once more ſet upon *Vonones*, and defeated him; at which time *Vonones* retired himſelf with ſome Horſe-men of his, into *Seleucia*. But *Artabanus* having made a great ſlaughter of thoſe that fled, and wholly abaſhed the minds of the Barbarians, he retired to the City of *Cteſiphon*, with thoſe people that accompanied him, and was afterwards made King of *Parthia*. *Vonones* arrived in *Armenia*, and at the firſt, ſought to make himſelf King over that Nation, ſending to this effect certain Ambaſſadours to *Rome*; but *Tiberius* repulſed his ſuit in reſpect of his Cowardice; but the rather becauſe *Artabanus*, by an expreſs Embaſſage, had threatned him with War. For thoſe of the greateſt power among the *Armenians* (who are thoſe that dwell about the Flood *Niphates*) maintained *Artabanus*'s Title; and *Vonones*, deſtitute of all hope to obtain the F Kingdom, yielded himſelf to *Syllanus*, who was Governour of *Syria*; and in regard that he had been brought up at *Rome*, he was kept in *Syria*; and *Artabanus* gave *Armenia* to *Orodes*, one of his Sons. *Antiochus* King of the Comagenes died alſo at that time, and there fell a debate betwixt the Commons and the Nobility; ſo that both parties ſent their Ambaſſadours to *Rome*. The Nobles demanded that the Kingdom might be reduced into divers Provinces; and the people requeſted that they might be honoured by a King, as they had been accuſtomed. The Senate decreed that *Germanicus* ſhould be ſent to ſettle the affairs of the Eaſt, Fortune thereby preſenting him with the occaſion of his ruine. For, when he arrived in the Eaſt, and orderly diſpoſed all things, he was poyſoned by *Piſo*, whereof he died; as is declared in another place.

The year of the world, 3950. after Chriſt's Nativity, 28.

Thermuſa, Phraataces's Mother.

Phraataces ſlain.

Herod ſent for by the Parthians, and ſlain in hunting.

Vonones King of the Parthians put to flight by Artabanus.

Vonones ſubmits to Syllanus Governour of Syria. Orodes King of Armenia. Antiochus King of Comagena. Germanicus poyſoned by Piſo's means.

G

CHAP.

CHAP. IV.

The Jews are so highly offended that Pilate, *Governour of* Judea, *had suffered the Imperial Standards to be brought into* Jerusalem, *having the Emperour's Picture on them; that he was forced to cause them to be carried out again. The Commendations and Praises of* JESUS CHRIST. *A horrid injury done to a Roman Lady by the Goddess* Isis's *Priests: how* Tyberius *punished them.*

The year of the World, 3990. after Christ's Nativity, 28.

Hedio & Rufinus, chap. 6. alias, chap. 8. Pilate bringeth *Cæsar's* Statues to *Jerusalem*, and upon the peoples instant motion transferreth them to *Cæsarea.*

Pilate Governour of *Judea* led his Army from *Cæsarea* to *Jerusalem*, where he wintered them, with an intent to bring in *Cæsar's* Standards into the City, in contempt of our Law, which forbiddeth us to make images. For which cause, those Governours that were before him, were wont to make their entries into the City without such Pictures or Paintings. *Pilate* was the first, who unawares, and by night entred *Jerusalem*, bringing with him his Images. Which when the people understood, in great multitudes they resorted to *Cæsarea*, beseeching him for many days, that he would transport those Images into some other place. But when *Pilate* denied them to perform their request, because the matter would redound to *Cæsar's* dishonour, and the Jews also ceased not to sollicit him; some six days after commanding his Souldiers to lie in Ambush in a readiness, he sate him down in the Tribunal within the *Hippodrome*; making use of the opportunity of the place, for that it was most fit for a Stratagem. There being urged once more about the same business, he gave a sign to his Souldiers to beset them; threatning them with death, except they would presently give over their suit, and repair every one of them with all speed to their own houses. But they prostrating themselves upon the earth, and offering their naked throats, told him that they rather desire to die, than to see their Laws violated. *Pilate* amazed at the constancy they shewed in the conservation of their Laws, suddenly caused *Cæsar's* Images to be transported out of *Jerusalem*, into *Cæsarea*: And not long after he intended to take Money out of the Sacred Treasury, to cause water to be brought into the City through Conduits, from a Fountain more than two hundred Furlongs off; which the people took so ill, that divers thousands of men assembled themselves, exclaiming against *Pilate*; endeavouring thereby to make him give over his Enterprise. Some of them also uttered divers injurious speeches against him, as it ordinarily falleth out amongst an unbridled multitude. But he caused them to be encompassed by a great number of his Souldiers, attired in popular habit, with cudgels, as soon as they began to exclaim against him, he gave a sign to his Souldiers; they, as it was before commanded them, made use of their cudgels; and without distinction of persons, fell on all those whom they had encompassed; and so unmercifully laid on them, who were naked and disarmed, that some of them were killed, others grievously hurt; and after this manner was the Tumult and Sedition appeased.

Pilate seeking to draw certain Springs of Water to *Jerusalem*, stireth up a Rebellion.

The year of the World, 3998. after Christ's Nativity, 36.

Hedio & Rufinus, chap. 6. Alias, cap. 9.

Jesus Christ crucified by *Pilate.*

At that time was JESUS, a wise man, if it be lawful to call him a man. For he was the performer of divers admirable works, and the instructer of those who willingly entertain the truth; and he drew unto him divers Jews and Greeks to be his followers. This was CHRIST who being accused by the Princes of our Nation before *Pilate*, and afterwards condemned to the Cross by him; yet did not those who followed him from the beginning, forbear to love him for the Ignominy of his death. For he appeared alive to them the third day after, according as the Divine Prophets had before testified the same, and divers other wonderful things of him: And from that time forward the Race of the Christians, who have derived their name from him, hath never ceased.

Hedio & Rufinus, chap. 7. alias, chap. 10.

At that time also there fell out another accident, which very sorely troubled the Jews; and in the Temple of *Isis* at *Rome*, there were many shameful acts committed. But I will first of all relate the accident in the Temple of *Isis*; and then will I declare that which befel the Jews. There was in *Rome* a Lady called *Paulina*, renowned both for the Nobility of her house, as also through her study and exercise of Virtue. Besides this, she was very rich, and with her Riches beautiful, and in her flourishing years; and notwithstanding a very Mirrour of chastity. She was married to a certain Noble man called *Saturnine*, that equalled her in all those her excellent perfections. A certain young man called *Decius Mundus*, one of the Knights of greatest account at that time, fell in love with her. But she was of that disposition, that it was impossible for him to corrupt her by Presents; and the more she refused those infinite Presents which he sent unto her, the more was *Mundus's* heart enflamed with ardent affection; so that to enjoy her but one only night, he offered her two hundred thousand

Drachmes,

A Drachmes, amounting in our English money to some six thousand pound; yet, for all this, he could not overcome her. For which cause, being unable to endure this violent passion, he thought best to pine himself away for want of food, thereby to deliver himself from the Tyranny of that Passion, wherewith he was afflicted. But there was a certain Free-woman that belonged to *Mundus*'s Father, whose name was *Ida*, expert in all sorts of Subtilties; who being sore grieved to behold the young man's Resolution, whom she saw wholly addicted to a desperate death; she addressed her self unto him, and encouraged him with hope; promising him to bring him to *Paulina*'s Speech, by the means of a certain Bribe which she intended to offer. He rejoycing very much at her motion, demanded what sum should serve her: Who, requiring nothing more than fifB ty thousand Drachmes, to obtain *Paulina*; he furnished her presently. When by this means she had quickned the young man's spirit, and received all that which she demanded, she steered not the same course which others had kept, that had the solicitation of the matter before, seeing she saw that money would not tempt her; but knowing that she was deeply devoted to the service of *Isis*, she practised this subtil and unexpected policy. She addressed her self to certain Priests of the Temple; and upon great hopes, and offer of great Presents, and paying them down at present twenty and five thousand Drachmes, and promising them as much more upon the performance of the bargain; she disclosed unto them the passionate love which the young man bare unto *Paulina*, exhorting them to work so wisely that he might enjoy her. They bewitched with this huge Present they C had, and hoped to receive, promised her to work the Feat. Whereupon, the eldest among them resorted to *Paulina*; and having free access unto her Presence, he required that he might have conference with her in secret; which when he had obtained, he told her that he was sent unto her by God *Anubis*, in that the God was surprized with her Love, and desired that she would come unto him. *Paulina* took great pleasure in this his discourse, and told her Familiars how she had been honoured with the amorous solicitation of a God, and certified her Husband, how God *Anubis* would lie with her: Whereunto he consented, knowing how great his Wife's chastity was. She therefore repaired to the Temple; and after she had supt, and the time was come wherein she was usually accustomed to lay her down to rest, and the Gates were lockt up by the Priests D that were within, and the lights likewise were taken away; *Mundus*, who lay hid within, failed not to accost her: who, thinking that it was God *Anubis*, satisfied his Desires all the night long; and in the morning betimes before the Priests, who were privy to this Treachery, were stirring, he retired himself: *Paulina* also, early in the morning repaired to her Husband, and acquainted him how *Anubis* appeared unto her; and boasting among her familiars, what conference he had used with her: But some of them believed her not, in regard of the manner of their entertainment; the rest were altogether amazed, supposing those things to be no ways incredible, when they bethought themselves of the Ladies chastity. Some three days after this act was committed, *Mundus* meeting with *Paulina*, said unto her: *You have saved me two hundred thousand* E *Drachmes, wherewith you might have augmented your Treasure; and this notwithstanding, you have not failed to satisfie my request: Neither have I grieved that you have contemned me under the name of* Mundus; *since that undertaking* Anubis's *name, I have accomplished my desire*; and this said, he departed. But she, presently amazed with the mans audacious impudence, tore her Garments; and having told her Husband of all this subtil circumvention, she requested earnestly his assistance, and that he would not forsake her in the prosecution of her revenge; who presently acquainted the Emperour with every particular thereof. Now when *Tiberius* had diligently understood how all things had happened, by the inquisition and examination of the Priests, he condemned them and *Ida*, who had been the inventer and complotter of this Treason against *Pau*F *lina*, to be hanged: He pulled down the Temple also, and cast *Anubis*'s Statue into *Tyber*, and banished *Mundus*; supposing that he ought not to be more grievously punished, considering that the fault which was committed by him, proceeded from extream love: behold here the insolence committed in the Temple of *Isis*, by the Priests that appertained to that Temple. Now I intend to declare that which happened to the Jews that were at that time in *Rome*, according as I both purposed and promised.

The year of the world, 3998. after Christ's Nativity, 36.

Tiberius causeth *Isis*'s Priests, and *Ida* to be hanged, and banished *Mundus*.

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The year of the World, 3998. *after Christ's Nativity*, 36.

CHAP. V.

Tiberius *causeth all the* Jews *to be banished from* Rome. Pilate *punisheth the* Samaritans, *for having drawn themselves together in Arms: They accuse him to* Vitellius *Governor of* Syria, *who sends him to* Rome *to clear himself.*

Fulvia, Saturnine's Wife delivereth Gold and Purple to be sent to the Temple in *Jerusalem*, they convert it to their own uses; which, when *Tiberius* knew, he commanded all the Jews to be thrust out of *Rome*.

THere was a certain *Jew*, that having been accused for the breach of the Laws of his Countrey, and fearing to be punished for the same, fled from thence, being a man of a most mischievous behaviour. He dwelling at that time in *Rome*, professed himself to be an expounder of *Moses's* Law; and drawing to him three other, no less Reprobates than himself, he followed his ordinary Profession. *Fulvia*, a Lady of much honour, became their Scholar, and had embraced the Religion of the *Jews*; whom they had perswaded to send certain Purple and Gold to the Temple of *Jerusalem*; which after they had received, they converted it to their own use, as before they had determined to do. *Tiberius*, who was informed hereof by *Saturnine* his familiar friend, and *Fulvia's* Husband, who had discovered the same unto him; commanded all *Jews* whatsoever, to depart out of *Rome*. Of these the Consuls chose out and enrolled to the number of four thousand men, whom they sent into *Sardinia*; and punished divers of them that refused to bear Arms, for fear they should transgress the Ordinances of their Countrey. So that by reason of the loose behaviour of four wicked Persons, all those of our Nation were driven out of the City of *Rome*.

Neither was the Nation of the *Samaritans* exempt from this trouble: for a certain subtil Companion, who sought by all the means he might, to encroach upon the Peoples favour, perswaded them to withdraw themselves with him to the Mount *Gerazim* (which they supposed to be the holiest amongst all their Mountains) in which place, he promised he would shew them the Sacred Vessels buried in a certain place, where *Moses* had laid them: And at that time they being gathered together in Arms, by his perswasion, encamped themselves in a Borough called *Tirathaba*, where they entertained those that repaired thither, to joyn themselves with them, to the end, they might ascend the Mountain with the greater Company: But *Pilate* prevented them, and got up before them with Horse and Foot; who, charging those that were assembled in the Borough, put them to flight; and slaying some, and putting the rest to flight, led away a great number of them Prisoners with him: *Pilate* executed the chiefest Ring-leaders amongst them. The tumult of these *Jews* being published abroad, and their misfortune made known, the Senate of *Samaria* addressed themselves to *Vitellius*, who had been Consul, and who at that time governed *Syria*; before whom they accused *Pilate*, for the murther of those whom he had killed, saying, *That they assembled not in* Tirathaba *to rebel against the* Romans, *but to secure themselves against* Pilate's *Tyranny*. Whereupon *Vitellius* sent *Marcus* his Friend to take charge of *Judæa*, commanding *Pilate* to return to *Rome*, and to satisfie the Emperour of those things whereof the People had accused him. Hereupon *Pilate*, after he had remained ten years in *Jewry*, repaired to *Rome*, having no means to contradict that Command that *Vitellius* had given him. But before he arrived there, *Tiberius* was dead.

The Samaritans assemble at *Tirathaba*, to ascend the Mountain *Garazim*: *Pilate* chargeth, and overcometh them, and putteth them to flight.

The year of the World, 3999. *after Christ's Nativity*, 37.

Alias, chap. 1. *Pilate* accused before *Vitellius*, Is sent to *Rome*.

CHAP. VI.

Hedio & Ruffinus, chap. 8. *alias, chap.* 12. *Vitellius* cometh to *Jerusalem*, forgiveth the Jews their Tribute, and committeth the charge of the High-Priest's Garments to them. The High-Priest's Vestments reserved in the Castle of *Antonia*.

Vitellius *restoreth the High-Priest's Vestments to the* Jews, *to keep as they did formerly*: *He treateth in* Tiberius's *behalf, with* Artobanus *King of the* Parthians: *The cause of his hatred against* Herod *the Tetrarch*. Philip, *Tetrarch of* Trachonitis, *of* Gaulanitis, *and of* Bathanæa, *dieth without Children*; *his Dominions are re-united to* Syria.

AS soon as *Vitellius* came into *Judæa*, he went up to *Jerusalem*, and celebrated there the Feast of the Passover; and after he had been magnificently entertained in that place, he forgave the Citizens all the Tribute of those Fruits which were sold. He delivered them also the Ornaments of the High-Priests, with all the rest of the Priestly Furniture within the Temple, committing the charge thereof unto the Priests, according as in times past they had the same. But at that time they were

A were laid up in the Caſtle of *Antonia*, for this cauſe which followeth: *Hircanus* the High-Prieſt, the firſt of that name, having builded a Tower near unto the Temple, did for the moſt part make his Reſidence therein, and there kept his Veſtments that were committed to his charge, the rather for that he only had the Authority to put them on, and return them into their place at ſuch time as he came down into the City, and put on his accuſtomed Raiment. His Succeſſors did the ſame, till *Herod* being exalted to the Kingdom; and ſeeing this Tower to be ſtrongly ſituated, builded the ſame moſt magnificently, and called it *Antonia*, in honour of *Antony* his great friend. And having found theſe Veſtments in the place, he retained them with him, aſſuring himſelf, the people would attempt nothing againſt him. *Archelaus* his Son, and Succeſſor
B in the Kingdom, kept the ſame courſe that *Herod* had done. But after that the *Romans* had obtained the Soveraignty thereof, they kept the High-Prieſt's Ornaments in their hands, and reſerved them in a place builded for that purpoſe, under the Seal of the Prieſts; and the Governour of thoſe that kept the Sacred Treaſure, lighted the Lamp every day in that place: Every ſeventh day before the Feaſt, the Governour delivered them into the High Prieſt's hands; and after they were purified, he put them on to do Divine Service, and the next day after the Feaſt he returned them again to the ſame place where they were kept before; which cuſtom was obſerved thrice every year, in the time of a Faſt. But *Vitellius* returned thoſe Ornaments into the hands of the Prieſts, according to the ancient Orders; leaving them to be uſed when need required; commanding the
C Governour, to trouble himſelf no more about the place where they ſhould be kept. After he had done this favour to the Nation of the Jews, he depoſed the High-Prieſt *Joſeph*, ſirnamed *Caiaphas*; and advanced *Jonathan*, the Son of *Ananus*, to that Dignity, and afterwards returned to *Antioch*.

The year of the world, 3999. after Chriſt's Nativity. 37.

Vitellius advanced *Jonathan* the Son of *Ananus* to the Prieſthood, and degradeth *Joſeph* ſirnamed *Caiaphas*.

At that time he received Letters from *Tiberius*, by which he commanded him to capitulate and conclude a Friendſhip with *Artabanus*, the King of the Parthians (whoſe hatred he ſuſpected and feared, leſt, ſeizing on *Armenia*, he ſhould work farther miſchief againſt the State of *Rome*) deſiring him to aſſure the League by Hoſtages, and namely, with *Artabanus*'s Son. After *Tiberius* had written theſe Letters above mentioned unto *Vitellius*, he perſwaded the Kings of *Iberia* and *Alania* by great ſtore of
D money, that with all expeditiun they ſhould make War againſt *Artabanus*: But the Iberians would not be drawn thereunto; yet they ſuffered the Alanes to march thorough their Countrey, and opened them their Gates of the Mount *Caſpius*, to give them paſſage to invade *Artabanus*. Thus once more was *Armenia* conquered, and the Countrey of the Parthians was invaded, whereby the chiefeſt among them were killed. The King's Son alſo was killed in thoſe Conflicts, with divers Thouſands of his Army. Moreover, *Vitellius* having ſent money to a Kinſman and Friend of *Artabanus*, pretended to corrupt him, to make *Artabanus* away. But *Artabanus* perceiving the Plot that was intended againſt him; and ſeeing that he could not eſcape, becauſe it was attempted by a great number of the beſt accounted Nobles within his
E Court, ceaſed to paſs any further: And ſeeing himſelf moſt apparently environed, and thinking that under the colour of Friendſhip, he was fraudulently betrayed, he thought it better to retire himſelf into the Provinces of the higher Countrey, and there to ſave himſelf, rather than to put himſelf in hazard, and reſort unto them who had already betrayed and forſaken him. Arriving in that place he aſſembled a great number of Souldiers of the Countreys of Danes and Swedes; and having fought againſt them who had oppoſed themſelves againſt him, he recovered his Kingdom. When *Tiberius* had tidings hereof, he endeavoured to draw *Artabanus* into Friendſhip with him; which when *Artabanus* had notice of, he willingly admitted; ſo that *Artabanus* and *Vitellius* met together near *Euphrates*, and, by the means of a
F Bridge that was builded upon the River, they debated the matter together; being each of them attended by their Guards. After that they had concluded the Peace, *Herod* the Tetrarch feaſted them in a very magnificent Pavilion, erected in the midſt of the River, with great coſt. And not long after, *Vitellius* ſent *Darius*, *Artabanus*'s Son, in Hoſtage to *Rome*, with divers Preſents, amongſt which there was a man ſeven Cubits high, a Jew born, who was named *Eleazar*, who was called a Giant, by reaſon of his ſtature. That done, *Vitellius* returned to *Antioch*, and *Artabanus* to *Babylon*. But *Herod*, deſirous to be the firſt that ſhould advertiſe *Cæſar* of the receipt of theſe Hoſtages, ſent an expreſs with Letters, by which he fully ſatisfied him of all that which had hapned, omitting nothing for the Conſul to acquaint him; ſo that after *Vitellius*'s Let-
G ters were brought unto him, and that *Cæſar* had already aſſured him of the true information that *Herod* had given him, *Vitellius* was much troubled: And ſuſpecting, leſt he had received a greater injury, than the matter made ſhew for; he conceived in his Heart

The Parthians loſe *Armenia*.

Such things as hapned betwixt *Vitellius* and *Artabanus*.

Artabanus reſtored to his Kingdom by the Danes and Swedes.

A League betwixt *Vitellius* and *Artabanus*.

Herod's Banquet in the midſt of *Euphrates*.

Artabanus ſendeth *Tiberius* his Son in Hoſtage, and a Jew ſeven cubits high.

Herod adverteiſeth the Emperor of all things, before *Vitellius*'s Letters came to his hands.

The year of the World, 3999. after Christ's Nativity, 37.

a secret spight which continued until *Tiberius* was dead, and *Caius* obtained the Empire.

At that time also *Philip*, *Herod*'s Brother died, in the twentieth year of *Tiberius*'s Reign, after he had reigned himself for the space of seven and thirty years, in *Trachonitis*, *Gaulonitis* and *Bathanæa*. During all the time of his Government, he behaved himself very peaceably; for he made his abode within his own Dominion. He walked, being accompanied with a small number of his chosen Servants, and had that seat carried after him, wherein he was accustomed to sit and do Justice; to the end, that if any one presented himself, and required his assistance, he might, without delay, do him right. For upon the first motion, the seat was placed in that part wherein the Plaintiff met him; and being seated therein, he examined the cause, punishing those that were guilty, and absolving the Innocent. He died in *Juliade*, and was buried in the Sepulchre which he himself had caused to be built; and his Obsequies were performed with great Solemnity and Majesty. And for that he left no Heirs Males behind him, *Tiberius* seized on his Estate, which he united to the Government of *Syria*; ordaining that the Tributes that were gained in his Tetrarchy, should be kept within the bounds of the same Countrey.

Hegesippus, chap. 9. alias, chap. 13.

The year of the World, 4000. after Christ's Nativity, 38.

CHAP. X.

A War between Aretas *King of* Petra, *and* Herod *the Tetrarch; who having married his Daughter, would repudiate her, to marry* Herodias, Aristobulus's *Daughter, and his Brother* Herod's *Wife.* Herod's *Army is totally routed, and the* Jews *impute it to* John *the Baptist*'s *Imprisonment.* Herod *the Great's Posterity.*

MEan while *Aretas*, King of *Arabia Petræa*, and *Herod*, fell at strife, the one with the other, for this cause that ensueth: *Herod* the Tetrarch married *Aretas*'s Daughter, with whom he had lived married a very long time. Afterwards, taking his Journey towards *Rome*, he lodged with *Herod* his half Brother by the Father's side (for *Herod* was the Son of *Simon*'s Daughter, which *Simon* was the High-Priest) and there being surprized with the love of *Herodias*, his Brother's Wife, which was the Daughter of *Aristobulus* their Brother, and Sister to the Great *Agrippa*; he was so bold as to propose Marriage to her, which was to be performed as soon as he returned back from *Rome*; and to repudiate *Aretas*'s Daughter. After he had ratified those Covenants, he continued his Voyage to *Rome*; from whence he no sooner returned, and performed that for which he went, but his Wife (who had some privy notice of the Conventions which were made betwixt him and *Herodias*) before he suspected that she knew thereof, required him to send her to the Castle of *Macheron*, which was the Frontier Town betwixt *Herod*'s and *Aretas*'s Countreys; without acquainting him any ways with her intent. *Herod* condescended unto her request, thinking she was ignorant of his drift: But she, long before that time, had taken order with the Governour of *Macheron* (which at that time was under her Father's Government) to prepare all things for her Journey; where being arrived, she speedily posted into *Arabia*, under the Convoy of those Governours, who received and conducted her, the one after the other. As soon as she arrived in her Father's Court, she presently acquainted him with *Herod*'s resolution; whence arose the beginning of this discord between them. Therefore they both of them assembled their Armies upon the Confines of the Countrey of *Gamalite*, and fought under the Conduct of the two Generals, to whom they had committed their Armies: In this Battel *Herod*'s Army was wholly defeated, through the Treason that was plotted against him by certain banished men of *Philip*'s Tetrarchy, which were in pay with *Herod*. *Tiberius* got notice of all this, by those Letters which *Herod* had written unto him; and being very much displeased with *Aretas*, for his proud attempt, he commanded *Vitellius* to make War against him; desiring him, that if he could take him alive, he should send him bound unto him; but if dead, he should send him his head.

Herod the Tetrarch putteth away *Aretas* Daughter and marrieth *Herodias* his Brother *Herod*'s Wife.

Herod's Wife returned into her own Countrey.

Herod's Army discomfited by the Arabians. *Tiberius* commandeth *Vitellius* to make War against *Aretas*.

Divers *Jews* were of the opinion, that *Herod*'s Army was overthrown by the just vengeance of God, who punished him most justly, because of the Execution which he caused to be done on *John* surnamed *Baptist*: For he had put this man to death, who was endued with all Virtue, and who exhorted the *Jews* to addict themselves thereto, and to practice Justice towards men, and Piety towards God; exhorting them to be baptized

Hegesippus, chap. 10. alias, cap. 14.

A baptized; and telling them, that Baptism should at that time be agreeable unto God, if they should renounce not only their sins, but if to the purity of their bodies, they should add the cleanness of their Souls, re-purified by Justice. And whereas it came to pass, that divers flocked and followed him to hear his Doctrine; *Herod* feared, lest his Subjects allured by his Doctrine and Perswasions, should be drawn to revolt. For it seemed that they would subscribe in all things to his advice; he therefore thought it better to prevent a mischief by putting him to death, than to expect some sudden Commotion, which he might afterwards repent. Upon this suspicion, *Herod* caused him to be bound, and sent to the Castle of *Macheron*, whereof we have spoken heretofore; and there he was put to death. The Jews were of opinion, that in revenge of
B this so grievous a sin, *Herod*'s Army, against whom God was displeased, had been subject to their utter ruine and overthrow. But *Vitellius* being resolved to make War against *Aretas*, gathered together two Legions, and all those Horse or Foot, that he could assemble amongst those Kings, who were the Romans Allies; and marching towards *Petra*, he stayed at *Ptolemais*. because he pretended to pass by *Judæa*. Which when the principal Nobles amongst the Jews had notice of, they went out to meet him; beseeching him that he would not pass thorow that Countrey, because it was a custom amongst them not to see any Images born, such as he had of divers colours in his Army. Whereunto he condescended; and having changed his purpose, he caused his Army to march thorow the great Plain: As for himself, he came to *Jerusalem*
C accompanied with *Herod* the Tetrarch and his Friends, to offer Sacrifice to God upon the next Festival day; where he was most magnificently received by all the people of the Jews. He stayed for the space of three days, during which time, he deposed *Jonathan* from the High Priesthood, and gave it to *Theophilus* his Brother. The fourth day Letters came to him, that advertised him of *Tiberius*'s death; for which cause he commanded the Oath of Fidelity should be ministred to the people, in the new Emperour *Caius*'s behalf. He called back his Army also, and sent them to their Winter Quarters; because it was not lawful for him to prosecute the War, by reason the Empire was fallen unto *Caius*.

The year of the World, 4000. *after Christ's Nativity*, 38.

John Baptist slain by *Herod. Hedio & Rufinus, chap.* 16.

Vitellius leadeth his Army against the King of *Arabia*.

The year of the World, 4001. *after Christ's Nativity*, 39.

Vitellius repaireth to *Jerusalem*, and displaceth *Jonathan*, and preferreth his Brother.

Caius Caligula succeedeth after *Tiberius*.

It is said, that *Aretas* hearing news of *Vitellius*'s Expedition or Voyage, and after he
D had taken counsel of the Augurs, said, that the Army should not advance as far as *Petra*; because he that had the command of the Expedition, or he that obeyed his Ordinance in conducting the same, or he against whom the Army was conducted, should die. *Vitellius* therefore, retired to *Antioch*. A year before the death of *Tiberius*, *Agrippa*, *Aristobulus*'s Son, came to *Rome*, to treat with the Emperour about certain Affairs. But before I speak any thing hereof, I will relate *Herod*'s Progeny, both for that it is pertinent to this present Narration, and also, that the greatness of God's Providence may appear; to the end that a man may know, that neither the number of Children, nor any other humane force whatsoever it be, can be available without the fear of God; considering that within the space of one hundred years, or some-
E what less, it fell out, that all *Herod*'s Line, which was very populous and fruitful, was extinguished, a very few excepted. Whereby we are given to understand what the misery of Mankind is, and learn to moderate our selves. It is also expedient to speak something of *Agrippa*; who, amongst all other, deserveth admiration; that being a man wholly in Obscurity, and base in Birth, he was exalted to such greatness, as no one of those that knew him, would ever have thought his Fortune should have such success and power. And although heretofore I have spoken somewhat of this matter, yet it is requisite that I speak something more expressly thereof in this place. *Herod* the Great had two Daughters born by *Mariamne*, *Hircanus*'s Daughter: The one of them which was called *Salampso*, was married by *Herod* to *Phasælus*, the Son of *Phasælus*, *Herod*'s Brother: The other called *Cypros*, was married to *Antipater* her Cousin,
F who was *Salome*'s Son, who was *Herod*'s Sister. *Phasælus* had five Children by *Salampso*; three Sons, *Antipater*, *Herod* and *Alexander*; and two Daughters, *Alexandria* and *Cypros*, whom *Agrippa* the Son of *Aristobulus* married; and *Alexandria* was married to *Timæus* of *Cyprus*, who was a man of great dignity, and with whom she died without Issue. *Cypros* had by *Agrippa* her Husband, two Sons, and three Daughters; *Bernice*, *Mariamne* and *Drusilla*; their two Sons were called *Agrippa* and *Drusus*: *Drusus* died very young; but *Agrippa* was brought up by his Grandfather amongst his other Brethren, *Herod*, *Aristobulus* and *Bernice*. These were *Herod*'s Children, Son unto him who was surnamed the Great: *Bernice* was *Costobarus*'s Daughter, begotten
G on *Salome*, *Herod*'s Sister: *Aristobulus* died, leaving his Children under age, under his Father's charge, with *Alexander* his Brother, as we have already related. These attaining their full age, were thus married; *Herod*, Brother to *Agrippa*, was matched with

Aretas gathereth by Auguries, that it was impossible for the Army to come to *Petra*.

The year of the World, 4001. after Christ's Nativity, 39.

Mariamne, *Olympias*'s Daughter, who was *Herod* the Great his Daughter, and of *Joseph*, *Herod*'s Brother; by her he had his Son *Aristobulus*: *Aristobulus*, *Agrippa*'s third Brother married *Jotape*, the Daughter of *Sampsigeram*, King of the Emesenians: They had a Daughter which likewise was called *Jotape*, which was deaf. These were the Children begotten by *Herod*'s three Sons. But *Herodias* their Sister married *Herod*, the Son of *Herod* the Great, whom he begot on *Mariamne*, the Daughter of *Simon* the High Priest, by whom *Salome* was begotten. After her birth, *Herodias*, in contempt of the Laws of the Countrey, married her self with *Herod*, her Husband's Brother, begotten of the same Father, being separated from him during his life time, who was Tetrarch of *Galilee*. His Daughter *Salome* was married to *Philip*, the Tetrarch of *Trachonitis*, *Herod*'s Son: Who dying without Children, *Aristobulus* married her, who was *Herod*'s Son, and *Agrippa*'s Brother: They had three Sons, *Herod*, *Agrippa* and *Aristobulus*. See here the Posterity of *Phasælus* and *Salampson*. *Antipater*, by *Cypros*, had a Daughter that likewise was called *Cypros*, which was married to *Alexas Selcias*, the Son of *Alexas*; of whom he begat a Daughter called likewise *Cypros*. As for *Herod* and *Alexander*, who (as I said) were *Antipater*'s Brothers, they died without Issue. *Alexander*, *Herod*'s Son, who was killed by his Father, begat *Alexander* and *Tigranes* on the Daughter of *Archelaus*, King of *Cappadocia*: *Tigranes* being King of *Armenia*, died without Issue, after he had been accused at *Rome*: *Alexander* had a Son called *Tigranes*, after his Brother's name, who was sent by *Nero*, to reign in *Armenia*, who had a Son called *Alexander*, who married *Jotape*, the Daughter of *Antiochus*, King of *Comagena*: This *Alexander*, by *Vespasian*, was elected King in *Lesis*, a City of *Cilicia*. As soon as *Alexander*'s Posterity began to multiply, they fell from their Countrey-Religion, to follow the customs of the Greeks. All the rest of King *Herod*'s Daughters died without Issue. Having after this manner reckoned up *Herod*'s Posterity, which continued until such time that *Agrippa* the Great began to reign: It remaineth at this time to declare what adventures befel this *Agrippa*; and how he escaping his dangers, obtained at last so great Power and Dignity.

Hedio & Rufinus, chap. 12. al. chap. 15.

Agrippa, from obscurity, obtained great Dignity and Power.

CHAP. VIII.

By what several Accidents of Fortune, Agrippa, *surnamed the Great, who was* Aristobulus's *Son, and* Herod *the Great's Grand-child and* Mariamne's, *was made King of the Jews by the Emperour* Caius Caligula, *as soon as he had succeeded* Tyberius.

Agrippa living at *Rome*, through his lavish Liberality groweth into Necessity.

SOme little time before the death of King *Herod*, *Agrippa* was gone to *Rome*; where he came very well acquainted with *Drusus*, *Tyberius* the Emperour's Son; and was beloved of *Antonia*, the Wife of *Drusus* the Elder, by the means of his Mother *Bernice*, whom *Antonia* held in great esteem, and to whom she had recommended her Son. And whereas by nature he was of a liberal and generous spirit, as long as his Mother lived, he would not discover his inclination, lest he should provoke her displeasure against him. But immediately after *Bernice* was dead, and he became his own Master, partly by his daily and bountiful entertainment and living, partly by his immoderate Liberalities, but especially by his lavish Prodigality towards *Cæsar*'s Freemen, whose favour he hunted after, he was brought into extream Poverty, and could no more live at *Rome*; the rather for that *Tiberius* having lost his Son, forbad his friends to come into his sight, lest their presence should refresh and encrease the sorrow he conceived for the loss of his Son. For these causes he returned back into *Judæa*, having but badly ordered his Affairs, spent his money, and left himself no means to satisfie his importunate and many Creditors: For which cause, uncertain how to dispose of himself, and ashamed of his present estate, he withdrew himself into a Castle called *Malatha* in *Idumæa*, to pass away obscurely and miserably the rest of his time. Which purpose of his, when *Cypros* his Wife perceived, she endeavoured by all means to prevent his resolution: She wrote to *Herodias* his Sister, who was married to *Herod* the Tetrarch, acquainted her both what *Agrippa* had decreed, as also by what necessity he was enforced thereunto; and she exhorted her, that in regard of affinity she would assist him, and imitate her in this, who, as much as in her lay, relieved his misery, although her Fortunes were far weaker than hers. Being therefore sent for by his Sister and Wife, he was commanded to dwell in *Tiberias*, and had a certain Sum of Money assigned him for his maintenance; and for his greater honour, was appointed Magistrate of that City. Yet *Herod* did not continue long time in that mind, although by the means

Agrippa bethinketh himself how he might shorten his miserable life.

Cypros, *Agrippa*'s Wife certifieth *Herodias* his Sister of his Poverty, and requireth her assistance.

Agrippa dwelleth at *Tiberias*.

A means he had given him, he had not satisfied his Kinsman's necessities. For being in the City of *Tyre* in a certain company, where he drank immoderately, *Agrippa* esteemed it for an extream injury, that *Herod* had upbraided him with his poverty, and hit him in the teeth, that he maintained him at his charge. For which cause he withdrew himself to *Flaccus*, who had been sometimes Consul at *Rome*, and for the present was President of *Syria*, with whom he had been very familiar at *Rome*: *Flaccus* received him very kindly, and had also done the like a good while before to *Aristobulus*, *Agrippa*'s Brother, who were both at variance between themselves; yet, notwithstanding this Dissention between them, *Flaccus* entertained them both with equal favour. But *Aristobulus* remitted nothing of his hatred he bare his Brother, and never rested till he had B drawn *Flaccus* into dislike with his Brother, upon this occasion: The Inhabitants of *Damascо*, contending with the Sidonians about their limits, and being to debate their Cause before *Flaccus*; knowing what interest *Agrippa* had in him, they besought him that he would further their Cause, promising him a great Sum of money: whereupon he addressed himself in what he could, to further those of *Damascо*. But *Aristobulus*, who had an inkling of this conclusion and promise, accused his Brother to *Flaccus*; and after enquiry was made, and he found guilty of the Fact, *Agrippa* grew out of the Presidents favour; and falling again into extream poverty, he came to *Ptolemais*; and having no way to subsist, he resolved to go into *Italy*. And seeing he wanted Money, he commanded *Marsyas* his Free-man, that by all means whatsoever, he should seek to C take up Money upon Interest. He spake unto *Protus* (who was *Agrippa*'s Mother's Free-man, who, by the Testament of his deceased Mistress, was left unto *Antonius*'s protection) that upon his Master's Bill and Promise, he would lend him some Money. But he alledging that *Agrippa* before that time owed him Money, extorted from *Marsyas* a Bill of his hand for twenty thousand Attick Drachmes; deducting out of that Sum two thousand and five hundred, which *Marsyas* took for himself; which he might the more easily do, for that *Agrippa* could not otherwise chuse. Having therefore received this Money, he went to *Anthedon*, where getting Shipping, he prepared himself for the journey.

But when *Herennius Capito*, who was Treasurer of *Jamnia*, understood of his being D there, he sent his Souldiers to him, to exact three hundred thousand silver Drachmes at his hands, for which he stood indebted to *Cæsar*'s Treasurer, during his being at *Rome*; by which means he was enforced to stay. Whereupon he made a shew that he would obey their demand; but as soon as it was night, he caused the Cables of the Ship to be cut, and cast off, and sailed to *Alexandria*; there he requested *Alexander Alabarcha*, to lend him two hundred thousand Drachmes in Silver; he protested that he would trust him with nothing: But admiring *Cypros*, his Wife's constant love toward her Husband, and her many other Virtues; he, upon her promise, condescended to do him a kindness: Whereupon, in present Money he payed him five Talents in *Alexandria*, and promised to deliver him the rest of the Money at *Puteol*, fearing *Agrippa*'s unthriftiness. E Thus *Cypros* having furnished her Husband for his Journey into *Italy*, returned her self and her Children into *Judæa* by Land. But *Agrippa*, as soon as he arrived at *Puteol*, wrote unto *Tiberius Cæsar*, who lived in *Capreas*, signifying unto him that he came to do his duty; beseeching him that he would grant him free and favourable access. *Tiberius*, with all expedition, returned him a very kind answer; assuring him, that he would be very glad to see him safely arrived in *Capreas*. In a word, as soon as he was arrived, *Cæsar* expressed and made it known, that his affection was answerable to his Letters; and both embraced him, and lodged him. The next day *Cæsar* received Letters from *Herennius Capito*, who advertised him that *Agrippa* owed three hundred thousand Drachmes of Silver, which he borrowed, and payed it at the time prefixed; F and that when the appointed time of payment was come, he was fled out of the Countrey, and by this occasion he had deprived him of the means to constrain him to make satisfaction. When *Cæsar* had read these Letters, he was highly displeased, and commanded those of his Chamber that they should not admit *Agrippa* to his presence, until such time as he had discharged that debt.

But he, nothing daunted at *Cæsar*'s displeasure, required *Antonia*, *Germanicus* and *Claudius*'s Mother, who was afterwards Emperour, to lend him the Sum of three hundred thousand Drachmes, to the end he might not lose *Cæsar*'s friendship. Who remembring her *Bernice*, *Agrippa*'s Mother, and with what familiarity they had conversed together, and how *Agrippa* likewise had been brought up with *Claudius* her Son, lent G him that Money: Whereupon, he paying the debt, without any contradiction, enjoyed the Prince's favour; and was so reconciled to *Cæsar*, that he committed his Nephew to *Agrippa*'s charge; commanding him to attend him always, whithersoever he went.

The year of the World, 4001. after Christ's Nativity, 39.

Herod taunteth Agrippa with his poverty.

Agrippa retireth himself to Flaccus.

Aristobulus draweth Agrippa into Flaccus's disfavour.

Agrippa by Marsyas's means, borrowethmoney of Protus.

Agrippa, whilst Herennius Capito extorteth money at his hands, flieth to Alexandria by night.

Agrippa borrowethmoney at Alexandria.

Agrippa ariveth at Puteol, and is admitted to Cæsar's presence.

Agrippa borroweth three hundredthousand drachmes of Antonia, Germanicus and Claudius's Mother.

Caius commended to Agrippa's charge.

Being

The year of the World, 4001. after Christ's Nativity, 39.

Being by this benefit bound and tied to *Antonia*, he began to reverence her Nephew *Caius*, who was gracious in all mens eyes, and honoured in memory of his Parents. At that time by chance there was one *Allius* a Samaritan, *Cæsar*'s Free-man, of whom he borrowed ten hundred thousand Drachmes of Silver; and payed *Antonia* her due, and kept the rest, the more honourably to attend and wait on *Caius*. By whom being entertained with most inward familiarity, it happened one day, that riding in the same Coach with him, *Agrippa* wisht (for they two were alone) that *Tiberius* might shortly surrender the Kingdom and Empire unto *Caius*, who was each way more worthy than he. These words of his were overheard by the Coachman called *Eutychus*, who was *Agrippa*'s Free-man, who for the time, spoke not a word thereof. But being afterwards accused for stealing *Agrippa*'s garment (as he indeed had done) and brought back again, after he had fled away to *Piso* (who was the Governour of the City) he asked him why he fled; who answered, that he had certain secrets which he desired to reveal unto *Cæsar*, that appertained to his profit and safety; for which cause he was sent by him in Bonds to *Capreæ*. *Tiberius* according to his dilatory manner, wherein no King or Tyrant ever equalled him, held him Prisoner. For neither did he presently admit any Ambassadours, neither sent he Successors to those, who were Governours of his Provinces, when the former were dead; and was no less negligent in yielding audience to his Prisoners. But when his friends at any time questioned him, why he used these accustomed delays; he answered them, that he deferred the Ambassadours after that manner, lest, if he should suddenly dispatch them, they should instantly return with new, whereby it should come to pass, that he should be continually troubled in entertaining and dismissing them.

Allius, *Cæsar*'s Free-man, lendeth *Agrippa* money.

Hedio & Rufinus, *chap.* 13. *Eutychus*, *Agrippa*'s Free-man, bethinks him to accuse *Agrippa* to the Emperor.

And as for his Offices, he left them in their hands to whom he had committed them, in regard of his Subjects welfare. For naturally all Magistracy is subject to Avarice; but especially strangers induce those who exercise the same, to gather and ingross the more eagerly, whenas the time of their Authority is short, and of small assurance; whereas, if they should continue in the same for a long time, in regard of the gain they had made, and the much profit they had raised, they would be afterwards less greedy to extort further. Now, if he should send others to succeed them on a sudden, it were impossible for him to content them, notwithstanding their many Bribes: whereas, in giving them time to fill their purses, when they had gotten well, they would abate the furious desire of Lucre which they affected before. And to this purpose, he told them an example of a poor man that was a Lazar, to whose wounds a great number of Flies assembled themselves, and covered the same; at sight whereof, some by fortune arriving there, and having compassion of his misery, and supposing that the cause why he repulsed them not, proceeded from his disability, approached near to help him, but he prayed them to let him alone. Whereupon, they demanding the cause wherefore he that was hurt, refused to be delivered from so irksome an evil; he answered them, for that they should do him more wrong, if those Flies were driven away; *for that being already full of blood, they prick me not*, (said he) *neither suck me so earnestly, but give me some ease, whereas if new should light on my wound which were hungry, and should seize my flesh in that desperate estate that I am, they would procure my death.* For these causes he said; that seeing his Subjects already consumed by so many exactions, he thought it a good policy in him, and a better provision for them, not to send them new Governours continually, who might, after the manner of Flies, suck them to the quick; especially, if to their innate covetousness, he should add the fear of their sudden displacing. Now, to prove that to be true, which I have declared of *Tiberius*'s disposition, this action of his may suffice to justifie me: For having been Emperour for the space of twenty two years, all those Governours which he sent into *Jewry* were two, namely *Gratus*, and *Pilat* his Successor; neither carried he himself otherwise towards the rest of his Subjects of the Empire.

For what cause *Tiberius* changed not his Governors

Why *Cæsar* would not give Audience to his Prisoners.

Agrippa solicireth *Antonia* to bring *Eutichus* to his Answer.

Antonia very much honoured by *Tiberius*

Antonia discovereth *Junius*' Conspiracy to *Cæsar*.

And as for his Prisoners, the reason why he delayed so much to give them Audience, was, to the end that they who had been condemned to death, should not speedily be delivered from those torments, wherewith he threatned them, and which they had deserved by their wickedness. For whilst he kept them in that pain, their misery encreased the more. For this cause *Eutychus* could not obtain Audience at his hands, but was a long time detained Prisoner. Afterwards, in process of time, *Tiberius* transported himself from *Capreæ*, to *Tusculanum*, which was distant from *Rome* some hundred Furlongs: There did *Agrippa* solicit *Antonia*, to cause *Eutychus* to be called to his answer, concerning the accusation which he pretended against him. Now, *Antonia* was in great favour with *Tiberius*, both in regard of the affinity that was between them (in that she was *Drusus*'s Wife, who was *Tiberius*'s Brother) as in respect of her

her Modesty. For she being young, continued in her Widowhood, and would not marry with any other, notwithstanding *Augustus* importuned her to wed; but lived always in honour, without blame. Besides that, she had done *Tiberius* a great pleasure; for at such time as *Sejanus* his Friend, and a man of great account in those days (by reason he had the Government of the Army) practised a Conspiracy against him; whereunto divers of the Senate, and of his Free-men, and of his Souldiers likewise, were accessary: yet, she brought all their intents to nothing. This Attempt had taken a great head, and *Sejanus* had finished his purpose, had not *Antonia* used more advised courage, than *Sejanus* did in executing his Treason. For having discovered the danger that threatned *Tiberius*, she wrote; and sent her express Letters by *Pallas*, one of her trusty Servants, unto him to *Capreas*, to assure him in particular of the whole Contrivance of the Conspiracy. *Cæsar* having true understanding thereof, caused *Sejanus* and his Confederates to be executed. Therefore though before that time he honoured *Antonia* greatly, yet he did afterwards honour her far more, so that he trusted her in all things. When therefore, she entreated him to give *Eutychus* Audience; *Tiberius* answered, *If*, said he, Eutychus *hath falsly objected any thing against* Agrippa, *it sufficeth that he endure that punishment that I have enjoyned him: But if in the Torture he maintain that which he hath spoken to be true, it is to be feared lest* Agrippa, *intending to punish his Free-man, do rather heap the punishment upon his own head.* When *Antonia* had reported this answer of his to *Agrippa*, he did the more instantly sollicit her, requiring her that the matter might be brought to tryal: And for that *Agrippa* ceased not to importune her, *Antonia* took the occasion, which was this: *Tiberius* being after Dinner time carried in his Litter, and having *Caius* and *Agrippa* before him, she walking by the Litter, besought him to call *Eutychus* to his Tryal: Whereunto he replyed; *The Gods* (said he) *know, that that which I do, I do it not of mine own will, but for the necessity I am pressed with upon your request*: And having spoken thus, he commanded *Macron*, *Sejanus*'s Successor, to bring *Eutychus* before him; which was performed with all expedition. Whereupon *Tiberius* asked him what he had to say against him, who had made a Free-man of him? *My Sovereign* (said he) Caius *that is here present, and* Agrippa *rode one day together in the same Coach, and I sate at their feet; after divers discourses held between them,* Agrippa *began to speak after this manner unto* Caius; *O, said he, would God the day were come, wherein the old man, departing out of this world, would make you Governour thereof: For his Son* Tiberius *would be no hindrance unto you, for you might dispatch him: Then should the World be happy, and I likewise have my share in the Felicity.* *Tiberius* esteeming this his Accusation to be true, and having of long time conceived a grudge against *Agrippa*, for that notwithstanding he had commanded him to honour *Tiberius*, who was his Nephew, and *Drusus*'s Son; *Agrippa* had given small regard to his Commandment, and had not honoured him, but was wholly addicted unto *Caius*. For which cause he said to *Macron*, bind me this fellow. He scarcely understanding that which he spake, and no ways suspecting that he should give that Command against *Agrippa*, deferred the performance, until such time as he might more exactly understand his mind. When therefore *Cæsar* turned into the *Hippodrome*, and by chance, met with *Agrippa* in the teeth: *This is he* (said he) Macron, *whom I have commanded to be bound*: And demanding of him once more, of whom he spake; *It is* Agrippa, said he. Then had *Agrippa* recourse to submissive and humble Prayers, refreshing the memory of his Son, with whom he had been brought up; alledging the education he had used towards his Nephew *Tiberius*: but he prevailed nothing, but was led away bound in those Purple Ornaments which he then wore.

The year of the World, 4001. after Christ's Nativity, 93.

Agrippa urgeth *Eutychus* trial, and for certain speeches of his is cast into Bonds.

At that time it was very hot weather, and he was extreamly thirsty: Whereupon, espying *Thaumastus* one of *Caius*'s Servants, who carried Water in a Pitcher, he required him to give him drink; which when he had willingly bestowed on him, he drank, and afterwards said unto him, *This service thou hast done me in giving me drink, shall do thee good one day: For as soon as I escape out of these Bonds, it shall not be long before I obtain thy liberty at* Caius*'s hands, for that thou hast not neglected to do me service in this my Imprisonment, more than whilst I was in my Prosperity.* Neither deceived he the man's expectation of his promise, but rewarded and gratified him: For afterwards, when he had obtained the Kingdom, he begged *Thaumastus*'s liberty at *Caius*'s hands, and made him his Steward; and after his decease, he gave order that he should serve in the same place, with his Son *Agrippa*, and his Daughter *Bernice*; so that he died very old, and much honoured. But this happened afterward. But at that time *Agrippa* stood before the place bound with other Companions, who likewise were in Bonds; and through the grief he conceived, he leaned against a certain Tree, on which there sate an Owl. One of those Prisoners, who was by Nation a German, beholding that Bird, asked the Souldier

Thaumastus Caius's Servant giveth *Agrippa* drink, whom he promiseth to procure his Freedom.

The year of the world, 4021. after Christs Nativity, 39.

Souldier that was fettered with him, who he was that was apparelled in Purple; and understanding that his name was *Agrippa*, and that he was a Jew, and one of the Nobility of that Nation, he desired the Souldier, who, to the end to guard him, was chained with him, to suffer him to draw near unto *Agrippa*, and to have a little conference with him, for that he had a great desire to ask him certain things concerning the Customs of his Countrey. Which when he had obtained, and having got near him, he told him by an Interpreter of that which followeth: *Young man* (said he) *the sudden change that hath befallen thee at this present, afflicteth and oppresseth thee with great and grievous Torment, neither wilt thou easily believe that thou shalt escape from thy misery; yet so doth the Divine Providence dispose of all things, that thou shalt shortly be delivered. Know therefore, and I swear unto thee by the Gods, both those of mine Ancestors, and those also, who have residence and presidence in this place, and who have procured us this Iron Chain, that I will tell thee all; not to yield thee pleasure by my vain discourse, or to entertain thee with fruitless Consolation; knowing well, that when these Predictions shall happen to fail, they will breed thee more sorrow, than if thou hadst never heard of them. But I have thought it good, yea, although it were with mine own danger, to declare unto thee the Predictions of the Gods. It cannot otherwise be, but that shortly thou shalt be delivered from these Bonds, and shalt be advanced to great honour and power; so that those, who at this day have compassion on thy Calamity, shall envy thy Glory; and thou shalt depart this life in great felicity, and shalt leave thy Children mighty Possessions. But bear this in thy remebrance, that when thou shalt see this Bird once more, thou must needs die within five days after. These are those things which the Gods think meet to foretell thee by this Bird. As for my self, I have supposed I should do thee wrong, if I should conceal this Prediction from thee, having the fore-knowledge thereof. I have therefore thought good to impart this joy unto thee; whereby thorough hope of thy future profit, thou mayest more easily endure thy present misfortune: for which cause I beseech thee, that as soon as thou shalt be partaker of this thy felicity, thou wilt endeavour thy self to deliver us also from these Adversities.*

A certain German foretelleth *Agrippa* of his happy Fortunes to come, and the manner of his death.

This Presage of the German's seemed as ridiculous to *Agrippa*, as admirable afterwards. But *Antonia* being sore grieved at the young man's Calamity, thought it not only a difficult matter for her to entreat *Tiberius* for him, but altogether unprofitable, in regard she should be repulsed; yet, she prevailed so much with *Macron*, that he was committed to the custody of such Souldiers, who were of a more mild behaviour, and had a Centurion appointed to keep him, that suffered him to use his daily Bathings, and gave his Friends and Servants leave to visit him, by whose service and kindness, his necessities might be relieved. His Friend *Silas* also, was admitted to speak with him, and amongst his Free-men, *Marsyus* and *Stichus*, who brought him in such meats as he was delighted withal, and Coverings under colour to sell them; which, by the permission of the Souldiers, who had no less direction from *Macron*, they spread by night for him to take his rest upon. See here the estate wherein *Agrippa* lived in Prison for the space of six months. But *Tiberius* being returned to *Capreæ*, began at first to be attainted with a certain lingring disease; and for that his sickness encreased more and more, he began to conceive a sinister hope of himself; and commanded *Enodus*, whom he most honoured amongst all his Free-men, to bring him his Sons, because he intended to talk with them before he died. But the truth is, that he had not any Children of his own, but had adopted them: For *Drusus*, who was his only Child, was already dead, and had left behind him a Son called *Tiberius*, sirnamed *Gemellus*. He had *Caius* also, his Brother *Germanicus*'s Son; who was in the flower of his Age, and had been very well bred. To him also the people ascribed very much, in remembrance of the Virtue of his deceased Father; and as for himself, he was of a sweet conversation, and so modest, that he was familiar and affable to all men. Whereby it came to pass that not only the people, but the Senate also, held him in great estimation; as also all the Subjects in every several Province: For they that spake with him, were drawn, partly by his affability, partly by the fidelity they saw in him; so that when he was dead, all of them mourned, not counterfeitly lamenting his loss, but with unfeigned sorrow; for that there was not any one that supposed not his death to be every mans particular loss. He therefore demeaned himself so modestly towards all men, that his Son after his death, was highly advanced thereby: For, amongst the rest, the Souldiers made their reckoning, that although it should cost them their lives, to get him the Empire, they would not refuse the hazard.

Agrippa lived six months in Prison.

Tiberius falleth sick, and sendeth for his Sons.

Drusus Germanicus, the Son of *Tiberius*. *Caius* the Gracious *Germanicus*'s Son.

After that *Tiberius* had charged *Enodus* to bring him the two young men the next morrow, by break of day; he besought the Gods of that place, to give him an evident sign, whereby he might know who should succeed him: For although he desired to leave the Empire to his Grand-child, yet he made more account of that which God should

A should make manifest unto him. Therefore he conceived a Presage, that he, who the next day should enter first to salute him, it should be he, who in the Empire should necessarily succeed him. And having setled this thing in his fancy, he sent unto his little Son's Master, charging him to bring him unto him by break of day, supposing that God had ordained that the Empire should be his; but the matter fell out quite contrary to his expectation. For being in this thought, he commanded *Euodus*, that as soon as he could, in the morning, he should suffer him, of the two young Princes, to enter in unto him, who should arrive the first. He walking out, met with *Caius* before the Chamber door (for *Tiberius* was not there; who being ignorant of that which his Grand-father thought, was busie about his Breakfast) and said unto him, that the Emperor his Father called for
B him; and withal, suffered him to enter. When *Tiberius* beheld *Caius*, he suddenly began to consider the Power of God, who deprived him of the means to dispose of the Empire, according as he had determined with himself, for that it lay not in his power; and he lamented greatly, not so much for that he saw his design could not be brought to effect, as that his Son *Tiberius* was in danger of his Life; seeing that in all appearance, *Caius* would be Master; who being so near a Relation, would prove the more dangerous to young *Tiberius*, because Sovereignty desireth no sharer: And *Caius* would be always jealous, and never think himself sure, so long as young *Tiberius* was alive. In a word, *Tiberius* was very much addicted to Astrological Predictions; so that
C the greater part of those things which he executed all his Life time, was ordered thereby.

The year of the World, 4001. after Christ's Nativity, 39.

Tiberius addicted to the Mathematicks.

He foreseeing *Galba* one day coming towards him, spoke this of him to his Familiars, *Behold the man that shall be one day honoured with the Roman Empire.* And amongst all the Emperors, he gave greatest credit to Divination, for that in certain things, he had found the Conjectures correspondent to truth. But at that time he was grievously disquieted by reason of the misfortune that had happened; yea, he was so grieved, as if his Grand-child had been already lost; and he blamed himself, because he had sought these Presages; for that he might have died, without falling into that disaster, in being ignorant of that which was to come; whereas, now he should die in the knowledge of their misfortunes, whom he lôved most intirely. Being thus troubled to see that the Soveraignty
D of the Empire should, contrary to his intention, fall into their hands, who by his will should not enjoy the same; although it were with hearts grief, and contrary to his will, yet he spake to *Caius* after this manner, which ensueth: *My Son, although* Tiberius *be more nearly allied unto me, than you are; yet, notwithstanding, both by mine own advice, as also by the Will of the Immortal Gods, I commit unto your hands the Empire of the Romans: I require you therefore, that when you shall enjoy the same, you forget not the good will I have born towards you, who have established you in so high and worthy a dignity; and I charge you likewise, that you forget not your Cousin* Tiberius; *but knowing that, by the will of the Gods, I am he, who after them, am the Author of so much happiness which hath befallen you, you return me the like good will and affection:*
E *And that you likewise take care of* Tiberius, *by reason of your mutual relation; for you ought to know, that* Tiberius *serveth you for a Bulwark to maintain your Empire, and your own Life; and if he die, it will be the beginning of your misfortune. For it is a dangerous matter for those who are raised to high Dignities, to be sole, and without Allies. Moreover, the Gods do never leave them unpunished, who attempt and act any thing against the Laws of Consanguinity.* These were the last words which *Tiberius* spake to *Caius*; who promised him to perform all that which he required, notwithstanding he meant nothing less: For immediately after he was installed in the Empire, he caused *Tiberius* to
F be killed, according to his Grand-father's Predictions; as also the same *Caius* died soon after by a Conspiracy that was practised against him. When that *Tiberius* had declared *Caius* his Successor in the Empire, he lived not many days after, and died after he had governed twenty years, five months, and three days. Thus *Caius* was the fourth Emperor.

He foretelleth *Galba*'s Succession in the Empire.

Tiberius recommendeth the *Roman* Empire, and *Tiberius* his Grandchild to *Caius*.

Caius killeth *Tiberius*.

Caius Caligula the fourth Roman Emperor.

The *Romans* having intelligence of *Tiberius*'s death, greatly rejoyced at the good news, yet they durst not assure themselves; and though they desired nothing more, yet they feared, lest the news should be false; and lest, if they shewed themselves too diligent in expressing their signs of joy, they should afterwards be accused for it, and lose their Lives thereby. For *Tiberius* had done much mischef to the Noble Families in
G *Rome*, being of himself a cholerick man, implacable towards all men without any occasion; having a natural inclination so cruel, that the easiest pain whereunto he adjudged those whom he condemned, was Death. Notwithstanding therefore, that every man took pleasure to hear the news, yet did all conceal it, until such time as they might be more fully assured, through the fear of those miseries they foresaw, if the matter

Tiberius a Tyrant.

The year of the World, 4001. *after Christ's Nativity*, 39.

matter ſhould fall out otherways. But *Marſyas*, *Agrippa*'s Free-man, having certain notice of *Tiberius*'s death, ran ſpeedily to comfort his Maſter *Agrippa*, with theſe good news, and meeting with him as he came out of the Bath, he made a ſign unto him, and told him in the Hebrew tongue, the Lion was dead: *Agrippa* conceiving that which he meant, was raviſhed with joy, and ſaid unto him; *I will requite thee for all thoſe benefits I have received at thy hands, and eſpecially for this good news, provided that it prove true.* The Centurion who had the keeping of *Agrippa*, conſidering what expedition *Marſyas* had uſed in running, and the pleaſure that *Agrippa* had conceived in his report, he began to ſuſpect ſome alteration, and asked him what had happened; and whereas he delayed to give him an anſwer, he importuned him the more. Whereupon *Agrippa* told him plainly what he had heard, in that he had grown already intimately familiar with him. The Centurion rejoyed at this news, as well as *Agrippa*, hoping to ſpeed the better thereby, and made *Agrippa* good cheer: But whilſt they were in the midſt of their Banquetting, and drunk freely, there came one unto them, who told them that *Tiberius* was alive, and that within few days he would come to *Rome*. The Centurion troubled with this news, for that he had committed a Capital crime in eating in the company of a Priſoner, upon the news of *Cæſar*'s death, and by rejoycing with him; he drave *Agrippa* out of the place where he ſate, and reproachfully ſaid unto him; *Thinkeſt thou* (ſaid he) *that I know not how falſly thou ſpreadeſt the rumour of* Cæſar's *death? yes, be aſſured thou ſhalt anſwer thy lie with the loſs of thy head.* This ſaid, he cauſed *Agrippa* to be bound, whom before-time he had ſuffered to go at liberty; and ſhut him up in more cloſe Priſon, than he had been before: ſo that *Agrippa* was all that night long in extream miſery. The next day the rumour was ſpread thorough the whole City, that confirmed *Tiberius*'s death; and at that time every one boldly proteſted it: There were ſome alſo, who offered Sacrifices for this cauſe: And there came Letters alſo from *Caius*, which were addreſſed to the Senate, by which he aſſured them that *Tiberius* was dead, and how the Empire was committed to his hands. He writ another alſo to *Piſo*, who had the Guard of the City, containing the like report; and beſide that, commanding him to transfer *Agrippa* from the company of thoſe Souldiers, by whom he was kept, to the ſame place where he was lodged before; ſo that from that time forwards, he grew confident. For although he was as yet a Priſoner, yet lived he at his own diſcretion. *Caius* arriving in *Rome*, brought with him *Tiberius*'s body, which he burned moſt magnificently, according to the cuſtom of the Countrey: And although he were very willing to ſet *Agrippa* at liberty the ſame day, yet he was diſſwaded from it by *Antonia*; not for any ill will ſhe bare the Priſoner, but in regard of *Caius*'s honour; leſt thereby he ſhould ſhew himſelf to be glad of *Tiberius*'s death, in ſetting him at liberty ſo ſpeedily, whom he had committed to Priſon. When, therefore, ſome few days were over, he ſent for him to his houſe, and cauſed his hair to be cut, and his garments changed; and that done, he ſet a Diadem upon his head, and made him King of *Philip*'s Tetrarchy; to which he added *Lyſanias*'s Tetrarchy; and changed his chain of Iron, into a Chain of Gold of the ſame weight; and ſent *Marullus* into *Judæa*, to govern there. The ſecond year of *Caius*'s Reign, *Agrippa* asked leave to repair into *Judæa*, to diſpoſe of his Kingdom, purpoſing to return again when he had diſpatched thoſe Affairs. Which when the Emperour had granted him, he came into *Judæa*, and was ſeen and ſaluted for a King, beyond all mens expectation; ſerving thereby for a moſt notable example unto men, to expreſs unto them how great the power of Deſtiny is in humane affairs, conſidering the poor eſtate wherein he had been before, and the happineſs which he enjoyed at that time. Some termed him happy, in that he reſolutely followed his hopes; others could ſcarcely believe that he was thus advanced.

Marſyas, *Agrippa*'s Free-man, certifieth him of *Tiberius*'s death.

The rumour was ſpread in *Rome*, that *Tiberius* was alive.

Caius certifieth the Senate and *Piſo* of *Tiberius*'s death, and his Succeſſion; and willeth that *Agrippa* ſhould be ſent to his own Lodging.

Tiberius's Funeral.

Caius createth *Agrippa* King, and giveth him two Tetrachies.

Agrippa departeth into his Kingdom.

The year of the World, 4002. *after Chriſt's Nativity*, 40.

CHAP. IX.

Helio & Ruffinus, chap. 14. *alias, chap.* 16. *Herodias, Agrippa*'s Siſter envieth her Brothers happineſs, and inciteth her Huſband to ſeek a Kingdom.

Herodias, Herod *the Tetrarch's Wife, and King* Agrippa's *Siſter, being impatient to ſee her Brother reign in ſo much proſperity, compels her Husband to go to* Rome, *to obtain a Crown alſo; but* Agrippa *having written to* Caius *againſt him, he baniſhed him and his Wife to* Lions *in* France.

HErodias, *Agrippa's* Siſter, was married to *Herod* the Tetrarch of *Galilee*, and *Peræa*: She envied her Brother to ſee him raiſed to ſo great Authority, and to far greater Dignity than her Huſband enjoyed. For which cauſe ſhe was diſpleaſed, that her Brother, who fled out of his Countrey, in that he wanted means to pay his debts, was returned

A turned in great Honour and State. This alteration seemed unsufferable to her, especially, to see him apparelled like a King, and environed with a great multitude of people, so that it was impossible for her to hide her grief; for which cause she incited her Husband, and perswaded him to make a Voyage to *Rome*, and to purchase as much as he possessed. *For*, said she, *I cannot endure to live, if* Agrippa, Aristobulus's *Son, condemned to die by the sentence of his own Father (so poor and indigent, that to redress his necessities wherewith he was daily pressed by his Creditors, he was constrained at last to flee to* Rome) *should return with such Titles of Honour; and that her Husband, who was a King's Son, and was called to the Kingdom by his Father, should live obscure, and pass his life like a private man: Husband* (said she) *if heretofore it hath been no prejudice to thee, to live in less Dig-*
B *nity than thy Father hath done; now, at least, desire that due honour which belongeth to thy Family; neither think it sufferable to be inferiour to him, who in times past hath been maintained by thy Bounty: Neither suffer it to be thought (through thine own sloth) that he in his necessity, had more industry to obtain an ample Fortune, than you amidst your abundance; as if it redounded not to thy shame, to be thought inferiour to him at this time, who not long since, except by thy pity, had no means to live. Let us therefore hastily repair to* Rome, *and neither spare Gold, Silver, or any other expence, for that it availeth us not so much to keep the same, as to employ it in the purchase of a Kingdom.* But *Herod* disswaded her as much as he could, for he contented himself to live in quiet, and suspected the Confusion that was at *Rome*; which he endeavoured, as much as in him lay, to lay open to *Herodias*:
C But the more negligent she saw him, the more instantly she incited him to seek out for the Kingdom; and never gave over, until she had conformed him to her desire; which she forced him to, rather than obtained. Having therefore furnished himself after the most magnificent manner, and spared no cost, he repaired to *Rome*, and led *Herodias* his Wife with him. *Agrippa* smelling their intent, and the preparation they made, he bestirred himself too: And having notice that they were put to Sea, he sent *Fortunatus*, one of his Free-men, to *Rome*, with Presents to the Emperour, and Letters against *Herod*; with Commission to acquaint *Caius* with every particular, according as the occasion should serve. He embarking himself after *Herod*, had a quick passage, and was only prevented by him, but for the space that *Herod* presented himself to *Caius*; for he presently follow-
D ed him, and delivered his Letters. For they arrived at one time at *Puteol*, and found *Caius* at *Baia*, a Village of Campania, distant from *Puteol* some five Stades, adorned with most Royal and sumptuous Palaces; for that every Emperour enforced himself to exceed the honour of his Predecessor, by reason of the hot Baths that naturally issued out of the earth, serving both for the health of the body, and recreation of the spirits. Whilst *Caius* talked with *Herod*, having visited him first, he received *Agrippa*'s Letters, containing *Herod*'s Accusations; for they accused him of a Conspiracy plotted betwixt him and *Sejanus*, since the beginning of *Tiberius*'s Empire: And how for the present he favoured *Artabanus*, King of the Parthians, to the prejudice of the Emperour *Caius*; of which the
E preparations *Herod* had stored up in his Arcenals, gave evident testimony, which were sufficient to arm seventy thousand men. *Caius* was much moved with these informations, and asked *Herod* if that which was informed him, touching his warlike preparation, was true: He unable to contradict the same in any thing, for fear he should be convicted of falshood, confessed no less. Whereupon *Caius* supposing the Accusation of his revolt to be sufficiently proved, deprived him of his Tetrarchy, and annexed it to *Agrippa*'s Kingdom; bestowing *Herod*'s Substance also upon him. He banished him likewise for ever, and confined him in the City of *Lions*, in *France*; and understanding that *Herodias* was *Agrippa*'s Sister, he gave her all that which in right appertained to her. And supposing that she would not willingly accompany her Husband in his calamity, he told her that he pardoned her for her Brother's sake: But she gave him this reply; *Mighty*
F *Emperour, you speak magnificently, and as it well becometh so great a Majesty; but there is a cause that hindreth me from partaking the benefit of that bounty which you intend towards me, which is the affection that I bear unto my Husband; whom if I should forsake in his misery, it would very ill beseem me, in that I have been a partner with him in his felicity.* *Caius* displeased with her resolute answer, banished her likewise with her Husband, and gave her Estate also to *Agrippa*. God did after this manner punish *Herodias*, in regard of that envy which she had conceived against her Brother; and plagued *Herod*, in that he had so easily listned to the foolish perswasions of a Woman. But *Caius* governed the Empire the first and second year of his Reign with great applause, behaving himself graciously towards all men, whereby he obtained the good liking of the Romans, and the favour of
G his other Subjects: But in process of time, the greatness of his Estate made him surpass the limits of humane condition, and challenge to himself the Title of Divinity, whereby he governed all things in contempt of God.

The year of the world, 4002. after Christ's Nativity, 40.

Herod with *Herodias* repair to *Rome*. *Agrippa* sendeth *Fortunatus* with Letters and Presents after him.

Baiæ are certain Baths in *Campania*, not far from *Puteol*.

Herod is accused for favouring *Artabanus* the Parthian.

Herod is perpetually banished, and confined in *Lions* in *France*; and *Agrippa* is made Lord of his Lands and Goods: and *Herodias* despising *Cæsar*'s bounty, accompanieth him in exile.

Caius at the first governed the Commonweal very happily, but afterwards usurped divine honours.

The year of the World, 4002. *after Christ's Nativity*, 40.

CHAP. X.

The Sedition of the Jews and Grecians, in the City of Alexandria.

Philo & Rufinus, chap. 15. *aliter, chap.* 17.

Appion, Prince of the Alexandrians Ambassadour accuseth the Jews, because they ascribed not Divinity to *Cæsar*.

Philo Judæus, for the Jews is shut out, and can get no audience, and committeth the cause to God.

WHereas there arose a Sedition betwixt the Jews and Grecians that inhabited *Alexandria*, three chosen Ambassadours on either side were sent unto *Caius*: One of these Ambassadours of *Alexandria* was *Appion*, who accused the Jews of many failings; and amongst other things, he alledged, that they made no account of honouring *Cæsar*: And that, whereas all other Subjects of the Roman Empire had erected Altars and Temples in honour of *Caius*, and in all other things had received him as a God; the Jews supposed it to be a dishonour for them to honour his Statues, or swear by his name. After that *Appion* had urged many things, and inveighed grievously against the Jews; hoping that *Caius* would be provoked against them, as in all likelihood and appearance it should have fallen out: *Philo*, the chiefest among the Ambassadours of the Jews, a man of great worth, and Brother to *Alexander Alabarcha*; being experienced in *Philosophy*, addressed himself to answer those Accusations which were urged against the Jews; but *Caius* commanded him silence, and willed him instantly to withdraw himself; and was so displeased, that it appeared very manifestly, that he intended some cruel revenge against them. Whereupon *Philo* departed after he had been grievously threatned, and spake thus unto the Jews that flocked about him; *We must be of good courage, since* Caius *in words seemeth to be displeased with us; for in effect, he will arm God in our behalf, against himself.*

CHAP. XI.

Caius *commands* Petronius *Governour of* Syria, *to compel the Jews by force of Arms, to receive his Statue in the Temple; but* Petronius *mollified by their Prayers, writeth to* Caius *in the Jews behalf.*

aliter, chap. 17.

Caius sendeth *Petronius* into *Syria*, and commandeth him in spight of the Jews, to plant his Statue in God's Temple.

The Jews repair to *Ptolemais*, beseeching him that he would not bring his Statue into the Holy City.

BUt *Caius*, being sore displeased that the Jews only despised his Ordinances, sent *Petronius* into *Syria*, to succeed *Vitellius*, charging him with a strong Army to invade *Judæa*; and if they willingly admitted his Statue, that then he should place it in the Temple of God; but if they denied it, then, that overcoming them by force, he should compel them to condescend thereunto. As soon as *Petronius* came into *Syria*, he endeavoured to satisfie *Cæsar*'s Command; and having assembled as great an Army as he could possibly levy, and leading forth with him two Legions of Roman Souldiers, he wintred at *Ptolemais*, intending at Spring to invade *Judæa*: All which he signified to *Cæsar* by his Letters; who commending him for his industry, advised him to use all expedition therein, and to make War against those who should disobey his Commands. Mean while divers thousands of the Jews resorted to *Petronius*, who was quartered at *Ptolemais*; beseeching him not to constrain them to do that thing which was contrary to their Laws, or to transgress the Ordinances of their Fore-fathers. *For if* (said they) *you have wholly decreed to bring and erect this Statue in our Temple, first deprive us of our lives, and afterwards do that which shall seem good in your eyes: For it is impossible for us, so long as our Souls remain within our Bodies, to permit that which is forbidden by our Laws; or to suffer such Impiety, in regard of that honour which we owe unto our Law-maker, and our Predecessors, who have ratified our Laws, to the intent we should encrease in Virtue.* Petronius answered thus, *If I were Emperour, or if the Emperour would be ruled by my advice, your reasons might prevail with me; but I am enforced to obey him, otherwise my Life and Fortune is at Stake.* Hereunto the Jews answered; *My Lord* (said they) *since you are resolved, not to transgress, by any means, the Commands and Contents of* Cæsar's *Letters, neither will we any ways violate or infringe the Prescript of our Law, under hope of Divine Assistance, and in imitation of the Virtue of our Ancestors: For we are not so faint-hearted, that for the hope of a vain and untimely desire of life, we should break the Laws which Almighty God hath proposed unto us, under the reward of Eternal Felicity: For which cause, we will endure all Fortunes whatsoever, so that our Country Law and Religion may remain inviolate; and we are ready to encounter any mis-fortune, under hope that God will assist us; for whose honour, we fear not to adventure on any danger. This had we rather do, than by obeying thee through Cowardice, to incur perpetual Ignominy; and that which is more, God's wrath in neglect of his Laws, whose Authority, even in thine own judgment, is more to be regarded than* Caius's *Commission.*

Petronius

The year of the world, 4002. after Christ's Nativity, 40.

A Petronius *conjecturing by these their answers, how hard a matter it was to force them from their opinion; and perceiving he could not do for* Caius *what he expected, in the erection of his Statue, without great Blood-shed, whereby much murther and inconvenience might follow; he took some of his neareſt and deareſt friends with him, and poſted to* Tiberias, *that he might more conveniently and circumſpectly look into the Jews Actions. They fearing ſome imminent danger through the Wars they expected from the Romans, and greater miſchief through the breach of their Laws; aſſembled once more many thouſands of them, and met with* Petronius *at* Tiberias; *beſeeching him that he would not enforce them to that neceſſity, nor defile their Sacred City with forbidden Images.* Whereunto *Petronius* anſwered: *Therefore (*ſaith he*) will you fight with* Cæſar, *without regard, either of* B *his ability, or your own weakneſs? We will not fight* (ſaid they) *but we will rather die, than depart from our Laws.* Whereupon, proſtrating themſelves, and laying open their naked throats, they ſaid they were ready to die. In theſe terms they continued for the ſpace of forty days, neglecting their Huſbandry, though that was the chiefeſt Seed-time: For it was moſt reſolutely concluded among them, rather to ſuffer death, than to admit the Statue. Whilſt the matter ſtood upon theſe terms, *Ariſtobulus*, *Agrippa*'s Brother, and *Elcias*, accompanied with divers of their Train, and ſome of the chiefeſt among the Jews came unto *Petronius*, beſeeching him that he would conſider the obſtinacy of the people, neither give them occaſion to draw them into deſperate actions; but rather, that he would write unto *Caius*, with what obſtinacy the people refuſed C the Dedication of his Image in the Temple: And how, giving over the care of their Huſbandry, they prepared themſelves for War, without any truſt or confidence in their own ſtrength; being rather reſolved to die, than to ſuffer ſo great an indignity to be offered to their Religion. Beſides, how giving over their Tillage, there was nothing to be expected but Robbery, whereas they ſhould want means to pay their Cuſtoms; by which means, they hoped that *Cæſar* would be moved to moderate his ſeverity towards that Nation, and not to give them cauſe of Rebellion: And that if he might not be moved from the proſecution of the War, that then he might go forward with his buſineſs. This was the effect of *Ariſtobulus*'s requeſt.

The Jews met *Petronius* at *Tiberias*, beſeeching him not to violate the Sacred City with his Images.

Ariſtobulus, King *Agrippa*'s Brother, and *Elcias* the High Prieſt, entreat *Petronius* in the Jews behalf.

But *Petronius*, partly in reſpect of their Prayers who inſtantly urged him, and the D weightineſs of the affair; partly in regard of the contentious reſolution of the Jews, ſuppoſing that it was a matter unworthy a man, to put ſo many thouſands of men to death, to ſatisfie *Caius*'s fooliſh ambition; and touched with the fear of God, and remorſe of his own Conſcience, he had rather to his own danger, inform the Emperor of the abſurdity of the matter by his Letters, being no ways ignorant of his cholerick ſpirit, and forwardneſs in revenge, except his furious paſſion and expectation were anſwered. For this thought he, that although it altered not his reſolution, but haply enforc'd his diſpleaſure againſt him, in that he ſpeedily executed not his Command; yet, that it was the duty of a good man, not to refuſe an aſſured death, if ſo be it might ſave ſo guiltleſs and huge a multitude. When therefore, he had aſſembled the Jews together E in *Tiberias* (when many thouſands of them reſorted thither) and diſpoſed all thoſe warlike Forces, that at that time gave attendance on him, round about him; he told the Jews firſt of all, not his own, but the Emperour's intent, who would ſhortly have them taſte his diſpleaſure, and enforce them to bear the burthen of his indignation, who were ſo bold as to contradict him: For himſelf, it neceſſarily concerned him, that ſince, by the Emperour's favour he had received ſo great honour, he ſhould not commit any thing contrary to his Command. *I hold it* (ſaid he) *a matter moſt juſt to employ my life and honour for you, to the end, that ſo huge a number of men ſhould not be drawn into the danger of death: and I will reſpect the excellency of the Laws of your Fathers, for which you think you ought to undergo a War and danger: neither is it lawful to ſuffer the Temple of God to be defiled* F *by the Authority of Princes. I will therefore write to* Cæſar, *and acquaint him with your minds; and in all that I may, I will aſſiſt you to obtain your Requeſt. God (whoſe power ſurpaſſeth all induſtry and humane force) vouchſafe to conduct you, and make you conſtant in the obſervation of your Laws; and grant, that he, through exceſſive deſire of humane glory, commit not any thing that may offend God. And if* Caius *be diſpleaſed, and enforce his inevitable diſpleaſure againſt me, I will undertake all danger, and endure all torments, both in body and ſpirit, to the end, that I may not behold ſo many vertuous men, as you are, periſh in your good and juſt actions. Go therefore each of you, and ply your work, and till your Lands; I will ſend to* Rome, *and will employ both my Friends, and my ſelf for you.*

Petronius promiſeth the Jews to write unto *Caius* in their behalf, and exhorteth them to follow their Husbandry.

After he had ſpoken this, he diſmiſſed the Aſſembly, praying the chiefeſt amongſt G them to encourage the Huſbandmen to ply their buſineſs, and to confirm the reſt of the people in their good hope; he himſelf alſo ceaſed not to encourage them. And truly God ſhewed his aſſiſtance to *Petronius*, and aſſiſted him in all his affairs: For as ſoon

The year of the World, 4002. after Christ's Nativity, 40.

After a long and continual Drought, there fell a ſuddenſhower

as he had finiſhed his diſcourſe to the Jews, there ſuddenly fell a great rain beyond all H humane expectation; for the day was very fair, neither was there any appearance of rain in the Air, and all that year long there was an extream Drought; ſo that men were paſt hope to have any moiſture, notwithſtanding, that ſometime there appeared certain Clouds in the Heavens. At that time therefore the water fell in great abundance, and beſides the expectation and opinion of men; the Jews conceived hope, that *Petronius* ſoliciting their cauſe, ſhould not be repulſed. But *Petronius* was more amazed than all the reſt, ſeeing evidently that God undertook the affairs of the Jews, and gave them teſtimony of his manifeſt aſſurance; ſo that they that were their profeſſed Adverſaries, had no power to contradict them, as he himſelf wrote to *Caius* at large, with inductions and exhortations, to the end he ſhould not draw ſo many thouſand I men into a deſperate reſolution and unhappy death; for without War it was impoſſible for him, ever to make them forſake their Religion. Moreover, that he would not cut off and loſe the Revenue which he received of that Nation; and would not erect a Trophy of an everlaſting Curſe and Malediction againſt himſelf. Adding moreover, what the power of their God was; which he had ſo clearly declared, that no man ought to doubt, but that his merciful hand was over them. This is the Contents of *Petronius*'s Letters.

Petronius writeth to *Caius*.

Agrippa honoureth *Caius* in *Rome*, & in reward thereof *Caius* willeth him to demand ſomewhat; who deſireth nothing elſe, than that *Petronius*'s Commiſſion to erect the Statue, be revoked.

On the other ſide, King *Agrippa*, who at that time was at *Rome*, grew more and more in favour with *Caius*; having entertained him at a Banquet, wherein he was very deſirous to exceed all others as well in ſumptuouſneſs, as in all other ſorts of delights K and pleaſures; yea, he entertained him ſo nobly, that not only others, but alſo the Emperour himſelf, could not attain to ſuch magnificence; ſo much he endeavoured to ſurpaſs all others, through the great deſire he had to content and ſatisfie *Cæſar* in all things. *Caius* was amazed at his courage and magnificence, ſeeing *Agrippa* ſo willing to conſtrain himſelf, above his power and means, to abound in Silver; and all this to the intent to pleaſe him. For which cauſe *Cæſar*, in requital of his kindneſs, intending to honour *Agrippa* to his uttermoſt power, in granting him that which he moſt deſired; being one day warm with Wine, invited him to drink a Carouſe: adding theſe words;

Agrippa, *I have heretofore known the honour thou haſt ſhewed towards me, and thou* L *haſt expreſſed the earneſt affection that thou beareſt me, in hazarding thy ſelf in divers dangers, into which thou haſt been drawn during* Tiberius's *life time; and haſt omitted nothing, no not in that which exceedeth thy power, to ſhew thy affection towards me: For which cauſe, I think it ſhould be a great ſhame for me, if I ſhould ſuffer my ſelf to be overcome by thee in kindneſs, without ſome anſwerable correſpondence: I will therefore put that in practice, which I have heretofore omitted; for all thoſe things that hitherto I have beſtowed on thee, are of no reckoning. My will is, that thy merits ſhould at this time be requited, by ſuch means as might for ever make thee happy.* Now he ſpake after this manner, hoping that *Agrippa* would beg ſome great Province at his hands, or the Revenues of ſome Cities.

M But although he had already prepared his demand, yet he did not diſcover his intent, but gave *Caius* this anſwer; that whereas he had ſerved him to the diſlike of *Tiberius*, it was not for the gain he expected heretofore; and for the preſent alſo, he did nothing under hope to be rich; contenting himſelf that he was in the Emperour's good favour. That the benefits he had received of him were great, yea, exceeding all that which he durſt ever have hoped: *For* (ſaid he) *although they be but ſmall in compariſon of your Greatneſs, yet in reſpect of my ſelf who have received them, and in my conceit, they are very great.* *Caius* admiring his generoſity, inſiſted to preſs him to ask whatſoever he had a mind to, being ready to grant it. Whereupon *Agrippa* ſaid, *Dread Prince, ſince it is your good pleaſure to think me worthy to be honoured by your Preſents, I* N *will not requeſt any thing at your hands, that may tend to enrich me; for that by thoſe goods you have already given me, I am greatly honoured: But I beſeech and requeſt one thing at your hands, which will purchaſe you the reputation of Piety, and will procure God to be propitious unto you in all your actions; and which alſo, will breed me much glory among thoſe who ſhall hear that I have not been refuſed in my demand, which concerneth me more than the neceſſities of this life: I therefore beſeech you, that it will pleaſe you to give order that that Statue, which you have charged* Petronius *to erect in the Temple of the Jews, may never be put there.* This was *Agrippa*'s requeſt to the Emperour, knowing very well how dangerous a matter it was, and as much as concerned his life, to demand any ſuch thing at *Caius*'s hands, that was not anſwerable to his humour. *Caius*, on the one ſide, moved O with the ſervice *Agrippa* had done him; and on the other ſide, ſeeing how great an indignity it ſhould be for him, if before ſuch an Aſſembly of Witneſſes, he ſhould deny

that

A that which he had ſo inſtantly preſſed *Agrippa* to requeſt, as if ſuddenly he had repented himſelf; and admiring *Agrippa*'s virtue (who having an opportunity in a moment to augment his particular Eſtate, either by Revenues, or other Commodities; had preferred the Common Cauſe, the Laws of his Countrey, and Piety, before all theſe) he granted him his Supplication; and wrote to *Petronius*, praiſing him for that he had uſed ſuch diligence in aſſembling his Army, as alſo for all that whereof he had given him notice: adding theſe words; *If* (ſaid he) *you have already erected the Statue which I commanded you, let it remain in the place; but if it be not done, be thou no more troubleſome to the Jews, but diſmiſs thine Army, and repair thou in perſon to that place whither I have ſent thee: For I urge no more the erection of the Statue, for the deſire that I have to* B *gratifie* Agrippa, *whom I entirely honour, and in ſuch ſort, as it is impoſſible for me to contradict any thing whatſoever, that either he hath need of, or ſhall require.* Theſe were the Contents of thoſe Letters which *Caius* wrote to *Petronius*, before he underſtood that the Jews were like to revolt; for they made it known, that rather than they would endure the Statue, they would hazard a War againſt the Romans: Which, when *Caius* underſtood, he was extreamly troubled; and being a man addicted to all villany, and averſe to all honeſty, and who gave place to no good counſel, after he had conceived a diſpleaſure againſt any man; and who likewiſe thought it a great happineſs for him to accompliſh all that whatſoever he pleaſed; he wrote again to *Petronius*, to this effect; *Since the Preſents which the Jews have given thee, have more pre-* C *vailed with thee than my Commands have done; ſo that to pleaſe them, thou haſt deſpiſed that which I have enjoyned thee; I make thy ſelf the Judge, how much thou haſt deſerved to incur my diſpleaſure; to the end, that thou mayeſt ſerve for an example to all thoſe, who ſhall come after thee, that an Emperour's Commands ought not in any ſort to be neglected.* Although this Epiſtle was both written and ſent, yet *Petronius* received it not during *Caius*'s life time, for they that carried it, were ſtayed with croſs Winds; ſo that *Petronius* received thoſe Letters that aſſured him of *Caius*'s death, before he received the other: For God would not forget *Petronius*, who expoſed himſelf to great dangers for the love of the Jews, and the honour of God. And *Caius* being taken out of the world by God's wrath, being kindled againſt him, by reaſon that he affected divine D honour, received his reward; and *Petronius* obtained favour both at *Rome*, and through all the whole Government, and eſpecially among the principal Senators, againſt whom *Caius* was accuſtomed to vomit up his cholerick Revenges. He died a little after he had written the Letter to *Petronius*, by which he threatned and denounced him death. Hereafter I will declare the cauſe why he was taken out of this world, and the manner how Treaſon was plotted againſt him. The Letter that brought the tidings of *Caius*'s death, was delivered to *Petronius* firſt; and preſently after, he received that wherein he enjoyned him to kill himſelf: He highly rejoyced at this his good luck, and *Caius*'s death; and admired God's Providence, who ſpeedily and happily had rewarded him, both for the honour that he bare unto his Temple, and alſo for having E aſſiſted the Jews. Behold, how *Petronius* eſcaped from death, by an unexpected Providence.

The year of the world, 4002. after Chriſt's Nativity, 40.

Caius writeth to *Petronius*, charging him to murther himſelf, for neglecting his Command.

Petronius receives Letters of *Caius* death before thoſe, whereby he was commanded to kill himſelf.

CHAP. XII.

Two Jews called Aſinæus *and* Anilæus, *both Brothers, and of a mean extraction, become ſo powerful near* Babylon, *that they give enough to do to the Parthians: Their Actions; their Death. The Grecians and Syrians who lived in* Seleucia, *unite againſt the Jews, and kill fifty thouſand of them unawares.*

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IN thoſe days there happened a grievous Commotion amongſt thoſe Jews that inhabited *Meſopotamia* and *Babylon*, and ſuch Slaughters and Calamities as never the like hath been declared in our former Narrations; which in regard I intend to report both particularly and ſeriouſly, I will rip up the whole cauſe thereof from its firſt Original. There was a City called *Nearda*, belonging to *Babylon*, ſtored with Inhabitants, and enriched with many fruitful Poſſeſſions, ſufficient to ſuſtain ſo great a multitude: Moreover, it was ſuch as might be hardly invaded by the Enemy; both for that the River *Euphrates* ſurrounded it, and alſo for that it was fortified with G very ſtrong Walls. Upon the ſame River alſo, there ſtood another City, called *Niſibis*; in which the Jews, in reſpect of the ſtrength of the place, kept their *Dragma*, which they were accuſtomed to offer unto God, and the reſt of their Votive money.

Hedio & Ruffinus, chap. 16. alias, chap. 20. A grievous Commotion among the Jews in *Meſopotamia* and *Babylon*.

The year of the World, 4003. after Christs Nativity, 41.

These two Cities therefore ſerved them for two Store-houſes; and from thence, according as time required, they ſent the money they had gathered, to Jeruſalem, and committed the Convoy thereof to divers thouſands of men, for fear it ſhould be taken away by the Parthians, who at that time had the Soveraignty in Babylon. Among theſe Jews lived *Aſinæus* and *Anilæus*, two Brothers, born in Nearda; whoſe Father being dead, their Mother bound them to the Weavers trade, for amongſt thoſe Nations it was accounted no indignity to follow that trade: for both men and women exerciſe themſelves therein. It happened, that their Maſter with whom they learn'd their occupation, beat them one day, for that they came ſomewhat late unto their work. They taking this chaſtiſement of his as if a great injury had been done unto them, betook themſelves to their weapons, whereof there were great ſtore in that houſe, and retired themſelves into a place where the River divideth it ſelf into two parts, which naturally aboundeth with excellent paſtures, and ſuch fruits as were reſerved for the winter. To theſe men there flocked a number of needy perſons, whom they armed, and became their Captains, and no man oppoſed himſelf againſt their inſolent proceedings. Being by this means grown abſolute and impregnable, for that they had builded themſelves a ſtrong Fortreſs, they ſent unto the Inhabitants, commanding them to pay them Tribute for their Cattel which they paſtured; ſo that this Tribute was ſufficient to entertain them, promiſing to thoſe who obeyed them, all friendſhip, and that they would maintain them againſt all thoſe that ſhould wrong them, of what place ſoever they were: but if they did not that which they commanded them, they threatned them that they would kill all their Cattel. The Inhabitants of the Countrey, knowing themſelves unable to oppoſe them, obeyed them, and ſent them the number of Cattel which they required; ſo that greater Forces daily joyned themſelves with them, and they grew to that power, that they could make their excurſions againſt thoſe whom they intended to hurt. Every one reſpected them, and they were feared by all men, ſo that their renown came at laſt to the ears of the King of Parthia.

Aſinæus and Anilæus, born in *Nearda*, retire into a certain place, and great Companies flock unto them.

The Governour of Babylon likewiſe intending to cut off this miſchief before it grew to greater head, aſſembled as many men as he could poſſible, both Parthians and Babylonians, and marched forth againſt them; with an intent to root them out, before they ſhould have any inkling thereof to prepare themſelves for their defence. Having therefore prepared his Army, he lay in ambuſh near unto a Mariſh, and the next day following (which was the Sabbath, in which the Jews forbear all kind of work, he making his account that the Enemy durſt not make head againſt him, but without fight he ſhould lead them away captives) he march'd eaſily, thinking to charge them unaware. *Aſinæus*, who at that time ſate idlely with his fellows, having his Arms by him: Ye men (ſaid he) methinks I hear the neighing of Horſes, not ſuch as when they are in their heat, but as when they are backt by men. Moreover, I hear the noiſe of their Bridles, and I fear leſt the Enemies ſecretly ſtealing upon us, ſhould circumvent us: let therefore ſome one of us go and diſcover what the matter is, and bring us word: I would I were found a lyar in that which I have told you. This ſaid, one of them went out to eſpy what the noiſe intended; who running haſtily back again, told him, that he had not falſly conjectured as touching the intent of the Enemy, for that they were at hand, and would not ſuffer themſelves any longer to be out-braved by them. He alſo declared, that there was a mighty number of Horſemen, who were aſſembled like a drove of Beaſts, ſufficient and able utterly to overcome *Aſinæus* and all his Company, foraſmuch as they were not in a readineſs to defend themſelves: and our Law forbiddeth us to do any manner of work on the Sabbath. *Aſinæus* reſolved with himſelf not to do that which the Spy had ſaid, but thought that it was better for them to behave themſelves valiantly in their neceſſity wherein they were plunged, and that if they muſt needs die, it better became them to make breach of their Law, than to hearten their Enemies by their ſubmiſſion. He therefore preſently betook himſelf to his weapons, and encouraged all thoſe that were about him, to make it known in effect what their valour was. Whereupon all of them at once marched forth againſt the Enemy, and ſlaughtered a great many of them, for that they, deſpiſing *Aſinæus* and his followers, marched as if they went to lay hold on men already vanquiſhed; but in the end they were conſtrained to betake them to flight.

Aſinæus and his Companions beſet by the Governors and Princes of Babylon.

Aſinæus, after he had encouraged his Soldiers, putteth his Enemies to flight.

When the news of this skirmiſh was brought to the King of Parthia, he was wholly aſtoniſhed at the boldneſs of theſe two Brethren, and had a great deſire to ſee them and to ſpeak with them. He therefore ſent one of the truſtieſt of his Guard, to let them underſtand, *that although King* Artabanus *had been injured by them, in that they had invaded his Countrey; notwithſtanding*, ſaid this Ambaſſadour, *he making leſs*

Aſinæus and Anilæus are ſought unto by *Artabanus* for friendſhip.

A *leſt account of the diſpleaſure he hath conceived againſt you, than of your Virtue, hath ſent me unto you, to give you my hand and troth in his name, for a ſafe conduct and ſecurity in your Voyage, requiring you to be his friends; he treateth therefore with you without any Deceit or Fraud, promiſing you Gifts and Honours, and reſolveth to encreaſe your Dignity by his Power.* *Aſinæus* refuſed to enterprize this Voyage, but ſent his Brother *Anilæus* with certain Preſents, ſuch as he could poſſibly find. He therefore departed with the Meſſenger, and preſented himſelf before *Artabanus*; who ſeeing *Anilæus* come alone, asked him how it happened that *Aſinæus* came not with him: And underſtanding that he ſtayed in his Mariſh, through the fear that he had of him; he ſwore by the Gods of his Anceſtors, that he would do him no wrong, wiſhing them to give credit to his pro-

The year of the world, 4062. after Chriſt's Nativity, 44.

B miſe, and he ſtretched out his hand, which is the greateſt ſign with which the Kings of that Countrey uſe to aſſure thoſe that parley with them. For after they have mutually given one another their hands, there is no ſiniſter practice to be feared, and they, from whom a man expecteth any harm, are no more to be feared, at ſuch time as they have given this teſtimony of aſſurance. This done, *Artabanus* ſent back *Anilæus*, to perſwade his Brother *Aſinæus* to come to Court, *Artabanus* did this, ſuppoſing that this his Amity with the two Brothers, would be a bridle for the Jews, who otherwiſe might encroach upon his Governments. For he feared, leſt if any Rebellion ſhould happen, and he ſhould be troubled in that War, *Aſinæus* and they of *Babylon* ſhould grow more ſtrong, as well by the voluntary ſubmiſſion of the Jews, as by force; and

C thereby ſhould do him the more miſchief. Upon this deliberation he ſent *Anilæus*, who eaſily perſwaded his Brother, giving him to underſtand among other things, what good will the King bare him, and the Oath that he had ſworn; ſo that both of them reſorted to *Artabanus*, who received them very graciouſly, admiring *Aſinæus*'s Virtue, who had ſo great a courage in all his Enterpriſes; conſidering eſpecially, that he was a man of low ſtature, and who, to look on, ſeemed to be contemptible: and he told his Friends, that without compariſon, he had a greater heart, than his body.

And when in banqueting he had named *Aſinæus*, and ſhewed him to *Abdagaſis* the General of his Army, ſignifying unto him, with what valour theſe Brethren were en-

Abdagaſis would have ſlain Aſinæus, but Artabanus will not permit him.

D dowed in Feats of Arms: *Abdagaſis* required that it might be lawful for him to kill *Aſinæus*, to the end he might puniſh the wrongs he had done to the Eſtate of the Parthians. *Never* (ſaid the King) *will I give my conſent to betray a man, who hath committed himſelf to my protection, and hath given me his hand, and who buildeth upon the Oath I have paſs'd unto him in the name of the Gods: But if thou be a valiant man in feats of Arms, thou haſt no need to make me forſwear my ſelf; but when his Brother and he ſhall depart from hence, aſſail him, and overcome him by thy valour, provided that I be not privy to thy attempt.* And afterwards, calling *Aſinæus* to him in the morning; *It is time* (ſaid he) *that thou return homeward, for fear thou provoke divers of the Captains of my Court, which, contrary to my will, will endeavour to kill thee. I commit the Countrey of* Babylon

Artabanus committeth the Territories of Babylon to Aſinæus's charge, and diſmiſſeth him with Gifts

E *to thy protection and guard; which by thy care and vigilancy, ſhall remain exempt from all Robberies, and other ſuch Calamities. Reaſon it is, that I procure thy good, becauſe I have engaged mine Honour and Faith irrevocably unto thee; not upon any light matter, but for things that importune thee as nearly as thy life.* This ſaid, he gave him certain Preſents, and preſently diſmiſſed him. Now, as ſoon as he returned home to his own Fortreſs, he fortified the places, both thoſe which were already ſecured, and the other, which as yet no man had attempted to fortifie: And in ſhort time he grew to that greatneſs, that no man, of ſo obſcure Fortune and beginning, attained before him. Neither contented with the Honours of the Babylonians, he was alſo held in great account by the Captains of the Parthians, who were ſent to govern in the neighbouring Pro-

F vinces; yea, ſo much encreaſed his Authority with his Power, that all *Meſopotamia* was at his Command. In this Felicity and encreaſing Glory of his, he continued for the ſpace of fifteen years; which never began to decay, until ſuch time as neglecting the ancient Study of Virtue, and contemning the Laws of his Fore fathers, both he and his factious followers being drowned in pleaſure, yielded themſelves Captive to Foreign Luſt. It fortuned that a certain Governour of thoſe Parthians came into that Countrey, accompanied with his Wife, not only endowed with other Perfections, but alſo admired for her incomparable Comelineſs and Beauty; whom, without ever ſeeing her, only by report of her Beauty, *Anilæus*, *Aſinæus*'s Brother, loved entirely; and when as by no one of his allurements he could ob-

Anilæus killeth a Nobleman of the Parthians, and leadeth away his Wife.

G tain her favour, neither had any other hope to enjoy the Lady, he could not bridle his unruly Luſt, but he made War againſt her Huſband; and killing the Parthian in their firſt Conflict, his Wife became his, both in ſubjection and Bed-ſervice, which

The year of the world, 4003. after Christ's Nativity, 41.

which thing was the Original of many mighty Calamities, both to himself, and to his Brother. For when, having lost her former Husband, she was led away Captive, she carried with her the Images of the Gods of her Countrey, which she highly esteemed, according as it was the custom of those that inhabited that place, to have their Gods whom they adore in their houses, whom, when they travel into a Foreign Countrey, they carry about with them. She therefore brought them with her, and used them according to the fashion of her Countrey, at the first secretly; but after she was known for *Anilæus*'s Wife, then she adored them according to the custom, and with the same service which she used during her first Husband's days, sacrificing to her Gods. H

Anilæus being reproved for his Wifes Idolatry, killeth one of his Friends.

Their chiefest friends seeing this, first of all reproved them, for that *Anilæus* committed such things that were no ways used among the Hebrews, and altogether repugnant to their Laws, for that he had married a Woman of a Foreign Nation, that contradicted and violated their accustomed Religion; for which cause they advised him to beware, lest, in submitting themselves too much to their unbridled pleasures, they should lose the honour and power they had received from God, even until that present. But seeing their perswasions profited nothing, and that *Anilæus* likewise had villainously killed one of his dearest Friends, who had somewhat too freely reproved him (who, at such time as he lay a dying, being touched with the zeal of the Laws of his Ancestors, and with grief against his Murtherer, wished that *Asinæus* and *Anilæus*, and all their Associates might die the like death; they, for that they were transgressors of the Law; the other, for that they succoured not themselves in that oppression, which they suffered for the maintenance of their Laws.) They were sore displeased; yet notwithstanding they contained themselves, calling to their remembrance that their felicity proceeded from no other cause, but from the valour of those Brethren. I. K

But when they understood that the Parthian Gods were adored by this Woman, they bethought them that it behoved them not any more to bear with *Anilæus* in contempt of their Laws; for which cause, addressing themselves to *Asinæus* in great Assemblies, they exclaimed against *Anilæus*; saying, that he ought, although at first he had no power to dispose of himself; yet now at last, to correct this errour before it should redound to their publick Plague: For that both the Marriage was disallowed in all men's eyes, as altogether contrary to their Laws; and that the superstitious observance of the Gods, which the Woman presumed to use, was an apparent injury offered to the true God. But he, although he knew that his Brother's fault would breed some great inconvenience, both to himself and his followers; yet, being overcome with Brotherly affection, he easily pardoned his Brother, ascribing his errour to the violence of his unbridled passion. But whereas daily more and more he was tired with exclamations and greater reproofs, at length he admonished his Brother of the matter, chiding him for that which was past, and desiring him to amend the errour hereafter, by sending home the Woman unto her Kindred. Yet this admonition of his took no effect with him; for the Woman perceiving that the rumour that was raised among the people was for her sake; and being afraid lest for her love sake, *Anilæus* should incur some danger, she poysoned *Asinæus*, to the end that her love being in Authority, she might more freely practise her impiety. Now when *Anilæus* had gotten the Government into his own hands, he drew out his Forces against certain Villages belonging to *Mithridates*, one of the chiefest among the Parthians, and *Artabanus*'s Son in Law; which Villages he spoiled, and carried away men, sheep and other riches. When *Mithridates*, who at that time was resident in those Quarters, understood of the spoil of his Villages, he was very much displeased, and the rather, for that without any occasion or proffer of injury, *Anilæus* had assailed him in contempt of his Estate, who was a chief Peer of the Countrey: For which cause he immediately assembled the greatest power of Horse and Foot he could gather, to set upon *Anilæus* and his Associates. Leading his Forces therefore against one of the Villages, he kept himself in covert, to the end he might fight the next day, which was the Sabbath day; on which the Jews attempted not any thing. Whereof when *Anilæus* was advertised by a certain Syrian, who dwelt in another Village, who had exactly told him all *Mithridates*'s intent, and the place where he intended to banquet with his Souldiers; after he had made his Souldiers take their refreshment, marched out by night, to the end he might charge the Parthians before they might be advertised of his coming. He therefore rushed in upon them about the fourth Watch of the night, and slew those whom he found asleep; and the rest being astonished thereat, were forced to save themselves by flight: He also took *Mithridates* Prisoner, and caused him to be carried away naked on an Ass, which is one of the greatest disgra- L

Anilæus is accused before his Brother *Asinæus*, but he winketh at his fault

Asinæus poysoned by the Parthian woman. M

Anilæus draweth his Forces into *Mithridates*'s Countrey, and spoileth his Villages, and taketh him Prisoner. N O

ces

A ces which the Parthians imagine may be offered them. Having after this disgraceful manner carried him into a Forreſt, ſome of his familiars perſwaded him to kill him: but *Anilæus* told them, that they ought to deal with him far otherwiſe; for that it behoved them not to kill a man, who was one of the chief among the Nobility of the Parthians, and one that was moſt honoured in regard of that affinity and alliance he had with the King: that although all that which heretofore had been offered to *Mithridates*, were inſupportable; yet if they ſhould be inſtrumental to ſave his life, he would pardon the injuries, and reward them for their Mercy in ſaving his life; whereas if they ſhould deal ſeverely with him, the King would ſeek his revenge, and make a horrible ſlaughter of thoſe Jews that inhabited *Babylon*: whom they ought to have compaſſion of, both for that they were of their blood, and for that if any miſchief ſhould befal them they knew not whither to retire themſelves; whereas they might be aſſiſted with the flower and ſelect men of their Nation. Having thus diſcuſſed and debated the matter to his Souldiers, his opinion was approved, and they were perſwaded; and ſo *Mithridates* was ſent back again.

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B *Anilæus* diſmiſſeth *Mithridates.*

But he no ſooner returned home unto his houſe, but his Wife hit him in the teeth, that he lived but by the mercy of his enemies, notwithſtanding he were the King's Son-in-law; that he had made no reckoning to puniſh thoſe, who had ſo much injured him; that he likewiſe contented himſelf to have his life ſaved, after he had been priſoner to the Jews: *For which cauſe* (ſaid ſhe) *recover thou thy former virtue and honour,*

C *which thou haſt heretofore loſt, or I ſwear by the Gods of the King my Father, that the bond of Marriage which is betwixt me and thee ſhall be diſſolved.*

Mithridates, unable to endure theſe uſual reproaches, and on the other ſide apprehending his Wives haughty courage, from whom he feared to be ſeparated, he aſſembled the greateſt power of men that he could poſſible, notwithſtanding it were againſt his will, and led them forth; ſuppoſing himſelf to be unworthy of life, if he, who by Nation was a Parthian, ſhould be put to the worſt by the Jews. When *Anilæus* underſtood that *Mithridates* came forth againſt him with a great force, he thought that it would redound greatly to his indignity, if he ſhould lie lurking amidſt his Marſhes, and hoping that he ſhould have no worſe fortune againſt his enemies, than he had at firſt, and

D building much upon his Souldiers, who were ever wont to get the upper hand in their encounters, he likewiſe drew forth his Army: to them alſo others adjoyned themſelves, who ſought nothing elſe but pillage, and hoped that with their only preſence they might diſcourage their enemy.

But after they had marched about ninety ſtades, and paſſed thorow a County that was ſcant of water, and were about the heat of the mid day burned up with thirſt; *Mithridates* Army came in ſight, and charged them even at that time, when they fainted for want of drink, and through the extremity of heat, ſo as they could ſcarcely handle their weapons. At that time *Anilæus*'s Souldiers encountring with *Mithridates*'s freſh men, were ſhamefully put to flight: whereby it came to paſs that a great number

E of them were killed. But *Anilæus* himſelf, and all thoſe of his Company, retired themſelves in great haſte into a Forreſt, leaving *Mithridates* Lord and Maſter of the Field, whereof he was very joyful. Notwithſtanding this diſaſter, an infinite number of lawleſs men reſorted to *Anilæus*, who ſet little by their lives, provided there might no limit be propoſed to their unbridled licentiouſneſs; ſo that he gathered a greater number of men than thoſe he had loſt; yet they were far different in valour from the former: for they were wholly ignorant of warlike diſcipline. Notwithſtanding, he being accompanied with theſe men, went and ſet upon divers Burroughs of the Babylonians, which were totally deſtroyed by his rapine and violence. For which cauſe the Babylonians and his other enemies, ſent unto *Nearda* to the Jews that were there, requiring that *Anilæus* might be delivered into their hands: whereunto condeſcend-

F ing not (for although they had a will to perform their requeſt, yet it lay not in their power to deliver him) they required that they might live in peace. And to treat of the conditions of peace, the Babylonians ſent certain men to confer with *Anilæus*. They having ſurveyed the place wherein *Anilæus* kept, aſſailed both himſelf and his followers by night, and ſlew all thoſe they encountred with, without reſiſtance, and amongſt the reſt *Anilæus*. When the Babylonians ſaw that they were delivered from the oppreſſion of *Anilæus*, who till that time had been as it were a bridle unto them, to reſtrain and curb the hatred they conceived againſt the Jews, with whom they had oftentimes been at odds, by reaſon of the contrariety of their Religi-

G ons, whereby it happened that they oftentimes fell at debate upon every opportunity when they met.

A great number of diſſolute perſons flock to *Anilæus*, with whom he ſpoileth certain Burroughs of the Babylonians.

The Babylonians require *Anilæus*, that they may puniſh him: they aſſail and ſlay him.

Now when *Anilæus*'s men were defeated, the Babylonians ſet upon the Jews on all ſides;

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The Jews afflicted by the Babylonians, repair to *Seleucia.*

sides; who seeing themselves in danger by reason of the insolence of the Babylonians, against whom they were too weak to make resistance; and on the other side, unable to live amongst them, they went and dwelt at *Seleucia*, a City famous in regard of *Seleucus* the Son of *Nicanor*, who builded it. In that City dwelt divers Macedonians, divers Greeks, and a great number of Syrians. The Jews fled thither, and continued there about five years, without any molestation: But in the sixth year, when the Plague encreased in Babylon, the Jews that remained there, were enforced to seek them some new habitation; and that removing of theirs into the City of *Seleucia*, was the cause likewise, of their further mischief, as I will make manifest. The Greeks who dwelt in *Seleucia*, are ordinarily at debate with the Syrians, and have always the upper hand; but after that the Jews came to inhabit that place, in a certain Sedition that arose among them, the Syrians had the upper hand, by the means of the Jews, who joyned their Forces with theirs, who of themselves were valiant and good Souldiers.

The Greeks being repulsed in this Tumult, and having no other means left them to maintain their former honour, but to break that League of Friendship, which was between the Syrians and the Jews; devised in private, each one with those Syrians with whom they were acquainted, promising to live in peace and amity with them; whereunto they condescended willingly. For the chiefest of these two Nations concluded the Peace, which presently after followed, to the end that on both parts they should joyn in hatred against the Jews: So that altogether charging them at unawares, they killed more than fifty thousand of them; they were all put to the Sword, except some few, who through the mercy of their Friends, and assistance of their Neighbours, were suffered to escape. These retired themselves to *Ctesiphon* a City of *Greece*, that was not far from *Seleucia*, where the King resideth every year, and keepeth the greatest part of his Moveables; hoping in that place, through the reverence of the King, they might remain in more safety and security. All the Nation of the Jews that were in these Quarters, stood in great fear: For the Babylonians and the Seleucians, with all the Assyrians of that Countrey, agreed amongst themselves to make a general War against the Jews; whereby it came to pass, that they assembled themselves at *Nearda* and *Nisibis*, trusting themselves to the strength of these Fortresses, which were inhabited also by men who were expert in Arms. See here what the condition of the Jews was, who remained in *Babylon.*

Fifty thousand Jews slain in *Seleucia.* The Jews that were saved, repair to *Ctesiphon.*

The Jews retire into *Nearda* and *Nisibis.*

H I K L

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THE N

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A

THE
NINETEENTH BOOK
OF THE
ANTIQUITIES of the JEWS:

B

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Nineteenth Book.

1. *The Cruelties and Follies of the Emperour* Caius Caligula: *Several Conspiracies against him.* Chæreas, *being assisted by several others, killeth him: Some Germans of his Guard kill some of the Senators afterward. The Senate condemns the thoughts of his memory.*
2. *The Souldiers resolve to promote* Claudius, Caius's *Unkle, to the Imperial Dignity.* Saturninus's *Speech in the Senate, for Liberty.* Chæreas *sends to kill the Empress* Cesonia, Caius's *Wife, and her Daughter.* Caius's *good and evil Qualities. The Souldiers carry* Claudius *into the Camp, to make him Emperour: The Senate sends to him, to pray him to forbear.*
3. *King* Agrippa *encourageth* Claudius *to accept of the Empire. The Souldiers, who had been for the Senate, forsake it, whether* Chæreas *would or not; and joyn with those that had sworn to* Claudius. *So* Claudius *becometh Master, and condemns* Chæreas *to die: He suffers with a wonderful Constancy. And* Sabinus, *who had been one of the chiefest of the Conspiracy, killeth himself.*
4. Claudius *the Emperour confirmeth* Agrippa *in the Kingdom, adding* Judæa *and* Samaria *thereunto: He giveth the Kingdom of* Chalcis *to* Herod, Agrippa's *Brother; and maketh Edicts in favour of the Jews.*
5. *King* Agrippa *goeth to his Kingdom, and putteth his Chain, being a token of his Imprisonment, into the Sacred Treasury of the Temple of* Jerusalem. *He provideth for the Dignity of the High Priesthood: He is highly displeased at the Dorites insolence, who had caused* Cæsar's *Statue to be erected in the Jews Synagogue.*
6. Petronius, *Governour of* Syria's *Letters to the Dorites, concerning the Emperour's Statue, which they caused to be erected in the Jews Synagogue. King* Agrippa *bestoweth the High Priesthood on* Matthias. Marsius *is made Governour of* Syria.
7. Silas *(General of* Agrippa's *Forces) his great Imprudence, obligeth this Prince to put him in Prison.* Agrippa *fortifieth* Jerusalem, *but the Emperour* Claudius *commands him to forbear: His excellent Qualities; his stately Buildings: The cause of his falling out with* Marsius, *Governour of* Syria: *He bestoweth the Great Priesthood on* Ælioneus: *dieth after a terrible manner: Leaveth for his Successor his Son* Agrippa, *and three Daughters: The Inhabitants of* Cæsarea *and* Sebastes *prove extream ungrateful to his Memory.* Claudius *the Emperour sends* Fadus *to be Governour of* Judæa, *because of* Agrippa's *Minority.*

C D E F G

CHAP. I.

The year of the World, 4004. after Christ's Nativity, 42.

The Cruelties and Follies of the Emperour Caius Caligula: *Several Conspiracies against him.* Chæreas, *being assisted by several others, killeth him: Some Germans of his Guard, kill some of the Senators afterward. The Senate condemns the thoughts of his Memory.*

Hedio & Rufinus, chap. 1.

CAius did not only express and manifest his fury towards those Jews that dwelt in *Jerusalem*, and in other neighbouring places; but also thorow all the Countreys both by Land and Sea, which were subject to the Roman Empire, filling the whole World with an infinite number of mischiefs; yea, such, and so odious, that the like hitherto have never been heard of. But *Rome* especially, felt the force of his fury; but especially the Senators, Patricians and Noblemen were plagued. They also that were called Roman Knights, who, in Wealth and Dignity, were next unto the Senators; for that out of their number, such men were

Caius's Tyrannytowards the Jews.

Caius's Tyrannytowards the Senators and Patricians.

Year of the World, 4004. after Christ's Nativity, 42.

were choſen, who were to ſupply the Senate, were moſt perſecuted. For with ig- H
nominies they were abuſed, with baniſhments and confiſcations weakned, and by
ſlaughters wholly exterminated. He likewiſe uſurped the Name of God, command-
ing his Subjects to dignifie him with more than humane honours; and aſcending the
Capitol, which amongſt all the Temples in *Rome* is moſt religiouſly honoured, he
was ſo bold as to ſalute *Jupiter*, and to call him Brother. Many ſuch impieties were
committed by him, which ſhews that his unbridled and extravagant madneſs did never
forſake him. Amongſt other his mad pranks that he played, this is worthy of me-
mory: for on a time, thinking it to be too much trouble for him to croſs the Sea be-
tween *Puteol* a City in *Campania*, and *Miſenum* another Town ſeated by the Sea-ſhore
in a Gally; and otherwiſe eſteeming it a thing correſpondent to his greatneſs, who I
was Emperor, to exact that ſuperiority on the Sea, which was anſwerable to his ſove-
raignty on the Land, betwixt one Cape of the Sea unto another, for the ſpace of thirty
furlongs or ſtades, betwixt which the Gulf had his courſe, he cauſed a Bridge to be
built, on which he commanded himſelf to be drawn in a Chariot, as if that way were
anſwerable to the dignity of his deity. He left not one Temple in *Greece* whatſoever, that

Cajus calleth himſelf Jupiters Brother.

Cajus ſpoiled all the Temples of Greece.

he ſpoiled not of thoſe excellent pictures that were in them; Giving a Commiſſion that
all Statues, and whatſoever ornaments or gifts, and preſents that were dedicated in
any Temple, ſhould be brought unto him; ſaying, that ſuch things as were admira-
ble, ſhould be reſerved for a place of admiration, ſuch as was the City of *Rome*:
with theſe ſpoils of the Temples he adorned his Palace and Gardens, and generally
all his houſes and Palaces that he had in *Italy*. He was ſo impudent alſo, as to give di- K

Cajus commandeth Memmius Regulus to transfer Jupiter Olympius to Rome.

rection, that *Jupiter Olympius* Statue, which the Greeks had in great eſtimation, and which
Phidias the Athenian Satuarian had made, ſhould be tranſported to *Rome*. But *Mem-
mius Regulus*, to whom he directed this Commiſſion, executed it not, becauſe the
Maſons informed him, that without ſpoiling it they could not remove it from the place.
It is reported alſo, that he was hindred from this execution by ſuch prodigies that are
almoſt incredible: which he aſſured *Cajus* of, giving him to underſtand, what the
occaſion was, that had moved him to diſobey him therein: and whilſt he was in dan-
ger of death for his delay, the ſudden and ſucceſsful death of *Cajus* warranted him
from the ſame. Yea, ſo far ſtretched his unbridled fury, that having a daughter new-
ly born, he cauſed her to be carried into the Capitol, and laid at the feet of the Image L

Cajus compareth himſelf with Jupiter.

of *Jupiter*; ſaying, that the child was common betwixt him and *Jupiter*, leaving the
judgment to all men, which of the two parents was the greateſt. And notwithſtand-
ing all theſe his miſdemeanours, yet did men tolerate him.

He gave liberty to ſlaves alſo to accuſe their Maſters of whatſoever crimes they
would: which was ſo much the more hateful, becauſe all things were done by *Cæſars*
authority, and to his good liking: ſo that *Pollux*, who was *Claudius* bondman, durſt
accuſe him, and *Cajus* the Emperour was contented among the Judges to hear his
Uncle brought in queſtion for his life, hoping (although it fell out otherwiſe) to pick

Cajus gave ſlaves free liberty to accuſe their Maſters, and countenanced Pollux to accuſe his Maſter Claudius.

out an occaſion to put him to death. For having filled all the Countries of his Empire M
with falſe accuſations, and all ſorts of miſchiefs, and giving ſlaves a prerogative above
their Maſters; their Lords deviſed many conſpiracies againſt him, ſome for ſpite, and
with an intent to be revenged of thoſe injuries they had received: others pretending
by his death to prevent thoſe inconveniences that threatned them. In a word, his

Many conſpiracies againſt Cajus.

death concerned the ſecurity of the Laws, and the ſafety of all men: and had he not
been ſpeedily cut off, our Nation had almoſt been utterly exterminated. For which
cauſe I thought good to make an exact and ample declaration of every occurrent;
namely, for that the knowledge thereof maketh very much towards the manifeſtation
of Gods power and will, which brings conſolation unto thoſe who are in adverſity, and
keep them within the bounds of modeſty, who ſuppoſe that their proſperity ſhould N
continue always firm, and although they neglect virtue, think that no evil may befal
them. Three ſeveral Conſpiracies were intended againſt him, to eaſe the world of this
burthenſome Tyrant, All of them were attempted by men of great account. For,

Three conſpiracies againſt Cajus. Æmilius Regulus Coſſius Chæreas. Annius Minucianus.

Æmilius Regulus, who was born in *Corduba* in *Spain*, was fully reſolved to kill him
himſelf, or to make him away by the means of his Confederates. *Chæreas Caſſius*, Co-
lonel over a thouſand men was the conductor of another Band; and *Annius Minucia-
nus* was in no leſs readineſs to do his uttermoſt herein. The cauſe that moved them to
combine thus altogether in hatred againſt *Cajus*, was, that in reſpect of *Regulus*, he was
by nature a deteſter of all iniquity: for he was a very generous man, and ſo free, that he
diſſembled not any of his deſigns, but communicated them with many, who were either O
his friends, or valiant men fit for execution. And as touching *Minucianus*, he was in-
duced to ſeek his revenge, through the deſire he had to do juſtice to *Lepidus*, who had

been

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A been one of his especial friends, and one of the rarest men that were ever found among the Roman Citizens (whom *Caius* had put to death through the fear he had conceived of him) knowing well that all they, against whom *Caius* was incensed, could not escape with less punishment than loss of life. As for the third man *Chæreas*, he could not endure the shame and reproach of cowardise that *Caius* had objected against him, but feared besides, that his friendship and inward familiarity with *Caius* would draw him into manifest dangers: for which cause, and his own security and honours sake, he resolved to dispatch him. Generally all of them were resolved to rid the world of *Caius*, and bring an end to his pride and tyrannical power, for their hope was that their attempt having good success: their Countrey and Common-weal should reap the
B fruits thereof, for whose security and safety, it became them to hazard themselves, though it were with loss of their lives. But above all the rest, *Chæreas* was egged on with a desire he had to grow famous, and through the facility and convenient means he had to do it, because his Colonels room gave him most secure access unto him. About that time the Circensian Games were solemnized, which is a kind of Pastime which the Romans very willingly behold, and to this intent they resort to the place of these exercises, and the common people is wont to demand somewhat from the Emperour, which they desire to obtain; and after having examined their requests, do never refuse them. Now they required with instant and importunate supplications, that *Caius* would discharge them of their taxations, and moderate the excessive tri-
C butes which they payed: but he would give no ear unto them, and caused those to be apprehended, who called upon the matter most earnestly; sending his Guard, some of them one way, some of them another, to put them to the sword. After he had given this order, and they who received it had fully executed it, a great number of men were killed. The people seeing this, ceased to exclaim any more, preferring their lives to their goods. This horrid sight incited *Chæreas* the more to execute his enterprize, to the end he might finish his furious and tyrannical life, whose pleasure was all mens destruction. He had often resolved to kill him at Table, yet he deferred to do it, not that he fainted in his resolution, but because he expected some better opportunity. He had been Captain of *Caius* Guard a long
D time.

The Circensian Games. Caius causeth divers to be murthered, who request mitigation of their exactions.

Chæreas for many causes is incited against *Caius.*

Caius having appointed him to gather in his Tributes, in the execution whereof he followed his own nature, rather than *Cæsar*'s command, and spared those of whom he ought to have compassion for their poverty sake. *Caius* was so displeased herewith, that he objected against him, that the cause why he delayed the bringing in of his money, was his cowardise and negligence: And among other injuries that he offered him, as oft as he gave him the Watch-word, as he usually went to fetch it once a day upon his Watch-day, he gave him the names of women, and others that were ignominious persons, notwithstanding that he himself was no less remarkable, for his effeminate daintiness. In those Ceremonies which he himself had established, he attired
E himself like a woman, and was disguised with certain veils, whereby he might the better counterfeit that sex, and yet notwithstanding he could object this dishonour to *Chæreas*, whom he vexed constantly when he gave him the Watch-word, and so much the more because his companions jeared him with it. For when it was his turn to receive the word from *Cæsars* mouth, he ordinarily fitted him with such an one as might move laughter, which made him the bolder to conspire with his Confederates, in that he had just occasion to be displeased: among these was a Senator, called *Popedius*, and one that had pastst'd through all honours and offices, otherwise an Epicure and lover of delights. *Timidius* accused him (in that he was his enemy) that he had uttered certain injurious speeches against *Caius*: and for proof hereof, he alledged *Quintilia* for his witness, a
F woman among all Stage-players dearly beloved of many, but in especial, by *Popedius*, by reason of her incomparable beauty: and for that she refused to bear witness in a matter falsely objected against him, whom she entirely loved, *Timidius* required, that she might be examined by torture. *Caius* importuned herewith, commanded *Chæreas* with all expedition and diligence to see *Quintilia* tortured: and the rather gave he *Chæreas* these Commissions to kill and torment those whom he pleased, for that he had conceived this opinion, that he would acquit himself with more cruelty, to the end he might exempt himself of that reproach of faint-heartedness which was wrongfully objected against him.

Popedius is accused of a crime by *Timidius* unto *Cæsar.*

Whilst thus *Quintilia* was led forth to be tortured, she trod upon the foot of one
G of those who were of the Confederacie, giving him to understand that he should be of good courage, for that there was no fear that she would bewray any thing in torture, but would endure it with constancy: notwithstanding, *Chæreas* tormented her cruelly,

Caius commandeth *Quintilia* to be tortured, who confesseth nothing.

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which he rather performed by constraint, than of his own free will. And seeing he could enforce nothing out of her, he brought her back to *Caius* in so pitiful an estate, that all they that beheld her, had compassion on her. *Caius* likewise himself was moved, and bethinking him of those pains she endured, he desisted from the inquest and accusation which was prosecuted against *Popedius* and *Quintilia*, and gave her a certain sum of money, to comfort her against the indisposition that might follow by reason of her torments, which she had so couragiously endured. H

Popedius is absolved.

Chæreas conferreth with *Clement* and *Papinius.*

This displeased *Chæreas* very much, as if he had been the cause of all those evils that had hapned to those two persons, whom the cruellest of men did bemoan. He consulted therefore with *Clement*, who was Captain of the foot, and *Papinius* who had the command of the Guard, and spake unto them to this effect. "We have (said he) O *Cle-* I
"*ment*, employed our selves to the uttermost for the Emperours safety: for by our di-
"ligence and care we have done so much, that of all those, who have conspired against
"him, some of them have been killed: the rest in such sort tormented and martyred,
"that *Caius* himself had compassion on them. But what reward or honour receive we
"for all these services? *Clement* hearing these words, held his peace, giving manifest testimony by his looks, and the change of his colour, that he was greatly athamed he had so long time obeyed the Emperours commands: and whilst he thought with himself that it was no policy for him to open his mouth against *Caius* cruelty, *Chæreas* emboldned himself to discover the calamities and dangers wherein both the City and the whole Empire were plunged, telling him, that the common report was, that *Caius* was K
the cause of them:

But (said he) *those that will narrowly examine the truth, will judge that I and* Papinius *that standeth by me, and you,* Clement, *more than we, have caused the Romans torment, and the World's misery, for that of our own will we have been Ministers of* Caius*'s Commands; and although the means lieth in us to make an end of those Violences that are committed against the Citizens, and injuries to the whole World; yet we serve him for his Guard and Hang-men, instead of Souldiers. And we bear Arms, not to maintain our Liberty, and the Roman Empire, but to preserve him who keeps their bodies and minds in slavery: And every day are we soiled in their blood who are killed and tortured, until such time as some one serve us with the same sauce, to satisfie* Caius*'s Cruelty. For it is not for* L
the good will he beareth us, that he maketh use of us; but that which is more, we are suspected by him, and he will cause us to be put to death, as he hath done others. For his displeasure is not limited by justice, but by his will: We also shall serve him for a mark to aim at. For which cause it behoveth us to provide for the security and liberty of all men; and especially, to warrant our selves against all those dangers that threaten us.

Clement declared by apparent signs, that he thought well of *Chæreas* resolution, but he counselled him to make no words of it, for fear the rumour thereof should be spread among the people, and the secrets should be discovered before the execution: and least that *Caius* getting an inkling thereof, they should all of them be drawn into danger of death; and in the mean while, it behoved them to hope that some good M
fortune would fall out to their furtherance: and that for himself, his age had taken from him the necessary courage that belonged to such enterprizes. "It may be (said
"he) that I may furnish you with some advice more secure than yours is, *Chæreas*, for
a more honester than it is, who is he that can propose? This said, *Clement* returned to his house, ruminating with himself upon those words which he had both heard and spoken. But *Chæreas* grew fearful, and conferred with the Colonel *Cornelius Sabinus*, whom he knew to be a man of reputation, a lover of liberty, and greatly discontented with the estate for the miseries of the Common-weal; and seeing it was necessary to attempt that with all expedition which he had intended, he thought good to impart the matter to him; fearing lest *Clement* should discover all the Conspiracy, N
considering that delay and procrastination would be but an occasion to hinder the action. When therefore he perceiv'd him to give ear to all that which he intended, and that already he was confirmed with no less resolution than himself was; but in that he knew not with whom he might familiarly communicate the same, he said nothing: whereas otherwise he was ready, not only to conceal that which he had heard, but also declared that which he had in his heart, he was so much the more encouraged. For which cause, without further delay they went to *Minucianus*, who was conformable unto them in virtue, good affection, and great courage; and who besides that, was suspected by *Caius* by reason of *Lepidus* death. For, *Minucianus* and *Lepidus* were very great friends, and had been associates in the same dangers. For *Caius* was feared O
by all those who had any publick Office, sparing none of them in particular or general, but made them all groan under the burthen of his fury.

Cornelius Sabinus.

Annius Minucianus.

Now

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A Now they knew well one another, that all of them were displeased to see the Common-weal in that estate: but the apprehension of the danger suffered them not to manifest the hatred that each of them bare to *Caius*, although their secret conceit ingendred among them a certain Amity. For, before that time, as often as they met together, they were accustomed to esteem *Minucianus* for the most honourable man of the Company, as in truth, among all the Citizens of *Rome* he was the most famous, valiant and best esteemed among them: being therefore assembled at that time, he was first of all requested to speak his opinion. For which cause he asked *Chæreas* what the watch-word was he had received that day (for all the City knew very well what mockery *Caius* usually used in giving *Chæreas* the Watch-word:) *Chæreas* not-
B withstanding this disgrace, failed not to answer him, relying on the wisdom of *Minucianus*, and said unto him;

But give you me for the Watch-word, Liberty; mean while I give you thanks for that you have awaked me more speedily, than of my self I have accustomed to be. You need not now any further enforce your self to incite me by your words, sith both you and I have undertaken the same resolution. Before we were assembled in this place, our thoughts were united. Behold here my sword that is girt unto my side; this shall suffice for us both. And if you please you shall be my Captain, and I will march under your Command, and will follow you under assurance of your assistance and wisdom. They, who have valiant hearts, never want Arms: for it is a confident courage that makes the weapon do execution. That
C *which kindleth me thus to this action, is not the consideration of my particular interest: for I have not the leisure to think on those dangers that threaten me, through the grief that I conceive, to see the Liberty of my Countrey changed into slavery, and the force of the Laws wholly abolished, and all sorts of men condemned to death by* Caius *cruelty. It is I that deserve to be trusted in this execution, and I make you my Judge, since you have the like intention that I have.*

Minucianus, perceiving with what affection *Chæreas* spake, embraced him with all love; and after he had praised him, he exhorted him to continue his constancy: then departed they one from the other, with prayers and wishes; and at that time there hapned a presage that confirmed them the more. For as *Chæreas* entred into
D the Senate, some one among the people cast out a word, that redoubled his courage. Dispatch (said he) that which thou hast to do; for God will assist thee. *Chæreas* was somewhat afraid, lest some one of his Associates had betrayed him. But at last, he thought it was some one of those, who, being privy to his resolution, gave him a Watch-word to animate him the more; or that it was God, who, governing and observing humane affairs, pushed him forward. After he had imparted this his deliberation to divers; sundry Senators, Knights, and Souldiers being advertised hereof were in Arms. For, there was not any one that supposed not that *Caius* death was the greatest good hap the Common-wealth could expect. For which cause, all of them enforced themselves as much as they could, to assist the execution with couragious and virtu-
E ous resolution: and as forward were they in affection as in power; in words as in effect, desiring each of them to be partakers in the dispatch of a Tyrant. For *Callisthus* also, who was *Caius* free-man, and raised by him to great Authority, yea, such as almost equall'd him, adjoyned himself to them for the fear he apprehended of all men, and for those great riches which he had gathered together, for that he was a man of a corrupt conscience, and easily won by bribes and presents, doing wrong to all men, and abusing the power he had, against whomsoever he pleas'd, contrary to all right and reason. Besides, for that he knew the unbridled nature of *Caius*, who having once conceived an ill opinion of any man, could never afterwards be disswaded or reconciled. Amongst divers other dangers that he had to apprehend, the greatness of the danger
F of his riches was not the least, which was the cause that made him serve *Claudius*, and secretly to follow him, under hope, that after *Caius* death, he should be his Successour in the Empire, and that at that time he should by him be maintained in the same estate, which he enjoyed: and by this means he thought to obtain his amity and good liking, by giving him to understand how *Caius* had commanded him to poyson him, and how he had invented infinite delays to defer this execution. As for mine own part, I think that *Callisthus* forged this matter. For if *Caius* had pretended to kill *Claudius*, he had not been disswaded by *Callisthus* allegations, who had presently received his reward, if he had deferred to execute his Masters command, with all expedition in a matter so acceptable to him. So it is, that the Providence of God
G would not permit *Caius* to execute that rage against *Claudius*; and *Callisthus* was thereby thanked for the benefit which he no ways deserved.

Chæreas with certain others intend to kill *Caius*.

Callisthus, Caius free-man, certifies *Claudius* that *Caius* commanded him to poyson him.

Those that were about *Chæreas* day by day, followed the action very slowly, notwith-

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Chæreas expecteth the occasion to assail *Caius.*

standing that he willingly delayed not, but thought on all occasions fit to finish his purpose in, for that he might assail him at such time as he ascended up into the Capitol, or even then when he solemnized those Ceremonies, which he had instituted in honour of his Daughter, or at such time as he stood in the Palace to scatter Gold, and Silver among the people, by casting him from the top of the Palace into the Market place, or at such time as he celebrated those Mysteries, that were introduced by him. For, no man suspected *Chæreas*, so discreetly had he behaved himself in all things: and he perswaded himself that no man would have thought that he should lay violent hands on *Caius*. And although he had done nothing to any effect; yet so it is, that the power of the Gods was sufficient to give him force, and to kill him without drawing weapon. *Chæreas* was sore displeased against his Companions, in respect that he feared that they would let slip their occasion; and although they perfectly knew that he intended it for the maintenance of the Laws, and for the good of them all: yet did they request him to delay a little, for fear left in the execution he should in some sort miscarry, and for that cause the City might be brought in trouble by the informations that would be made of that act; and that at length when *Caius* should be so much the better provided against them, they should not know how to shew their virtue, when the time required that they should assault and set upon him. They therefore thought it good that the opportunity to set forward this business, should be the time in which the Games of the Palace were celebrated, which were solemnized in honour of *Cæsar*, who first of all disanulled the Peoples Authority, and appropriated it to himself. This Solemnity is celebrated in a Tent before the Palace, where the noble Citizens, with their wives and children remained to behold the sport, and *Cæsar* himself likewise. At that time they concluded that it would be an easie matter for them, when so many thousands of people should be shut up in so narrow a place; so that he, who would step formost to give the stroke, might very easily be succoured, for that he could have no assistance, although his Guard should have the courage and desire to defend him. *Chæreas* resolved upon this, and it was concluded that the first day of those sports that were next at hand, the deed should be done: but their adventure was greater than their conclusion. For the delay was such, as the third day was almost past, and hardly could they be drawn to attempt the matter on the third day. At which time *Chæreas* assembled all the Confederates, and told them that the opportunity of time had overslipt them, accused and reproached them of slackness in that execution, which had been so virtuously resolved among them: and that it was to be feared, left if any should be discovered, the whole matter should be frustrate: by which means *Caius* might grow more cruel than he was before. *See we not (said he) that by how much liberty we take from our selves, by so much we augment* Caius *tyranny? whereas we ought first of all to obtain security for our selves, and afterwards purchase perpetual felicity to others, the greatest glory whereof shall redound unto our selves.* Now they having nothing to reply against so honourable a resolution, and yet notwithstanding no ways enforcing themselves towards the action, but remaining altogether amazed without one word speaking, *Chæreas* spake thus:

The final conclusion of the Confederates as touching *Caius* death.

Most noble and generous Gentlemen, what is the cause that we linger and delay in this manner? See you not that this day is the last day of the Games, and that Caius *is ready to go to Sea? for he hath determined to sail into* Alexandria, *and to see* Egypt: *truly it will be a small honour for us, if we suffer him to escape out of our hands, to the end that both by Land and Sea, he may triumph over the Romans negligence. How can we chuse but condemn our selves justly, and challenge nothing but dishonour, if some Egyptian supposing that men of free condition could not any longer endure his insolence should put the matter in execution? For mine own part, I will dream no longer upon your consultations, but this very day will I hazard my self; and betide me what can, I will sustain all fortunes with pleasure and courage. For I am a man of that mind, that no danger can be so great or grievous to daunt me, or draw me from so worthy an enterprize which some other will put in execution if I delay, depriving me of the greatest honour and glory that the world can afford for its deliverance.* This said, he departed with an intent to attempt and end the matter, and encouraged the rest to do the like; so that all of them were desirous to set hand to the enterprize, without any further delay. The custom was, that the Captains of the Guard entred the Palace with their swords by their sides, and in such equipage they asked the Emperor the Watch-word. At that time it fortuned that it was *Chæreas* turn to fetch the Watch-word, a great number of people had flocked to the Palace, to take up their places to behold the Games with great press and noise; wherein *Caius* was greatly

A greatly delighted, for there was no distinction of place either for Senators or Knights, but each one sate together confusedly, men and women, slaves and free-men. *Caius* arriving there first, had offered sacrifice in honour of *Cæsar Augustus*, in whose honour likewise those sports were solemnized. It came to pass that whilst those Beasts were embowelled, that were appointed for sacrifice, *Asprenas* Gown, who at that time was Senator, was besprinkled with blood: whereat *Caius* began to laugh; yet notwithstanding, this was a presage for *Asprenas*. For he was slain that very day that *Caius* was. It is reported that *Caius* at that time, contrary to his own nature, behaved himself most affably towards all men, so that all the assistance were astonished to behold the courtesie that he used. After the sacrifice was done, he sate him
B down to behold the Pastimes, and had about him the most noble of his friends and familiars. Now was there every year a Theatre builded, according to this form and fashion that ensueth: It had two gates, the one towards the open yard; the other opening upon the porch, by which the actors had their egress and regress, without disturbance of those who sate to behold the pastime. There was within the same a certain room, separated from the rest, where the Players and Musicians kept, when the people were seated, and *Chæreas*, with the Captains were near about *Cæsar*, who sate on the right side of the Theatre: *Batibius* one of the Senators, a man very expert in feats of Arms, asked *Cluvitus* privily in his ear, who sate by him and had in like sort been Consul, whether he heard any news? who answering
C him, that he had heard nothing. *On this day (said* Batibius*) shall the tragedy be plaid of a Tyrants death. Cluvitus* made him this reply in *Homers* words.

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Caius sacrificeth to *Augustus Cæsar. Asprenas.*

The Theatre.

Batibius. Cluvitus.

Whist: lest some Greek should listen to our talk.

Now whilst some one darted certain apples and rare and precious Birds at the people, *Caius* took great pleasure to behold how they strove one with another round about him, buffeting one another to see who should get the same: but at that present there chanced two presages: for the sport that was represented, was of a Judg, who was apprehended and crucified, and in the Dance they represented *Cynera*, who
D was killed with *Myrrha* her Daughter: and there was a great quantity of blood gathered to counterfeit both the murther of the Judge that was crucified, as also of *Cynera*. It is affirmed likewise, that the day was the very same, whereon *Philip* the Son of *Amyntas* King of *Macedon*, had been killed by *Pausanias* one of his familiars, at such time as he entred the Theatre. Whilst *Caius* was incertain with himself whether he should remain untill the sports were finished, for that it was the last day of them, or rather should resort to the Bath, and after he had refreshed himself, return back again thither as he had done before; *Minucianus* sitting next unto him, fearing lest the occasion should be overslipt, because he had seen *Chæreas* go out of doors, with an intent to go and encourage him. But *Caius* catcht him by the
E Gown, saying, Whither go you, my friend? At which time for the reverence sake that he bare unto *Cæsar*, he sate him down again: but the fear that he had, grew so forcible, that he arose again; so that *Caius* could not detain him, supposing that he had gone thence to dispatch some important business. At that time did *Asprenas* counsel *Cæsar* to repair to the Bath, telling him that after his refreshment he might return thither again; all which he did, being desirous that the resolution might take effect. They that were with *Chæreas* were ready disposed to take advantage of the time, and were agreed each of them to stand prepared and in a readiness, in a place appointed, to the intent to act the Tragedy: and the delay seemed very tedious to them, for it was already three a clock afternoon. So that *Chæreas* seeing that *Caius*
F lingred so long, intended to go in unto him and assail him in his seat: but he conceived that he could not bring that to pass without great loss and murther of the Senators, and Knights that were present. Now although he had this apprehension, yet addressed he himself to the execution thereof, supposing that the loss that might happen by the death of some one, would be well recompensed by the security and liberty, that would redound unto all men. When as therefore they were in a readiness to enter the Theatre, news was brought them, that *Caius* was risen to come forth; by means whereof there arose some noise. For which cause the Confederates turned back into the Theatre, and appeased the people, telling them that they displeased and annoyed the Emperour: but the effect was, to draw him aside from all those,
G who might yield him any assistance; and so to set upon him. Before *Caius* marched *Claudius* his Uncle, and *M. Minucianus* his Sisters Husband and *Valerius* who at that time was Proconsul, who might not by any means be drawn from their place, al-

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though they had the will, by reason of the Place and Dignity which they held. *Caius* followed after them, accompanied with *Paulus Asprenius*. Now when he was entred into the Palace, he left the ready way where his Officers were, and *Claudius* and his Associates held: and turned aside by an unfrequented way to the Baths, on purpose to see certain young Boys, who were come out of *Asia*, and were sent him out of that Countrey, partly to sing in those Ceremonies that were instituted by him, and partly to dance in Arms about the Theatre; and in that place *Chæreas* came and encountred him, asking him the Watch-word: which *Caius* gave him very reproachfully according to his custom. For which cause without any further delay, *Chæreas* assailing him both in word and act, drew his sword and gave him a great wound, which notwithstanding was not mortal: some say that *Chæreas* purposely wounded him after that manner, because he would not kill him at once, but to his greater torment increase the number of his wounds: but I cannot believe it, for that in such executions a man hath no leisure to determine how to strike. And if *Chæreas* had such an intention, I account him the veriest fool that might be, for he rather took pleasure to content his despite, than readily to deliver both himself and others, who, by his delay, in being of his Confederacy might be drawn into hazard. For, if *Caius* had not been suddenly killed, he could not have wanted rescue, and it should seem that *Chæreas* had not pretended to do so much mischief to *Caius*, as to himself and his Fellow-confederates. And being in this uncertainty, whether his enterprize should have fallen out happily or no, he had without reason both undone himself and lost the occasion, whereas having happily hit home, he might without a word speaking secure himself against those who would offend him. But let every man think what best pleaseth him. *Caius* feeling the grief of the wound (for he was stricken between the shoulder and the neck, and his sword could not pierce further, by reason that it hit upon the first bone of the breast) he cried not at all, neither called for any of his friends, whether it were that he distrusted them all, or that he had some other thoughts; and in lamenting himself he passed forward. But he was met by *Cornelius Sabinus* who was already prepared to encounter him, who thrust him down upon his knees: whereupon all of them environed him round about, and with mutual exhortations encouraged one another to do their utmost in murthering him. At length in all mens opinion they agreed on this, that it was *Aquila* that gave him the deadly wound, that severed his soul from his body. But this act ought to be attributed to *Chæreas*: For though divers set to their hands in the action, yet was he the first who had bethought him of the action, having a long time before any of them premeditated the same, after what sort it should be attempted: and he also was the first that durst boldly impart it unto others, and who after they had allowed of his resolution, assembled them: and when every one was to speak his opinion, he concluded the same very discreetly, and had always done far more than the rest; so that by his earnest and honourable perswasions, he encouraged those that were faint-hearted, since at such time as the opportunity presented it self, to set hand to the execution, he was the first that attempted it, and who valiantly struck and made an easie way to the rest, who found *Caius* calm enough, for he was almost dead. For which cause, it is necessary that all which others have done, should be ascribed to *Chæreas* advice, vertue and diligence.

Caius slain.

Aquila gave *Caius* his deathswound: but *Chæreas* was the author and chief actor of the tragedy.

Thus died *Caius*, being struck with many mortal wounds. Now when *Chæreas* and his Companions had dispatched him, they perceived well that it would be impossible for them to save themselves, if so be they should return by the way that they came; so much were they ravished with that which they had done: For they drew themselves into no small danger by murthering an Emperour, who was cherished and beloved through the folly of the common people, and whose death the Souldiers would not leave unpunished. Now in that the ways were narrow where the murther was done, and they themselves also were hindred by reason of the great number of people, and Officers and Souldiers that gave their attendance that day, in guarding the Emperour; they took another way, and retired themselves into *Germanicus*'s lodging, who was *Caius*'s Father, whom they had lately killed. This house adjoyned unto the Palace. For although the Palace was but one, yet consisted it of divers lodgings which were builded by several Emperours; whose names, whether they had begun or finished the works, were imposed upon the same buildings. When therefore they had escaped from the press, they were in safety as long as the inconvenience that had befallen the Emperour was yet hidden. The first report of his death came to the Germans who were of his Guard, being a Company chosen out of that Nation named the Celtique Band, for the preservation of the Emperours Person. These men

Chæreas with his Confederates retireth into *Germanicus* house.

The Germans *Cæsar*'s Guard.

are

A are very prone unto wrath, and amongſt all other Barbarians, it is a rare thing in them to examine the cauſes of their execution: otherwiſe they are men ſtrong in body, and who in the Wars always give the firſt onſet, yielding great advantage to thoſe on whoſe ſide they fight. They having notice of *Caius* murther, were vehemently grieved thereat, for that it is their manner to cenſure all things not according to right, but as they were anſwerable to their own profits: *Caius* eſpecially was dearly beloved by them, for he had obtained their favour by beſtowing much money upon them. Their Captain was one called *Sabinus*, who was not advanced to that dignity, either for his virtue or for the Nobility of his Anceſtors (for he was but a Fencer) but for his mighty ſtrength and huge body. They therefore ran about with
B their naked ſwords ſearching for *Cæſars* murtherers from houſe to houſe; and meeting with *Aſprenas* at firſt, whoſe Gown (as we have ſaid) was beſ[illegible]odied with the blood of the ſacrifice, which was a preſage that boded him but little good fortune, they hewed him in pieces. The ſecond was *Norbanus* (who for his Nobility and Anceſtors might derive his Titles from the nobleſt Citizens, amongſt whom were divers Generals of Armies) who ſeeing they made no reckoning of his Dignity, and being of himſelf endowed with great force and ſtrength, he took a ſword from one of them which firſt aſſailed him; with whom he grapled, and made them know that he intended they ſhould buy his blood very dearly; and indeed ſo had he done, but that, being environed by divers, who aſſailed him at once, he was beaten
C down, and ſtruck with many deadly wounds. The third was *Antcius*, one of the number of the Senators, who with ſome others met not with theſe men by chance, as the two other had done; but to ſhew the hatred that he bare unto *Caius*, and the pleaſure that he took to ſee him lye dead, was come out of his houſe, being egged on with envy to feed his eyes with that ſpectacle. For *Caius* had baniſhed *Anteius* Father, whoſe name likewiſe was *Anteius*, and not content therewith, he had ſent his Souldiers to kill him. He therefore with great pleaſure beheld the carcaſe of this Tyrant; but hearing the uproar that was raiſed in every part of the houſe, he thought good to hide himſelf: yet could he not avoid the narrow ſearch of the Germans, who were ſo diſpleaſed, that they killed all they met, whether they were
D guilty or guiltleſs of the fact: Thus were theſe three made away.

But after the rumour of *Caius* death was heard in the Theatre, every one was amazed, and could ſcarcely believe it. For although divers of them were very glad that he was taken out of the world, perſwading themſelves that it would highly profit them; yet did their fear hinder their belief. On the other ſide, there were ſome, who deſiring not that any ſuch miſhap ſhould befal *Cæſar*, and conceiving in their thoughts, that it was impoſſible to be done, for that there was no men ſo bold, as to attempt it; they ſuppoſed the report to be altogether falſe. Of this mind were certain women and children, ſlaves and ſouldiers. Theſe by reaſon they received wages at his hand, tyrannized with him, being his miniſters in all thoſe abuſes that he
E offered to many good Citizens, in partaking the booty, and other advantages that *Caius* drew unto him. As for the Women and Children, they were of that opinion, by reaſon that ſuch kind of people take delight in Plays, Jeſts, Donations of fleſh, and other ſuch Paſtimes, which *Caius* in word pretendeth to do to gratifie the common people, but in effect it was to have means to ſatisfie his rage and cruelty. He was alſo gracious among the ſervants and ſlaves, for that by him they had liberty to accuſe and contemn their Maſters, and were therein countenanced by *Caius*. For when they falſly accuſed their Maſters, they were eaſily believed; and when they diſcovered their Maſters treaſures, in recompence of their diſcovery they were not only made free by him, but alſo ſent home with rich and ample rewards. For the reward that was aſſigned them, was the eighth part of thoſe goods that were confiſcated. As for
F certain of the Nobility, although the matter ſeemed true to ſome of them, for that before they were privy to that which the reſt intended, and notwithſtanding they deſired that the enterprize ſhould be effected; yet kept they all things cloſe, and gave no ſign of joy, nor made any ſhew that they heard that which was reported. For ſome of them feared leſt if they ſhould be fruſtrated of their hope, they ſhould bring themſelves in danger of puniſhment, for having diſcovered their intent ſooner than they ſhould have done. They likewiſe who knew the enterprize and were Confederates with the Actors; yet did they more cloſely conceal it the one from the other, fearing leſt if they ſhould diſcover the matter to any one of
G thoſe, who drew any commodity from *Caius* tyranny, they might bewray them: whereby if *Caius* ſhould be yet alive, they might incur the danger of puniſhment. For the report was, that he had been wounded in certain places; yet that he was not killed;

The year of the world, 4005. after Chriſt's Nativity, 43.

Sabinus with his German Souldiers ſeeketh for thoſe that ſhew *Cæſars* murtherers. *Norbanus* cut in pieces. *Aſprenas*.

Antius.

What ſort of people they were that lamented *Caius* death.

Divers rumors of *Cæſars* death.

The year of the world, 4005. after Christ's Nativity, 43.

killed; but as yet alive, and among his Physicians hands, who dressed his wounds. No man therefore durst freely discover the secrets of his heart to his Neighbour; for they that spread those reports, were either friends (and for that cause were suspected as favourers of his Tyranny) or enemies, and by that means, in that they were but sinisterly affected towards *Caius*, there was no certainty to be gathered of that which they said. There arose also another report, which daunted and beat down the hearts and hopes of the Nobility; namely, that *Caius* setting light by the danger wherein he was, and as little also by the wounds he had received, was come into the Market-place all bloody as he was, and after this manner declaimed before the people: *See here, how they that spread these rumours, preferred their conjectures, which were void of all reason:* which distracted those that heard it, according as they were affected. Notwithstanding all this, no man removed from his place, for fear lest they should be suddenly accused; knowing well that they should be accused, not according to their thoughts and affections, but according to the disposition of their Judges and Accusers. H I

The German Souldiers resort to the Theatre.

But after that the Germans had environed the Theatre with their naked Swords, all that were present expected nothing but death; and as soon as any man entred, they were seized with such an amazement, as if they had already felt the strokes; so that they knew not what to do, having no heart to depart from thence; and otherwise perswading themselves, that if they stayed there any longer, it would breed them further danger. At length, when the Souldiers were entred into the Theatre by force, all the Assembly cryed out, protesting that whatsoever was done, it was besides their knowledge, whether it were either attempted by Conspiracy, or any other means. They therefore most humbly entreated them, that they would spare them, and not inflict the penalty of the guilty on those that are innocent: For their own parts, they prayed them to search out those who had committed the act, if any such thing were committed. And thus spake they with tears, beating their breasts, and calling the Gods to witness; alledging that which the present danger suggested them with, and as much as such as pleaded for their lives could say. By these perswasions of theirs the Souldiers fury was abated, so that they began to repent for what they had executed in the Theatre; for this also was a cruelty, as they themselves (notwithstanding their barbarous incivility) supposed it to be, which was, that the heads of *Asprenas* and others that were killed, were carried and set upon an Altar. Whereat all the Assistants were most grievously discontented, remembring themselves of the dignity of the men, and having compassion of that which had befallen them; considering also, that they themselves were not far off from dangers, being uncertain whether they should save themselves: whereby it came to pass, that some of those who had cause to hate *Caius*, durst not freely rejoyce at his death, because they were upon the point to lose their own lives, having as yet no appearance of any safety. K L

Aruntius entreth the Theatre, and signifieth the Emperour's death.

At length *Aruntius*, a man who was gracious among the people, and was one of the common Criers, who had a strong voice; and by crying such goods as were to be sold, had gathered so great substance, as that he was accounted one of the richest men in *Rome*, and in great esteem amongst all men in that behalf, entred the Theatre in a mourning Habit, and after a lamentable manner: And although he inwardly hated *Caius*, yet for the fear he conceived lest he should lose his goods, and in consideration of the present danger, he dissembled his joy; wearing all those Garments of mourning, and using no less lamentation, than if he had bemoaned the death of his dearest friend. After this manner he came into the Theatre, publishing *Caius* death, to the intent that the people might not be ignorant of that which had hapned: After this, he began to repress the rage of the Germans, and commanded their Captains and Tribunes to put up their Swords, assuring them of the Emperour's death; which act of his did manifestly save the lives of all those who were assembled in the Theatre, and all them likewise, whom they could have met with. For if they had had but the least surmise, that *Caius* had as yet been alive, there was not any sort of cruelty which they had not committed: For they bare him so great love and affection, that to secure him from that misfortune, they would have redeemed him with the loss of their own lives. But as soon as they understood he was dead, they repressed their furious rage, which egged them forward to revenge; knowing that it availed them nothing to discover their affections towards him, in that he could yield them no requital. Besides, the fear they had, lest, that in pursuit of their Tyrannous Murthers, the Senate should be incensed against them, if so be the Government of the Estate should be returned into their hands, made them contain themselves. Thus was the fury of those Germans appeased for the death of *Caius*. M

The Germans fury, awakened by the death of *Caius*, is pacified. N O

Mean while *Chæreas* (who feared very much, lest *Minucianus* should fall into the Germans

A Germans hands, and in their fury be murthered by them) fought for him among the Souldiers; enquiring of every one, whether they knew if he were killed or no. Whereupon *Minucianus* and *Clement* were brought unto him, who in his presence commended *Chæreas*'s exploit, and gave him thanks in the name of the whole Senate; who witnessed that it was to the general benefit, and good of the Common-weal; and that the greatest persons were beholding to him, for that he had neither wanted good advice in his deliberation, nor courage to execute his resolution; alledging that the nature of Tyranny was such, that being puffed up with a short pleasure of unjust and intolerable rule, it finally (as being hated by all good men) determined and ended in misery, as manifestly appeared in that which had befallen *Caius*; who, before any thing was either devised, practised or executed against him, was already hateful to all men; and
B had in such sort violated all Laws, that his greatest friends were resolved to take Arms against him, who in appearance had deprived him of life, when both in truth and in effect it was he himself, who was the Author of his own ruine.

The year of the world, 4041. after Christ's Nativity, 43.

Chæreas, Minucianus and *Clement* consult about *Caius*'s death.

Hereupon all they arose who were in the Theatre, and raised great noise and trouble in seeking to save themselves. The occasion was, that a certain Physician called *Arcion*, being called out to go and dress certain men that were wounded; making a shew as if he went to go and prepare such things as were necessary for those that were wounded, made those illue out with him, who sate neerest unto him; but the truth was; he did it to the end to draw them out of the present danger. Mean-while the Senate assembled
C themselves in the Palace, and the people flocked together to make inquiry after those who had murthered *Caius*: The people with an intire and simple intent, the Senate only to use some formal proceeding. For *Valerius Asiaticus*, who had formerly been Consul, came forth among the people, who were in an uproar; and supposing it a strange matter that no man knew who had killed the Emperour, whilst every one enquired who it was that had done the deed; *O*, said he, *would it had been I that had done it.* But the Consuls published an Edict, containing the Accusations that were presented against *Caius*; commanding the people and Souldiers, who were as yet in the Theatre, to retire themselves to their Lodgings. And the people were put in great hope, that they should be eased of those Taxations, wherewith they had been burthened: And the
D Souldiers were promised Honours and Dignities, if they would contain themselves in their accustomed order, and stir up no further trouble. For it was to be feared, lest if they had been further fleshed in Murthers, the City should have fallen into some great danger, through Rapines and Spoils both of Houses and Temples. But by this time all the whole Senate was assembled, especially those who were Confederates in *Caius*'s murther; who seemed to gather courage, and to speak boldly, as if the Government of the Estate had been fallen into their hands.

Arcion a certain Physician stumbleth some.

The Senate and people enquire after those that slew *Caius. Valerius Asiaticus* wisheth he had been the Author.

CHAP. II.

E

The Souldiers resolve to promote Claudius, Caius's *Unkle, to the Imperial Dignity.* Saturninus's *Speech in the Senate, for Liberty.* Chæreas *sends to kill the Empress* Cesonia, Caius's *Wife, and her Daughter.* Caius's *good and evil Qualities. The Souldiers carry* Claudius *into the Camp, to make him Emperour: The Senate sends to him, to pray him to forbear.*

WHilst the Estate of the Empire was thus distracted, *Claudius* was suddenly fetcht out of his house: for the Souldiers assembling themselves together, and conferring among themselves what was requisite to be done, perceived that it was impossible
F that so many, and so weighty affairs of the Commonweal, should be well managed by a Popular Government; and grant it could be possible, that it would yield them little or no profit: On the other side, if it should happen that one of the chiefest of the Senate were chosen, that he would prove their enemy, for not having contributed to his Election. Whilst therefore, the Sovereign Authority remained as yet undisposed of, they thought fit to elect *Claudius*, who was *Caius*'s Unkle, for their Emperour; who was a man of that reputation, that none of those who were assembled in the Senate, was more capable than he was, both in regard of his Birth, and also of his good Education; who likewise being by them exalted to the Dignity of the Empire, would honour them and with all answerable bounty acknowledge their good deserts. Wherefore they resolved to
G go to his Lodging, and take him out to declare him Emperor; *Cnæus Sentius Saturninus*, hearing of it and conceiving that there was no time to be lost, to witness both his worth and his courage; he got up (as if he had been compelled, but in effect, of his own accord)

Hedio & Ruffinus, chap. 2. The Souldiers elect *Claudius* Emperour.

cord) and spoke after this manner with a confidence suitable to those brave men, who have made all the world admire the Glory of the Roman Generosity.

The year of the World, 4005. after Christ's Nativity, 43.

Caius Sentius Saturninus declaimeth in the Senate.

You Lords of Rome, *although it be incredible, that the Liberty which hath so long time been unexpected, should return and visit us; yet so it is, that we see the excellency thereof, although it be uncertain how long time the Gods will bestow it on us; which is such, that it may rejoyce us for the present, what issue soever it may have hereafter. For to them that know what Virtue is, it is no small felicity to live one hour in freedom of mind, and in a free Countrey, and governed by such Laws, which in times past have made our Commonweal to flourish. For mine own part, I cannot remember our ancient Liberty, for that I was born after the subversion thereof: But I infinitely desire to have the happy fruition of that which we enjoy at this present. And I think them also very happy, who are born and* I *brought up in virtuous Studies. I likewise suppose that a second honour next to the immortal Gods, is to be ascribed to them, by whose Virtue at last, though very late, even in this our Age, we have obtained the felicity to enjoy the same; which happiness would God, with our Inheritances, we might bequeath to our Posterity. For in regard of our selves, this day sufficeth us both, as well all those that are young, as they they also who are old. For the Aged shall forsake this life with more pleasure, in that they have had the knowledge of that Blessing, which is joyned to their Liberty: And the younger shall be furnished with a Royal Example, in admiring and knowing their Virtues, by whom we enjoy this benefit of Freedom.*

Liberty purchased by Virtue.

For in regard of the present time, there is not any thing that we ought more earnestly to affect, than to live virtuously; for only Virtue is the thing that confirmeth men in their Li- K *berty. I cannot speak of the time past, but only by hear-say; but for what I have seen with mine eyes, and perceived by my observation, I know how great mischiefs Tyrannies doth ordinarily breed in a Politick Estate: For they utterly extinguish all Virtue, and deprive Free-men of all that perfect magnanimity that may be in them; and teach both to flatter, and to fear, for that the Commonweal is abandoned, not to the wisdom of the Laws, but to the fury of intemperate Governours. For since* Julius Cæsar *bent his thoughts to overthrow the Popular Government in* Rome, *and violated the happy course of Law, whereby our State flourished, the Commonweal hath been overthrown. For in subjecting the Law to his good liking, and himself to his particular desires, there is not any kind of misery and mischief, that hath not overthrown our City; so that his Successors have employed themselves to the* L *uttermost, and with a certain emulation, to abolish the Laws of our Countrey; striving which of them might deprive our Commonweal of her Noblest Citizens: For that they have made their account, that their security consisted in communicating their secrets with such as were base and abject; abasing, not only the great Courages of those men, who were famous for their Nobility and Virtue; but also by murthering a great number of them by all sorts of Punishments: And whilst all of them endeavoured to be absolute in their Command, they made it their business to oppress the Commonwealth.*

Tyrannies breed many mischiefs in Commonweals.

Julius Cæsar.

But amongst all the rest, Caius, *who this day hath lost the benefit of life, hath wrought greater mischiefs himself alone, than any other, by discharging his brutish and beastly wrath, not only against the Common Citizens, but also against his own Parents and Friends; de-* M *meaning himself alike towards all men; and manifesting his injustice, in that he pursued them most, who were most innocent; and by this means grew hateful, not only to men, but also to the Immortal Gods. For it is not enough for Tyrants to satisfie their Concupiscence, to use all sorts of Injuries, to ravish both men's Wealth and their Wives; but also, they glory, when they may utterly ruine both their Fortunes and Families, who are their enemies. For all Liberty is opposed against Tyranny, and it is impossible (notwithstanding all the miseries that may be imagined or offered) that Free-men should agree with Tyrants, how little time soever it be that they have exercised their Tyranny. They also know too well, with how many mischiefs they have entangled their Subjects (although they have not the Spirits to revenge themselves of those wrongs that are done unto them) and being well assured into* N *what incumbrances they have drawn them, perswade themselves, that they have but one only means left them to secure themselves from suspitions, and to procure their own security; which is, to put them to death, if they may possibly do it. Since therefore at this time you are delivered from so many mischiefs, and are no more subject, except to one another (which is a Pledge of Concord for the present, and of security in time to come, and Glory unto him that hath redressed the Estate) you shall deal very well and wisely in my opinion, to provide for the Commonweal; foreseeing very diligently, all that which concerneth the good and profit thereof. It is free for any man to speak his opinion of that which displeaseth him, for that there is no Superiour to countermand their sayings, or that is exempt from reproof, if he offend against the Commonweal, or that may threaten with the Authority of* O *an Emperour, for that shall be said. For what else, in these later times, hath encreased and furthered our over-topping Tyranny, than their slothful fear, who durst in no wise oppose themselves*

An Exhortation to maintain Liberty.

A *themselves against his Lust? For being entangled by a certain kind of pleasure of a quiet life, and accustomed to live after the manner of Slaves, and being afraid also to die virtuously, and desirous to live with shame, we are fallen into these scarce sufferable Calamities, and into such mischiefs as have concerned us too nearly. First of all therefore, you ought to honour those who have killed the Tyrant, by dignifying them with as great honours as may be imagined, and especially* Chæreas. *For he only hath been the man, who by the power of the Gods, and through his great wisdom and valour, hath given you your Liberty. Neither ought you to forget him, but to heap Honours on his head, yea, special favours, as to the man who first of all consulted, and first of all hazarded himself against a Tyrant, for your liberty. It is an honest, and well-beseeming action of men of free hearts, to re-*

B *store and repay suitable kindness for the benefits they have received: Such is this man in your behalf; not like to* Brutus *and* Cassius, *who murthered* Cæsar; *for they were the Originals of Seditions and Civil Wars in this City: And this man, by the death of a Tyrant, hath not only at once delivered you of him, but also hath cut off those mischiefs that arose by him.*

The year of the world, 4005. after Christ's Nativity, 43.

Chæreas to be honoured for his Noble Attempt.

Thus spake *Sentius*, and his advice was entertained with great applause, not only by the Senators, but the Knights also that were there present. Whereupon, a Senator, called *Trebellius Maximus*, arose; and stepping to him, pulled off the Ring which *Sentius* had on his finger, wherein was inchased a Stone with *Caius*'s Picture in it, which *Sentius* had forgot to pull off; so intent was he about that which he both said and did;

C and by this means the engraved Image was broken. Now, in regard it was late, *Chæreas* demanded the Watch-word from the Consul; who gave him the word, *Liberty*. They were all astonished at his charge, and could scarcely believe that which hapned. For since the Popular Government had been abolished, the Consuls had never given the Watch-word, untill that present time: For before the City was oppressed by Tyranny, the Consuls commanded the Souldiers. After that *Chæreas* had received the Word, he gave it his Souldiers, who subscribed to the Senates Authority: Of these there were about four Companies, which preferred the Lawful Government before a Tyranny; who also retired themselves to their Officers. As for the people, they returned to their respective homes, full of joy, hope and courage, for that they had re-

D gained the Government of the State, which belonged unto them, and not to any particular Government. In a word, *Chæreas* was their only hope: He foreseeing that there would some mischief follow, if *Caius*'s Wife and Daughter should remain alive; and that if all his Friends and Family should not be utterly extinguished, all those who should be spared, would serve to no other end, but to the ruine of the Common-weal, and the Laws: And on the other side, desiring to see an end of that which he had begun, and to satisfie that hatred he had conceived against *Caius*; he sent *Julius Lupus*, one of the Captains of the Guard, to kill both his Wife and Daughter; which he did. And the cause why he gave this charge chiefly to *Lupus*, was, for that *Lupus* was *Clement*'s Kinsman, who was a Confederate in the Execution of *Caius*; to the end, that

E partaking after this manner in the death of the Tyrant, he might be known to have dealt as forwardly for the Commonweal, as if, from the beginning, he had been a Counseller and Agent in the Conspiracy. Notwithstanding there were some of his Companions of that opinion, that it should be but a cruelty to deal with a woman in that sort, for that *Caius* had offended through the corruption of his own Nature, and not by the counsel of his Wife; and that all those evils which he committed in the Commonweal, by desolating the Flower thereof, was his own offence, not hers.

Chæreas requireth a Watch-word at the Consuls hands.

Chæreas sendeth *Julius Lupus* to kill *Caius*'s Wife and Daughter.

There were others that accused her to be the cause of all that which *Caius* had committed; alledging that she had given him an Amorous Drink, by which he was tied and entangled in such sort unto her, and so led and transported by her love, that

F she governed all that which concerned the Estate of *Rome*, and the World subject to *Rome:* But her Defenders prevailed nothing. For at length it was resolved she should lose her life.

To finish this Tragedy *Lupus* was dispatcht, who lost no time in the accomplishment of their intent who had sent him, for fear he might have been blamed, and accounted but coldly affectionate towards the good of the Commonweal. Therefore, as soon as he came into the Palace, he found *Cæsonia*, *Caius*'s Widow, lying by the body of her murthered Husband, destitute of all that which the Law gratifieth those that are dead with; altogether bloody, and greatly afflicted; having her Daughter lying by her: being in this condition, she was heard to utter no other words, but that she blamed

G *Caius*, for that he had not given credit to that Counsel which she had given him so often; which words of hers, were by some interpreted two ways; for some thought that she meant, that she had counselled her Husband to give over his Cruelty, and

Cæsonia accuseth *Caius*, for that he would not give credit to her Counsels.

Murthers

The year of the World, 4005. after Christ's Nativity, 43.

There fell a debate also betwixt the Senators and Citizens: For, the Senate desirous H to recover their former Dignity, and enforcing themselves to avoid the slavery that had befallen them by the wickedness of Tyrants, intending the maintenance of their present good fortune. Contrariwise, the people envied them that Dignity. And knowing that their Emperors should be as it were bridles, to restrain the avarice of the Senate, and the refuge of the People, they were very glad to see that *Claudius* was advanced, making their account that if he were created Emperor, they should avoid a Civil War, like unto that which happened in *Pompeius* time.

Difference betwixt the Citizens and Senators.

The Senate perswade *Claudius* to resign the Dignity offered him.

"The Senate knowing that *Claudius* was carried into the Army by the Souldiers, "chose out some of their order, and sent them as Embassadours in their behalfs, to "signifie unto him, that he ought to use no violence in obtaining the Empire, but ra- I "ther to remit the charge of the Common-weal to the Senate. That he both was and "should be one of the Senators, and have the conduct of the Common-weal, and dis- "pose it according to Law, perswading him to call unto his remembrance those grievous "mischiefs, which the former Tyrants had wrought in the Common-weal, and what "dangers he himself had also suffered with them, during the reign of *Caius* their late "Emperor. That it should ill become him, who had detested the fury of others Ty- "ranny, now willingly to be drawn to oppose himself against his Countrey. That if "he would obey them, and continue to express the virtue and constancy of his Life, "which in times past he led with commendation, he should obtain those Honours which "free Citizens could afford him, and in suffering himself to be governed by Laws, to K "the end he might have part in the command, and to be commanded in his turn, he "should obtain the praise of virtue. That if he would not be dissuaded by the death "of *Caius*, which was fresh in memory, for their own parts they would hinder his "proceedings as much as in them lay. They also alledged, that they were "provided with Souldiers, and store of Armour, and a great number of domestick "servants, all which they would employ against him: But over and above these "things, they had far greater helps, namely, their hope, and good fortune, and "the gods, who are wont to fight for those who maintain virtue and goodness. "They solemnly protested also for their own parts, that they were of that mind, that "there was nothing more honest and just, than to fight for their Liberty and Countrey. L

The Embassadours that brought this message were *Veranius* and *Broccus*, who both of them were Tribunes of the People. They prostrating themselves on their knees before him, humbly besought him, that he would not engage the Common-weal in a Civil War. And seeing that *Claudius* was inclosed with a great number of Souldiers, in respect of whom the Consuls were of no force, they besought him, that it would please him to demand the Government at the Senates hands, and receive it from them if he were resolved to be Emperour; for that it would be an act more holy, and just, if he should obtain the same with their good will, and not in despight of those, who would vouchsafe it him willingly.

M

CHAP. III.

King Agrippa *encourageth* Claudius *to accept of the Empire. The Souldiers, who had been for the Senate, forsake it, whether* Chæreas *would or not; and joyn with those that had sworn to* Claudius. *So* Claudius *becometh Master, and condemns* Chæreas *to death: He suffers with a wonderful Constancy. And* Sabinus, *who had been one of the chiefest of the Conspiracy, killeth himself.*

Claudius denieth to give over the Dignity that was offered him. *Hegesippus*, cap. 4. al. 3.

ALthough *Claudius* knew with what presumption the Senate had sent this N Embassage, yet he did modestly entertain the same for the present. But supposing that it stood very little with his security to commit himself to their trust, and being encouraged by the exhortation of the Souldiers, who promised him their utmost endeavour, and by the incitation of King *Agrippa*, he determined by no means to let the Soveraignty slip out of his hands, in that it was so willingly and freely bestowed on him when he thought least on it. After that *Agrippa* had performed all those duties unto *Caius* which were requisite for such an one as had been by him advanced to Honour, and having taken his body and laid it in a litter, he brought him out before the Souldiers of his Guard, and assured them that *Caius* was yet alive, and for that he found himself sick of those wounds that he had received, he sent to seek for O Physicians. But afterwards understanding that *Claudius* was taken by the Souldiers, thrust so much, that he got himself passage unto him, whom he found altogether daunted,

and

A and ready to surrender all things into the Senates hands; and encouraged him, to take upon him the Government of the Empire, which the Souldiers had offered him. Which done he departed, and was suddenly sent for by the Senate, whither he resorted altogether perfumed, as if he were returned from some Banquet, and had known nothing of that which had happened: He therefore asked the Senators, what was become of *Claudius*, who told him of the truth; and besides that, required him to give them his opinion and counsel, touching the present Affairs: "His answer was, that he "was ready to adventure his life in the behalf of the Senate: Yet, by the way he told "them, that they ought to have an especial regard of the Common-weal, rather than "all the pleasure they could pretend; and that they who would be Lords of an Em-
B "pire, had need of Arms and men to maintain themselves, lest being weak and un-"provided, they should be deceived in their expectations. The Senate replied, that "they had great store of Furniture, and that they would contribute money; that "they had good store of *Souldiers*, to whom they would add their Slaves, and give "them liberty. But *Agrippa* replied, Would God, Grave Fathers, that you were a-"ble to perform the matters you intend; yet will I not fear to discover that unto "you, which concerneth you nearly. You know well, that the Army that is with "*Claudius*, consisteth of such men, who have been long time trained up in Feats of "Arms; and that those that are to fight on your side, are but men gathered together;
C "and such as you joyn them with, are the very scum of your Slaves, who are both "untractable and untrained. We shall therefore enter fight against expert Souldiers, and "commit our Fortunes to such men as scarcely know how to draw their Swords: I ra-"ther think it fit that we send unto *Claudius* such men, as may perswade him to give "over the Empire. And to perform this Message, behold my self in a readiness to be "commanded by you.

To this effect spake *Agrippa*; and hereunto the Senators agreed, and sent him to *Claudius*, appointing him others to accompany him. As soon as he came to *Claudius*, he secretly discovered unto him in what perplexity the Senate was, and gave him in-
D structions to answer and carry himself like an Emperor, and to shew his Dignity and Power. Whereupon *Claudius* gave the Ambassadours this answer; "That he won-"dred not that the Senate were so unwilling to be commanded by a Sovereign, in "regard of that cruelty which the fore-passed Emperours had used to their destructi-"on. But for the present they should taste of his mercy, and feel his moderate "Rule; and they should live under the Government of such an one, who although in "name he had the Imperial Authority, yet that in effect he would govern all things "by their disposition. For which cause, he wished them in no sort to distrust him,
E "whom, as they themselves could witness, they had seen and known to have dealt "virtuously and justly in many Affairs, although the state of times had been far "different. Those that were sent from the Senate hearing these words, returned back again. But *Claudius* instantly assembled his Army, and exacted an Oath of Fidelity from them; bestowing on every one of them who were of his Guard in way of Largess, five thousand Drachma's, amounting to some twenty five Pound a man, of our sterling money. He presented their Captains also with Presents answerable to their Qualities, promising to perform no less bounty to all the rest, in what place soever they were. Hereupon the Consuls assembled the Senate in the Temple of *Jupiter* the Victorious, before day, and some of them hid themselves through the fear they had of that which should be spoken: Others departed out of the City, and resorted to their Countrey Farms, foreseeing with themselves the issue of all these things; and perceiving that their hope of Liberty was lost, they thought it far better for them to be exempt from
F danger, and to pass their life in quietness, though it were with Subjection, than to be altogether uncertain of their security and safety, by maintaining the Dignity of the Senators: Yet, about a hundred of them drew themselves together, and no more. Now whilst they were consulting upon that which they were to do, they suddenly heard a shout of Souldiers that were assembled round about them, requiring the Senate to chuse them an Emperour; and not to suffer their State to be lost through a multitude of Governours; and to this effect spake they, lest the Government should be given to divers, and not to one. This course of theirs gave little content to the Senators, both in regard of the loss of that Liberty which they expected, as through the good liking they had of *Claudius*; notwithstanding, there were some that pretended some hope to be advanced, both in respect of the Nobility of their Race, as in regard of their Alliance
G that they had by Marriage with the *Cæsars*. For, *Marcus Minucianus*, a man of himself of Noble descent, and who had married *Julia*, *Caius*'s Sister, stood up to demand the Sovereign Government; but the Consuls restrained him, alledging excuse upon excuse.

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Claudius confirmed in his resolutions by *Agrippa*.

Agrippa telleth the Senate his opinion.

Agrippa with some others, is sent to *Claudius*.

Claudius's answer to the Ambassadors.

The Souldiers Oath taken.

The Souldiers require a Monarch at the Senates hands

Some affect the Empire

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Another, *Minutianaus* also, one of *Cains*'s Tutors, withdrew *Valerius Asiaticus*, from thinking on those things: And there had happened as great a slaughter as had ever been heard of, had any of these had the liberty to desire the Empire, or oppose themselves against *Claudius*. For amongst others, the Fencers, who were of no small number, they of the Watch, and the Saylers, joyned themselves together with the Army. They therefore, that pretended to demand the Empire, gave over their Suit, partly in the Cities behalf, partly for their own private security. H

About break of day *Chæreas* and his Companions went forth to debate the matter with the Souldiers; and made signs to them, that he would speak with them, but they made a great noise to cut them off from proceeding any farther, for all of them were earnestly bent to have an Emperour and Sovereign Lord; and required with all expedition, that they might have one proclaimed and known. So the Senate understood, by the Souldiers disdaining its Authority, that it was impossible to re-establish the Republick; and on the other side, the Souldiers mis-regarding so worthy an Assembly, was unsufferable to *Chæreas* and his Confederates against *Caius*. At length, *Chæreas* being unable to conceal his Passion, and hearing that they asked for a Monarch, promised that he would give them one, if they would bring him a Token from *Entychus*, who was the Wagoner to the Green Band, whom *Caius* had loved extreamly; in so much as he employed his Souldiers in servile Labours, as to build him Stables for his Horses, besides several other reproaches, threatning them that he would bring them *Claudius*'s head; and told them that it was a shame, after having taken the Empire from a Fool and a Mad-man, to give it to a Block-head. Yet none of these words could divert them from their purpose; but all of them drew their Swords, and with displayed Colours, marched towards *Claudius*, to unite themselves with those, who had already bound themselves by an Oath, to serve him faithfully. So that the Senate was abandoned, and destitute of all defence; and there was no difference betwixt private men and Consuls. All of them were astonished and confused, not knowing what to do, because they had thus provoked *Claudius*'s displeasure against them. And now fell they to reviling one another, in testimony of the repentance they conceived for their proceedings. Whereupon *Sabinus*, one of those who had murthered *Caius*, arose, and protested, that he would sooner cut his own throat, than consent to the establishment of *Claudius*, or behold with his eyes, the misery and thraldom of his Countrey: He likewise encouraged *Chæreas*; telling him that he deserved very little by cutting off *Caius*, if he thought to live without the Liberty of his Countrey. To which he answered, that he made no account of his life; yet that he intended to sound *Claudius*'s mind, and with this resolution they concluded. Mean while some of the Senators thought on every side to break through the midst and thickest of the Souldiers, to go and do reverence and homage to *Claudius*: Amongst whom was *Q. Pompeius* one of the Consuls, whom the Souldiers accused to be one of the principal Actors to incite the Senate to recover their Liberty; and they drew their Swords against him; and if *Claudius* had not restrained them, they had surely dispatched him: But he made him sit down by him, and by that means delivered him from the danger. The other Senators, who accompanied him, were not entertained thus honourably; but some of them were wounded, even then when they pressed forth to salute *Claudius*: *Aponus* retired himself sore wounded, and the rest were in great danger to lose their lives. But King *Agrippa* drawing near unto *Claudius*, desired him to use as much lenity as was possible in him towards the Senators; for that if any mischief should betide them, he should have no other persons to command. To the which Counsel of his *Claudius* gave place, and assembled the Senate in the Palace, causing himself to be carried thorough the City in the company of his Souldiers, who marched before him, keeping back the common people. But amongst those that killed *Caius*, *Chæreas* and *Sabinus* were come out into the streets, notwithstanding, they were forbidden by *Pollio*, whom not long before, *Claudius* had made Captain of his Guard. And as soon as *Claudius* came into the Palace, whither he assembled his friends, he pronounced sentence against *Chæreas*. For although his action was accounted both generous and noble, yet he was condemned for this, because he was perfidious; whereupon he was adjudged to die, to give example to others, to the end that Princes and Emperours may hereafter live in safety. He was therefore led to his death with *Lupus*, and divers other Romans. It is said of *Chæreas*, that he endured this accident with a great courage, which he expressed, not only in that he changed not his countenance, but also by the reproaches which he gave *Lupus*, who wept. For when *Lupus* was putting off his Cloaths, and complained of the cold that he felt, he taunted him thus, alluding to his name, which was *Lupus*; That never any cold

I

K

The Souldiers withdisplayed Ensigns repair to Claudius.

Sabinus rather chuseth death than to allow of *Claudius*.

L

Q. Pompeius the Consul, with others, resort to *Claudius*.

M

Claudius is perswaded by *Agrippa*, to use the Senators more mildly.

N

Those that murthered Caius are executed.

O

did

A did harm to a Wolf. Furthermore, when he came to the place of Execution, where a great number of people were gathered together to behold the ſpectacle, he asked the Souldiers that was appointed to behead him, if he were a cunning headſman, and whether he had a new Sword; wiſhing him to uſe that wherewith he murthered *Caius*. His death was happy, for he received but one ſtroke; whereas *Lupus* was faint-hearted and received divers, becauſe he ſtretched not out his neck freely. Some few days after, at ſuch time as the Romans ſolemnized their Expiations, and that every one honoured the memory of his dear Friend, they gave *Chæreas* a part of that honour, and caſt his portion into the fire; ſaying, That was to deface and purge their ingratitude whereof they were guilty towards him. Thus ended *Chæreas* his Life. But for *Sabinus*, B although *Claudius* had not only abſolved him, but alſo ſuffered him to exerciſe his Office, as he had done before; yet he thought that he ſhould do amiſs, and againſt Juſtice, if he falſified his Faith to his Aſſociates and Confederates; for which cauſe he ſhortned his own days, thruſting his Sword through his own body, to the very hilts.

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Sabinus killeth himſelf.

CHAP. IV.

C Claudius *the Emperour confirmeth* Agrippa *in his Kingdom, adding* Judæa *and* Samaria *thereunto: He giveth the Kingdom of* Chalcis *to* Herod, Agrippa's *Brother; and maketh Edicts in favour of the Jews.*

ONe of the firſt things that *Claudius* did after his eſtabliſhment in the Empire, was to diſband thoſe Souldiers whom he ſuſpected; and publiſhed an Edict, by which he confirmed the Kingdom to *Agrippa*, that *Caius* had given him, accompanying his bounty with many Praiſes; adding moreover unto his Government all that which his Grandfather had poſſeſſed; to wit, *Judæa* and *Samaria*, which in that they were as one Lawful Inheritance, appertaining unto him. He gave him alſo out of his own Dominions, *Abela*, and all the Countrey about *Libanus*, that in times paſt appertained to *Lyſanias*. And D he cauſed the Alliance that was paſs'd betwixt them, to be engraven and regiſtred in an open place of the City of *Rome*. He took from *Antiochus* the Kingdom that he had, and gave him in exchange a portion of *Cilicia* and *Comagena*. He ſet *Alexander Lyſimachus Alebarcha* at liberty, who had been his old Friend, and ſometimes Governour in *Arabia*, and once his Mother *Antonia*'s Steward; who had been committed Priſoner through *Caius*'s diſpleaſure, and eſpouſed *Bernice*, *Agrippa*'s Daughter, to his Son *Marcus*; which after the death of *Marcus*, who died before he was married, was afterwards married with her Father *Agrippa*'s allowance, to *Herod* his Brother, for whom *Agrippa* begg'd of *Claudius* the Kingdom of *Chalcis*. At that very time, the Jews that were in the City of *Alexandria*, mutined againſt the Greeks: For after *Caius*'s death, E the Nation of the Jews which had been oppreſſed during his Reign, and injuriouſly dealt withal by the Alexandrines, recovered their former courage. For which cauſe *Claudius* gave Commiſſion to the Governour of *Ægypt*, to pacifie and appeaſe that Uproar. He ſent alſo his Letters Patents into *Alexandria* and *Syria*, at the requeſt of the two Kings, *Agrippa* and *Herod*, to this effect:

Herod. & Joſephus, chap. 5. Alias, 4.

Claudius giveth *Agrippa*, *Judæa*, *Samaria*, and *Lyſanias*'s Countrey.

Antiochus King of *Comagena*.

Alexander Lyſimachus Alebarcha.

Herod, *Agrippa*'s Brother created King of *Chalcis*.

Sedition in *Alexandria*, betwixt the Greeks and Jews.

Claudius's Edict in favour of the Jews in *Alexandria*.

Tiberius Claudius Cæſar Auguſtus Germanicus, *Father of the people, ſignifieth this that followeth: Underſtanding that the Jews Inhabitants in* Alexandria, *and for that cauſe called Alexandrines, have at all times enjoyed the ſelf ſame Priviledges of the City, which the ancient and firſt Alexandrines have had: Which Favours they have obtained by the Leave of thoſe Princes that were our Predeceſſors, as it hath been plainly made known* F *unto us, as well by Letters which have been written unto us, as by confirmed Decrees: And that ſince* Alexandria *hath been united to our Empire by* Cæſar Auguſtus, *their Priviledges have continued in force during the ſeveral Succeſſions of many of our Governours; which Rights of theirs have never been called in queſtion, no not in that time when* Aquila *was Governour in* Alexandria: *Since in like ſort* Cæſar Auguſtus *hath not letted them, but when the Governour of their Nation was dead, they might eſtabliſh other Subſtitutes and Governours in his place; commanding that all of them ſhould yield him obedience in obſervation of their Laws and Cuſtoms, without conſtraint or impulſion to do any thing contrary to their Religion. Yet notwithſtanding, the Alexandrines have mutined againſt the Jews, being in the City of* Alexandria, *in the time of the Emperor* Caius, *by reaſon of the* G *folly and frenzy of* Caius, *who diſgraced and oppreſſed the Nation of the Jews, becauſe they would not violate their Religion, nor acknowledge the ſaid* Caius *for a God. Our Will and Pleaſure is, that no one of the Priviledges of the Nation of the Jews be aboliſhed by*

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reason of Caius's *frenzy; but my mind is to maintain those which heretofore have been* H
given them, to the end they may continue and live according to their ancient Laws and Customs: Commanding you and every one of you very carefully to provide, that after the publication of this our Ordinance, they be in no ways troubled. This was the Tenour of that Ordinance which was made in favour of the Jews in *Alexandria*.

Claudius's Edict in the behalf of the Jews scattered thorough the whole Empire.

But that which was generally made in favour of those, who were dispersed thorough the whole World, was to this effect: Tiberius Claudius Cæsar Augustus Germanicus, *High Priest, Father of the people, elected Consul the second time, signifieth that which ensueth. Our well-beloved Friends, the Kings,* Agrippa *and* Herod, *have required us, that we will permit all those Jews that live under the Roman Empire, to use the same Laws and Privileges which they have used heretofore, as we have granted to the Jews that dwell in* A- I
lexandria. *Which suit of theirs we have willingly granted; not only in favour of those that require the same, but also for that I think them worthy of such a favour; for whom I have been entreated, in regard of the fidelity and friendship they have always expressed towards the Romans. My pleasure therefore is, that no City, either Grecian or otherwise, shall deny any priviledge, from whence they shall be excluded; for that since the Emperour* Augustus, *they have never been exempted from them. It standeth with reason therefore, that henceforth the Jews that live under our Empire, of what place soever they be, may observe their ancient Customs without any contradiction: Giving them to understand, that hereafter they use our Clemency so much the more moderately, without neglecting the Religion of other Nations, in retaining their own. And our will is, that this present Ordinance be published by the Magistrates of Cities, Colonies and Countreys of* Italy, *and* K
be sent unto Kings and Foreign Princes, by fit Ambassadours, within thirty days at the least, to the end that they should be in such sort set up, that they may be seen and read by all those that pass by.

CHAP. V.

King Agrippa *goeth to his Kingdom, and putteth his Chain, being a token of his Imprisonment, into the Sacred Treasury of the Temple of* Jerusalem. *He provideth for* L
the Dignity of the High Priesthood: He is highly displeased at the Dorites insolence, who had caused Cæsar's *Statue to be erected in the Jews Synagogue.*

Claudius sendeth *Agrippa* into his Kingdom.

BY these Edicts of *Claudius Cæsar*, which he sent both to *Alexandria*, and other parts of the World, it plainly appeareth how well affected he was towards the Nation of the Jews. And presently after this, after he had dignified *Agrippa* with all kinds of Honour, he sent him back into his Kingdom, to govern the same; commanding all his Presidents and Lieutenants in his Provinces, through which he was to pass, to give him a friendly and honourable Convoy. But he, having wisely and happily dispatched his Affairs, returned in all haste. As soon as he came to *Jerusalem*, he of- M
fered his Sacrifices of thanksgiving which he had vowed, without omitting any thing that was commanded by the Law. He caused also divers Nazarites to cut off their hair, and offered in Gift that Chain of Gold that *Caius* had given him; which was of the same weight the Iron Chain was of, wherewith his Royal hands were manacled, in memory of the Adversity he had pass'd, and the Testimony of the exchange thereof into better Fortune; commanding that it should be hanged up in the Temple, and over the Chamber of the Treasury, to testifie unto those that should behold it, that the highest Estates are subject to alterations; and that God can raise men again, from Obscurity, to happy Fortune. For this Chain that hanged in the Temple, being consecrated to God, manifestly expressed unto all men, that King *Agrippa* was upon a very N
small occasion, deprived of his former Dignity, and made Prisoner; and then a little while after that, he being delivered from his Bonds, was raised and exalted to a famous Kingdom; to signifie thereby, that Humane Affairs are of that nature, that that which is the greatest, may be easily overthrown; and that which is declining, may recover again its ancient Honour and Dignity. When therefore *Agrippa* had duely and devoutly acknowledged God's mercies, he deposed the High Priest *Theophilus* the Son of *Ananus*; and bestowed that Honour on *Simon* surnamed *Canthara*, the Son of *Boethus*. This *Simon* had two Brothers, and *Boethus* was their Father, whose Daughter had been married to King *Herod*, as heretofore it hath been mentioned. *Simon* held the Priesthood with his Brethren and his Father, as the three Sons of *Simon*, O
High Priest, Son of *Onias* had done, during the Empire of the Macedonians, as we have declared in our former Books. After the King had given order for the Priesthood, he

Agrippa hangeth up his Golden Chain over the Treasury Chamber in the Temple.

Simon the Son of *Boethus* placed in *Theophilus*'s room. *Hedio & Rufinus, chap. 6.*

A he thought good to recompence the good affection that they of *Jeruſalem* had born unto him; for which cauſe, he acquitted them of thoſe Tributes that every Family paid, knowing that it became him to ſhew kindneſs unto them, who had been faithful and well affected towards him. He created *Silas*, who had been his Companion in many dangers, General of all his Army. Not long after, certain young men that were Dorites, under the colour of conſtancy in caſe of Religion; who alſo had daily expreſſed the ſame in their actions and unbridled raſhneſs, brought the Image of *Caſar* into the Temple of the Jews, and erected it in that place: which inſolence of theirs highly offended *Agrippa*, who conſtrued it as an Act that tended to the abolition of the Religion of their Countrey: For which cauſe, with all expedition he repaired to *Petronius*, who was B Governour of *Syria*; and complained againſt thoſe Dorites, who was no leſs diſpleaſed with the action, than he himſelf. For he ſuppoſed that ſuch breach of Religion, was the means to further Impiety, and for that cauſe he wrote to thoſe which had attempted this Innovation, ſomewhat ſharply to this effect following.

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Agrippa releaſeth the Tributes to thoſe of *Jeruſalem*.

Silas.

The Dorites place *Caſar's* Statue in the Synagogue of the Jews, and thereby vehemently offend both *Agrippa* and *Petronius*.

CHAP. VI.

C Petronius, *Governour of* Syria's *Letter to the Dorites, concerning the Emperour's Statue, which they cauſed to be erected in the Jews Synagogue. King* Agrippa *beſtoweth the High Prieſthood on* Matthias. Marſius *is made Governour of* Syria.

PUblius Petronius, *Lieutenant to* Tiberius Claudius Cæſar Auguſtus Germanicus, *to the Magiſtrates of the Countrey of* Doria, *health: Whereas* Cæſar *hath publiſhed an Edict, by which he permitteth the Jews to live according to their Laws and Cuſtoms, ſome one amongſt you have been ſo preſumptuous as to contradict the ſame in effect (although in words you proteſt that you obey him) and do all that which you can, to hinder the Jews from enjoying their Synagogue, in ſo much as in the ſame you have ſet up* Cæſar's *Image; not only thereby oppoſing your ſelves againſt the Jews, but alſo againſt the Emperour himſelf; whoſe* D *Image might have been better placed in his own Temple, than in a Foreign Temple: And you have placed it in their Synagogue, whereas by right, every one ought to be maſter of his place, according to* Cæſars *Judgment: For it ſhould be very ridiculous in me to alledge mine own judgment after that of* Cæſar's, *who hath granted the Jews the liberty to live according to their own Laws and Cuſtoms, and hath commanded that they ſhould converſe in equal freedom among the Greeks. For theſe cauſes I command you, that they who have been ſo bold as to contemn* Auguſtus's *Decree (againſt whom their own Magiſtrates have been diſpleaſed; excuſing themſelves that this accident happened not by their motion, but by the fury of the common people) be brought before me by the Captain* Proculus Vitellius, *to yield a reaſon of that which they have done; exhorting the Magiſtrates, that if they* E *will not be accounted Parties in this Contempt, they endeavour to diſcover thoſe that are guilty to* Proculus, *and give order that no Sedition or Violence be offered thereupon. Which notwithſtanding it ſeemeth that they effect, although we and the moſt honoured King* Agrippa, *whom I take for my good and ſpecial Friend, endeavour nothing more, than that the Nation of the Jews ſhould not aſſemble, and take Arms, under colour of their defence. And to the end, that whatſoever* Auguſtus *hath ordained concerning this matter, may be the better known unto all men, I have added his Edict which he publiſhed in* Alexandria: *And although they are ſufficiently known unto all men, yet hath the moſt honoured King* Agrippa *read them unto me, when I ſate in my Tribunal Seat; concluding, according to* F *right, that the Jews ought not to be excluded nor hindred from enjoying thoſe benefits, which are granted unto them by* Cæſar: *I therefore charge all men, that henceforward they take heed leſt they ſeek any occaſion of Mutiny or Sedition, and that every one live according to his Religion.* See here how *Petronius* proceeded in this matter, both to amend that which was paſt, and alſo to prevent that which was to come, that none ſhould be ſo bold to attempt the like. After this, *Agrippa* took the Prieſtood from *Simon Canthara*, and gave it again to *Jonathan* the Son of *Ananus*, whom he eſteemed to be more worthy than the other. But *Jonathan* declared that he was not deſirous of this Dignity, for in effect he refuſed it; ſaying, *O King, I moſt willingly acknowledge the honour which it pleaſeth you to beſtow upon me; and know well that it is a Dignity, which of your own free will you beſtow upon me; notwithſtanding that, God judgeth me unworthy. It* G *ſufficeth me, that I have once been inveſted with the Sacred Habit: For at that time I wore it with more holineſs, than I can now receive it at this preſent; yet notwithſtanding, if it pleaſe you to know one that is more worthy of this honour than my ſelf, I*

Alias, chap. 5. P. Petronius writeth to the Dorites to ſend them to him, who have broken *Caſar's* Edict.

Jonathan the Son of *Ananus* is reſtored to the Prieſthood, and refuſeth it, and prayeth that his Brother *Matthias* may miniſter thereto.

will

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I will inform you of one. My Liege, I have a Brother, who towards God and you, is pure and innocent, whom I dare commend unto you for a most fit man for that Dignity. H
The King took great pleasure in these his words, and leaving *Jonathan*, he bestowed the Priesthood on *Matthias* his Brother, according as *Jonathan* advised him: And not long after this, *Marsus* succeeded in *Petronius*'s room, and took upon him the Government of *Syria*.

Marsus Prefect of *Syria*.

CHAP. VII.

Silas (*General of* Agrippa's *Forces*) *his great Imprudence, obligeth this Prince to put him in Prison.* Agrippa *fortifieth* Jerusalem, *but the Emperour* Claudius *commands him to forbear: His excellent Qualities; his stately Buildings: The cause of his falling out with* Marsus, *Governour of* Syria: *He bestoweth the Great Priesthood on* Ælioneus: *dieth after a terrible manner: Leaveth for his Successor his Son* Agrippa, *and three Daughters: The Inhabitants of* Cæsarea *and* Sebaste *prove extream ungrateful to his Memory.* Claudius *the Emperour sends* Fadus *to be Governour of* Judæa, *because of* Agrippa's *Minority.* I

Hedio & Rufinus, chap. 7.

Silas, by too much reviving the King's miseries and misfortunes, and ripping up his own deserts, groweth into the Kings hatred, and is sent Prisoner into his Countrey.

Silas being made General over the King's Army, and for that he had always been faithful unto him, and had never forsaken him in any danger that was offered, K
without partaking the utmost extremity; but had alwayes adventured on the greatest dangers, in respect of his entire and constant resolution; he made this account, that being so firm a friend to the King, he should also be partaker and Companion with him in the Honour: Therefore he submitted not himself to the King, but challenged to himself a liberty to speak what he pleased. For this cause he grew hateful in the King's sight, for that in particular he boasted of himself beyond measure, and oftentimes refreshed the memory of those Adversities the King had past'd, the rather to express how affectionate he had been towards him; and his continual talk was nothing else, but of the hardships he had endured. Now, for that he observed no measure in this his discourse, the King took it as an injury done to his Honour, and was offended with the L
unbridled Licence of this man's prattle: For nothing soundeth more harsh in a man's ear, than the memory of his fore-passed misery; and it is but the part of a fool to rip up the Courtesies he hath employed on another man. At length, *Silas* grievously provoked the King's displeasure against himself, that rather subscribing to his wrath, than his wit, he not only dispossessed *Silas* of his Generals Place, but also sent him bound into his Countrey, there to be held Prisoner. Yet notwithstanding, time asswaged this displeasure; and the King taking it into better consideration, and remembring what *Silas* had endured in his behalf, he revoked the Sentence that he pronounced.

Agrippa sendeth for *Silas* out of Prison; who, dissembling not his displeasure, is left still in Prison.

And as he was ready to celebrate the Festival day of his Birth, and all his Subjects were to take their pleasure; he speedily sent for *Silas*, to the end he might be partaker there- M
of, and feast with them. But *Silas*, who was of a free nature, supposing that he had just cause to be displeased, concealed it not from those who were sent unto him, but spake unto them after this manner: "To what honour doth the King invite me at this "present, purposely to deprive me of it again? For he hath not only deprived me of "those Honours which he bestowed upon me, in acknowledgment of the affection I "have always shewed unto him: But he hath altogether abused me, if he thinks that "he can restrain me from speaking freely, he deceiveth himself. For my Conscience "knoweth how many hazards I have delivered him from, and as long as I breathe, I "will ring in all men's ears, how much I have endured for his Conservation and Ho- "nour, in recompence whereof I am this day in Bonds, and shut up in an obscure Pri- N
"son, which I will never forget. Yea, and when my Soul shall depart out of this Bo- "dy, she shall bear with her the remembrance of those benefits I have employed on "him. These words spake he with a loud voice, desiring them to relate the same unto King *Agrippa*; who seeing that he was grounded in an incurable folly, left him in Prison.

Agrippa fortifieth the Walls of *Jerusalem*. *Claudius* commandeth *Agrippa* to desist from building the Walls.

After this, the King began to fortifie the Walls of *Jerusalem*, on the side of the new Town, upon the common charge; encreasing them both in length and breadth: Which if he might have thoroughly finished, it had been an invincible Fort. But *Marsus* the Governour of *Syria*, acquainted *Cæsar* what the work was; and *Claudius* suspecting some Commotion, wrote expresly to *Agrippa*, commanding him thence-forward to desist from O
further building of the Walls, according to that form wherein he began; whereunto he would not disobey. This King *Agrippa* was of nature so ready to exercise Liberality,

and

A and took so great pleasure to use his magnificence towards all sorts of Nations, that the great expences he was at, obtained him great reputation. So that his whole pleasure and delight was, to shew courtesie unto all men, and to purchase good esteem, being every way different in nature and disposition from King *Herod* his Predecessor. For *Herod* was naturally malicious, extream in punishing, and irreconcileable to those with whom he was displeased, manifestly expressing that he loved the Grecians better than the Jews. For he beautified those Cities that belonged to strangers, and gave them money, and erected them Baths, and sumptuous Theatres, and Temples, and in some of them Galleries: But as for the Cities of the Jews, he bestowed not this bounty on any of them, no not the least reparation or gift that was worthy the speaking

B of. Contrariwise King *Agrippa* was very courteous and affable, and equally imparted his bounty unto all men. He was courteous unto strangers, any testified no less by the bounty he bestowed on them. To his Countrey-men he behaved himself affably, and especially he was merciful to all those that were in misery. For which cause his ordinary Court, and the place he took most pleasure in, was *Jerusalem*. He was a diligent observer of the Laws of his Countrey, and lived religiously, and with as great piety as was possible: Neither passed there one day, wherein he offered not Sacrifice. It happened at one time, that a certain cunning Lawyer, who was called *Simon*, and dwelt in *Jerusalem*; had assembled the people by reason of the King's absence, who for the present was in *Cæsarea*: In which Assembly he alledged many things against

C him, that he was a prophane man, and that upon just cause he was forbidden to enter the Temple, in that it was not lawful nor decent for those that were unclean to enter thereinto. These words of *Simon*'s, thus wrongfully spoke against him, were signified to the King by Letters sent by the Governour of the City: When therefore he sate him down in the Theatre, he commanded that very *Simon* to sit next him; and in peaceable and kind manner, he spake thus unto him: *Tell me, I pray thee, what seest thou worthy of reprehension, or done contrary to Law, in that which is done here?* *Simon* having not any thing to reply, besought him to pardon him. The King grew friends with him far sooner than it could be imagined; resolving with himself, that mercy doth far better become a King than wrath; and that moderation is more requisite,

D than cruelty; so that after he had bestowed certain Presents on *Simon*, he dismissed him. Now, although he had many reparations in divers places, yet he honoured those of *Berith* above all the rest, and builded them a Theatre surpassing all other in sumptuousness and beauty: And besides that, he made them a sumptuous Amphitheatre, and Baths, and Porches no ways inferiour. The Dedication also, of these things were celebrated with great pomp and magnificence; he also made great Shows and Playes in the Theatre, in which there were all sorts of Musick and Recreations; expressing in all things the greatness of his Magnificence; and being desirous to delight the people with a Combat, he gathered all the Malefactors that he could get, and made two several Companies of seven hundred a piece, and brought them together to fight, to the end

E that in skirmishing they might receive their punishment; and besides, that by this Warlike Exercise, he might present the people with a Past-time, concluded with the punishment of wicked men; for they fought so desperately, that not one of them came off alive.

After that he had finished these above-named Buildings in *Berith*, he resorted to *Tiberias*, a City of *Galilee*, and was admired of all the other Kings, so that *Antiochus* King of *Comagena* came to visit him: The like did *Samsigeran*, King of the Emesenians, *Cotys* King of *Armenia* the less, and *Polemon* Lord of *Pontus*: And besides all these, *Herod* Prince of *Chalcis*, and his Brother: All whom he received and entertained most magnificently and amiably, to shew his greatness; to the end, that all men might perceive

F that he was deservedly honoured with the presence of so many Kings. And whilst these Princes were with him, *Marsus* the Governour of *Syria* visited him likewise, whom, to the end he might express the reverence he bare to the Romans, he met with, seven furlongs off from the City. This interview of so many Kings, was the original of that discontent that grew betwixt him and *Marsus*; who seeing all those Kings that came to see *Agrippa*, sitting in the same Charriot with him, suspected such Concord and so great Amity; supposing that this agreement of so many Kings, would be no ways profitable or beneficial to the Romans. For which cause he presently sent unto them, charging them with all expedition, to return each of them into their own Countreys: Which

G strict Commission, *Agrippa* took so ill, that he never had any kindness for *Marsus* afterwards. He took the Priesthood from *Matthias*, and gave it to *Ælionæus* the Son of *Cithæus*. After he had reigned three whole years over *Judæa*, he came to *Cæsarea*, which in times past, was called the Tower of *Straton*; and there he made Sports in honour

The year of the world, 4005. after Christ's Nativity, 43.

Agrippa favoured the Jews more than *Herod*.

Simon the Lawyer backbiteth the King; who craving pardon, is reconciled unto him

alias, cap. 20. *Agrippa* honoureth *Berith* with good Ornaments.

Hegesippus, lib. 2. cap. 8.

Agrippa is displeased with *Marsus*, for sending away the Kings.

alias, chap. 7. *Ælionæus* the Son of *Cithæus* made High-Priest.

The year of the World, 4005. *after Christ's Nativity*, 43.

nour of *Cæsar*, where all the Nobility of the Countrey was present. On the second day of this Solemnity, he being apparelled in a Robe of Silver, made with admirable Workmanship; came into the Theatre in the morning: Where at the first reflex of the rising Sun beating upon his Robe, he shined so bright, that all those that beheld him were seized with reverence and fear. Whereupon, a company of base Sycophants (whose flatteries do usually poyson the hearts of Princes) cried out thus: *Be merciful unto us; hitherto we have feared thee as a man, but hence-forward we will confess and acknowledge thee to be of a Nature more excellent than mortal Frailty can attain unto.* *Agrippa* reproved them not for using these words; neither rejected he their palpable and detestable Flattery, as he ought to have done. But not long after, he looking upwards, perceived an Owl over his head, pearched upon a cord, and knew presently, that he was but a messenger of his misfortune; whereas formerly he had denounced unto him his felicity, and conceived thereupon a most hearty and inward grief: And suddenly he was seized with a terrible griping in his belly, which began with very great vehemency: For which cause, turning his eyes towards his friends, he spake unto them after this manner: *Behold him* (said he) *whom you esteem for a God, condemned to die; and destiny shall apparently convince you of those flattering and false speeches, which you have lately used in my behalf: For I, who by you have been adored as one immortal, am under the hands of death. But I must willingly entertain that which God pleaseth to send me: For I have not lived in obscurity, but in so great and wonderful felicity, that each one of you have held me happy.*

Agrippa is saluted in the Theatre for a God, and spieth the Owl which the German foretold him of that five days after he should die.

H I K

Whilst he spake thus, his griefs augmented in such sort, that he was brought almost to his last; for which cause, he was with all expedition conveyed into his Royal Palace, and the rumour was spread in every place, that very shortly he would be dead. For which cause the people, with their Wives and Children, put on Sack-cloth, according to the custom of the Countrey, to the end they might solicit God's Mercy on the King's behalf; and all the City was filled with tears and lamentations. The King that lay in an upper Chamber, and looking down into the Court, saw them lying thus on the earth, could not refrain from tears. And after he had, for the space of five dayes without ceasing, been tormented with griping in his belly, he gave up the Ghost, in the fifty fourth year of his Age, and the seventh year of his Reign: For he had reigned four years under the Empire of *Caius Cæsar* (having first of all governed *Philip*'s Tetrarchy three years, to which was added the Segniory of *Herod* in the fourth year) and three years under the Empire of *Claudius Cæsar*; during which time he governed over the above named Countreys; and moreover, over *Judæa*, *Samaria* and *Cæsarea*. His Revenue amounted to twelve hundred Myriades; besides which, he made many Loans. For in regard he was very liberal in giving, he spent far more than his Revenue; and spared not any thing to shew himself magnificent. Before the people knew of his death, *Herod* his Brother Prince of *Chalcis*, and *Chelcias* the King's Lieutenant and Friend, agreed between themselves to send *Aristo*, one of their trustiest Servants, to kill *Silas*, who was their enemy, as if they had been commanded by the King.

L

The year of the World, 4000. *after Christ's Nativity*, 47.

1200 Myriades amount to 15 Tuns of Gold.

Herod the Prince of *Chalcis*, and *Chelcias* kill *Silas*. *Hedio & Kuffnero, chap. 8. Aelius, chap. 5.*

M

Thus died King *Agrippa*, leaving behind him a Son called *Agrippa*, seventeen years old; and three Daughters, one of which, that was called *Bernice*, was married to *Herod*, his Father's Brother, when she was sixteen years old: The two other were *Mariamne* and *Drusilla*; this *Mariamne* being of the age of ten years, was promised in marriage by her Father, to *Julius Archelaus*, *Chelcias*'s Son; and *Drusilla*, which was six years old, was promised also to *Epiphanes*, Son to the King of *Comagena*.

Agrippa's Children alive.

After *Agrippa*'s death, they of *Cæsarea* and *Sebaste* forgot those benefits they had received from him; and used him no less despightfully, than as if he had been their utter enemy: For they reproachfully abused him after his death, and reviled him in such sort, that it is unseemly to report the same. Moreover, all the Souldiers, who were at that time many in number; went into the King's Lodging, and with one accord seized the Statues of the King's Daughters, and carried them to the Brothel-house; where, after they had placed them, they uttered all the indignities they could possibly; practising such shameful matters, as they may not be expressed. Besides this, resting themselves in the publick places, they banquetted in the open Street, wearing Chaplets of Flowers on their heads, and perfuming themselves with Odours, to sacrifice to *Charon*, drinking to one another for joy that the King was dead. Thus they expressed their ingratitude, not only towards their King *Agrippa*, who had bestowed so many Liberalities on them; but also towards *Herod*, his Grand-father, who had builded their Cities, and to his extream charge, erected their Ports and Temples.

The Cæsareans and Sebasthians revile *Agrippa* being dead.

N

Agrippa, *Agrippa*'s Son.

At that time *Agrippa*, the deceased *Agrippa*'s Son, was at *Rome*, and was brought up under the Emperour *Claudius*. When *Cæsar* understood how those of *Cæsarea* and *Sebaste* had injuriously dealt with

O

Agrippa,

A *Agrippa*, he was highly displeased, and moved with their ingratitude: And his purpose was, to send the younger *Agrippa* with all expedition, to take possession of the Kingdom of his Father, and therewithal to discharge him of his Oath; but divers of his Free-men and Friends, who were in great credit with him, dissuaded him from it; alledging that it would be a dangerous thing to commit the greatness of such a Kingdom to a young man, who scarcely had as yet attained to the age of eighteen years; and for whom it was impossible to support the care of so great a Kingdom, considering that if he were at man's estate, he should find himself over-burthened with the charge of a Kingdom. This advice of theirs was approved by *Cæsar*, and for this cause he sent *Cuspius Fadus* to govern *Judæa*, and the whole Realm; honouring his dead Friend in B this, in that he would not suffer *Marsus*, who had been his Enemy, to enter into his Kingdom. He gave especial Commission also, that *Fadus* should sharply punish those of *Cæsarea* and *Sebaste*, for the injuries they offered to his deceased Friend, and the excess that was committed against his Daughters who were yet living; commanding him to transport the Companies of the Cæsareans and Sebastens, and the five Roman Legions into the Countrey of *Pontus* to serve in that place, and to take those Roman Souldiers that bare Arms in *Syria*, to serve there: Yet, notwithstanding this Command, they were not displeased; for they sent Ambassadors to *Claudius* to appease him, and by this means they obtained the favour to remain in *Judæa*. After this, they gave beginning to those most grievous mischiefs and calamities that befel the Jews; for they C spred the Seed of the War which was awakened under *Florus*'s Government. And for that cause, after that *Vespasian* had obtained the Victory, as it shall be hereafter declared, he caused them to depart out of that Province, and made them seek their Habitation elsewhere.

The year of the World, 4009. *after Christ's Nativity*, 47.

Claudius intendeth to send young *Agrippa* into his Father's Kingdom, but is dissuaded; and sendeth *Cuspius Fadus* for President into *Judæa* and those parts.

The Jews themselves were the cause of those Wars which began under *Florus*.

THE

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THE

TWENTIETH BOOK

OF THE

ANTIQUITIES of the JEWS: I

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Twentieth Book. K

1. *The Emperor* Claudius *taketh the Government of* Syria *from* Marsus, *and giveth it to* Longinus. Fadus, *Governor of* Judæa, *punisheth some seditious People, and Robbers, who disturbed the Province: He commands the Jews to carry back the High Priest's Vestment, to the Fort* Antonia; *but the Emperor giveth them leave to keep them at young* Agrippa's *request: He was King* Agrippa *the Great's Son, and was then at* Rome.

2. Izates, *King of* Andiabena, *and Queen* Helena *his Mother, embrace the Religion of the Jews: Their singular Piety; and the great Actions of this Prince, whom God protects visibly.* Fadus, *Governour of* Judæa, *punisheth a man and his followers, who deceived the Jews.* L

3. Tiberius Alexander *succeeds* Fadus *in the Government of* Judæa; *and* Cumanus *succeeds* Alexander. Herod *King of* Chalcis's *death, his Children:* Claudius *the Emperor giveth his Dominions to* Agrippa.

4. *The horrid Insolence of a Roman Souldier, causeth the death of twenty thousand Jews: Another Souldier's Insolence.*

5. *A great Quarrel between the Jews of* Galilee, *and the* Samaritans, *who bribe* Cumanus, *Governour of* Judæa: Quadratus *Governour of* Syria, *sends him to* Rome *with* Ananias *the High Priest, and several others, to clear themselves before the Emperor; who put some of them to death. The Emperor condemns the Samaritans, and banisheth* Cumanus; *maketh* Fœlix *Governour of* Judæa; *giveth* Agrippa *the Tetrarchy that* Philip *had,* viz. Bathanæa, Trachonit *and* Abila; *and taketh* Chalcis *from him. The Marriage of* Agrippa's *Sisters. The death of the Emperor* Claudius. Nero *succeeds after him: He giveth the Lesser* Armenia *to* Aristobulus, Herod's *Son, King of* Chalcis; *and to* Agrippa, *some part of* Galilee, *viz.* Tiberiades, Tarichee *and* Juliad. M

6. Fœlix, *Governour of* Judæa, *causeth* Eleazar *the High-Priest to be murthered; and his Murtherers commit other Murthers, even in the Temple. Robbers and False Prophets are punished. A great debate betwixt the Jews, and the other Inhabitants of* Cæsarea. *King* Agrippa *establisheth* Ishmael *High-Priest. Violences committed by the High-Priests.* N

7. Fœstus *succeeds* Fœlix *in the Government of* Judæa. *The Inhabitants of* Cæsarea *obtain of* Nero *to have the Jews Freedom recalled. King* Agrippa *causeth an Apartment to be built, from whence all that was done about the Temple might be seen; the people of* Jerusalem *cause a high Wall to be built to hinder it, by the Emperor's Authority.*

8. Albinus *succeeds* Fœstus *in the Government of* Judæa; *and King* Agrippa *giveth and taketh away often the High Priesthood.* Ananus *the High Priest causeth Saint* James *to be put to death.* Agrippa *enlargeth the City of* Cæsarea, *and calleth it* O

Neronias.

A

9. How Florus, Albinus's *Succeſſor, offered many injuries to the Jews, which conſtrained them to take Arms againſt the Romans.*

CHAP. I.

The Emperor Claudius *taketh the Government of* Syria *from* Marſus, *and giveth it* B *to* Longinus. Fadus, *Governor of* Judæa, *puniſheth ſome ſeditious People, and Robbers, who diſturbed the Province: He commands the Jews to carry back the High Prieſt's Veſtment, to the Fort* Antonia; *but the Emperor giveth them leave to keep them at young* Agrippa's *requeſt: He was King* Agrippa *the Great's Son, and was then at* Rome.

After King *Agrippa*'s deceaſe (as we have heretofore declared in our former Book) the Emperour *Claudius* ſent *Caſſius Longinus* to ſucceed *Marſus* in the Government of *Syria*, whom he deprived of that honour in memory of *Agrippa*; who, during his life time, had often- C times required by Letters that he ſhould not ſuffer *Marſus* to govern the State of *Syria*. As ſoon as *Cuſpius Fadus* came into *Jewry*, to take charge of that Countrey, which he was to govern under *Cæſar*; he found the Jews that dwelt on the other ſide of *Jordan* in an uproar, who had taken Arms againſt the Philadelphians, about the limits of a certain Village, called *Mia*, which was ſtored with valiant men. Thoſe who inhabit beyond *Jordan*, had armed themſelves in this manner, without the conſent of their Governours; and had killed a great number of the Philadelphians: Which when *Fadus* underſtood, he was much diſpleaſed, for that they had not reſerved the cauſe to his hearing, and complained to him of the Philadelphians; but were ſo bold of their own Authority. and with- D out fear, as to take up Arms. Having therefore apprehended ſome three of them, who had been Authors of the Sedition, he commanded them to Priſon, and executed one of them called *Annibas*; and baniſhed the other two, whoſe names were *Amram* and *Eleazar*.

Two years after the World, 4009, after Chriſt's Nativity, 47.

Hedio & Roſſinus, chap. 1. Caſſius Longinus Prefect of *Syria.*

Fadus puniſheth the Jews for their inſurrection againſt the Philadelphians.

Annibas executed, *Amaramus* and *Eleazar* baniſhed.

Not long after this *Tholomæus* the Captain of the Thieves was alſo taken, and brought unto him, who commanded him to be executed, for having committed many Robberies in *Idumæa* and *Arabia*; and by this means all the Countrey of *Judæa* was cleared of all Thieves, by the care and providence of *Fadus*. After this, he ſent for the High Prieſts, and the Governours of *Jeruſalem*, commanding them, according to the Emperour's direction, to deliver up into the Caſtle of *Antonia* the Sacred Robe, E which the High Prieſt only was accuſtomed to wear; to the end, that it might be at the Romans diſpoſal, as in times paſt it had been. They durſt not contradict his Command, yet notwithſtanding, they required *Fadus* and *Longinus* (who at that time was come to *Jeruſalem* with a great power, for fear the Jews, by reaſon of this Injunction, ſhould raiſe a Rebellion) firſt that it might be lawful for them to ſend their Ambaſſadours unto *Cæſar*, to beſeech him that the Sacred Robe might remain in their cuſtody. Secondly, that it might pleaſe them to expect the anſwer which *Cæſar* would return to their requeſt. *Fadus* gave them this anſwer, that he permitted them to ſend their Ambaſſadours to *Rome*, provided, that before-hand they delivered him their Children for Hoſtages; which when they had readily performed, the Ambaſſadours were ſent a- F way. Now, when they came to *Rome*, the younger *Agrippa* (who was his Son that lately died) knowing the cauſe of their coming, and being ordinarily accuſtomed to attend upon *Cæſar* (according as we have heretofore declared) beſought *Cæſar* that he would grant the Jews their requeſt, concerning the Sacred Robe; and that it might pleaſe him to ſignifie no leſs unto *Fadus*. On this his Petition *Claudius* gave the Ambaſſadours Audience, and told them that he favoured their ſuit; deſiring them to be thankful to *Agrippa*, upon whoſe ſuit he reſpected them, and granted their Demands: And beſides this Anſwer, he delivered them a Letter to this effect.

Tholomæus the Arch thief.

Fadus requireth that the High Prieſt's Garment ſhould be delivered into the power of the Romans, and kept in the Caſtle of *Antonia. alias, chap. 2.*

The Jews deliver Pledges, to the intent they might be permitted to ſend Letters to *Cæſar.*

Claudius Cæſar Germanicus, Conſerver of the people, Conſul created the fifth time, G Emperour the fourth time, Father of the Countrey the tenth time; to the Magiſtrates of *Jeruſalem*, the Senate, People, and all the Nation of the Jews.

Being required by our well beloved Agrippa, *whom I both have, and at this preſent do bring*

The year of the World, 4009. after Christ's Nativity, 47.

Claudius upon the younger *Agrippa's* motion, granteth the Jews liberty to have the custody of the High Priest's Vestments.

alias, chap. 3. Claudius's Epistle to the Jews.

Alias, chap. 9. Herod Prince of *Chalcis* hath Authority granted him to create the High Priest.

up with me; I have heard your Ambassadours, who were admitted to my Presence by his H
means; and have received their thanks for the benefits I have bestowed on your Nation: I have also willingly inclined to that instant and express request you have made unto me, and it is my pleasure, that the Sacred Robe of the High Priest, and the Holy Miter remain in your custody, in such manner, as our most dear and right honoured Friend Vitellius *heretofore ordained: To which demand of yours, I vouchsafe my allowance; first in regard of mine own Piety, and that I desire that every one should serve God according to his own Religion. Moreover, in so doing, I shall gratifie King* Herod *and young* Aristobulus, *whose affection towards me I am privy to, and whose good inclination towards you I can witness; for whom I have a particular kindness, by reason of their singular Virtue. I have also written to this effect to* Cuspius Fadus *mine Agent: the names of those who have received my* I
Letters, are Cornelius *the Son of* Ceron, Triphon *the Son of* Theudeon, Dorotheus *the Son of* Nathanael, *and* John *the Son of* John. *Given the eight and twentieth of* June, *in the year wherein* Rufus *and* Pompeius Silvanus *were Consuls.* At the same time *Herod*, who was *Agrippa's* Brother that had lately deceased, to whose hands in times past the Governour of *Chalcis* had been committed; required the Emperour *Claudius* to grant him the power over the Temple, and the Sacred Vestments, and the Authority of chusing the High Priest; all which he obtained: And from that time forward, until the end of the War of the Jews, this power remained in all his Successors. According to this Authority, *Herod* deposed *Canthara* from the Priesthood, and gave the Succession thereof to *Joseph* the Son of *Caneus*. K

CHAP. II.

Izates, *King of* Adiabena, *and Queen* Helena *his Mother, embrace the Religion of the Jews: Their singular Piety; and the great Actions of this Prince, whom God protects visibly.* Fadus, *Governour of* Judæa, *punisheth a man and his followers, who deceived the Jews.* L

Hidio & Rufinus, chap. 2. Alias, 5. Monobazus the King of *Adiabena* begetteth two Sons on *Helena* his Sister, *Monobazus* and *Izates.*

AT that time *Helena* Queen of *Adiabena*, and her Son *Izates* conformed themselves to the Religion of the Jews, upon this occasion that ensueth: *Monobazus* King of *Adiabena*, who was also called *Bazeos*, having fallen deeply in love with his Sister *Helena*, married her, and got her with Child. Upon a time it hapned, that sleeping with her, he laid his hand on her belly, whilst she lay asleep; and he thought that he heard a voice that commanded him to take away his hand from off her belly, lest he should crush the Fruit that was therein, which by God's Providence should have a happy beginning, and no less fortunate ending. *Monobazus* was much troubled at this voice, and as soon as he awoke, he told it to his Wife; and afterwards, when the Child was born, he called him *Izates*. Besides he had another elder Son by the M
same Wife, who was called *Monobazus*, according to his own name. And he had also other Sons by his other Wives; yet notwithstanding, *Izates* was most manifestly his best beloved, and so cherished by him, as if he had been his only begotten Son; for which cause, his other Brothers envied him. The Father manifestly perceived all this, yet he pardoned them; knowing that they did it not for malice, but for the desire that every one of them had to be best esteemed by his Father. Notwithstanding, being afraid lest some mischap should betide *Izates*, by reason of the hatred his Brethren bare unto him, he gave him many great Gifts, and sent him to *Abemerigus*, who reigned at that time in a Fort called *Spasinus*; committing his Son's life into his hands. *Abemerigus* also, entertained him very kindly; and loved him so, that in process of N
time he gave him *Samacha* his Daughter to Wife; and for her Dowry, he gave him a Countrey of great revenue.

Izates sent to *Abemerigus*, marrieth his Daughter *Samacha.*

Ceron very fruitful in *Armomum*, in which the Reliques of *Noahs* Ark are to be seen.

Monobazus being old, and seeing he had not long time to live, desired before his death, that his Son might come and visit him; he therefore sent for him, and received him very lovingly, giving him a Countrey which he called *Ceron*, which bringeth forth great abundance of Odoriferous Plants. In this Place was the remainder of the Ark, in which *Noah* was saved, during the Deluge; which remnants are to be seen at this day, if any man have a desire to behold the same. *Izates* remained in that place, until his Father's decease. But on the very day of his death, *Helena* sent for all the Lords and Governours of the Kingdom, and Captains of all the Army, and upon their O
assembly, she spake unto them after this manner:

I suppose (said she) *that you are not ignorant of my Husband's mind, who hath desired that*

Izates

A Izates *might be King in his ſtead, and hath eſteemed him moſt worthy of ſuch an honour: yet I expect your judgment in this point. For he that receiveth the Sovereignty, not from one mans hand, but from many, and hath the ſame confirmed unto him by their conſent, is happy. She uſed this diſcourſe unto them to try what their intent was, who were there aſſembled. They underſtanding her mind, proſtrated themſelves firſt of all upon the earth before the Queen, according to the cuſtom of their Countrey, and afterwards anſwered her, that they approved the Kings election, and took pleaſure to obey* Izates, *whom his Father deſervedly, and to all their contents and the deſire of the common people had preferred above the reſt of his Brethren: alledging moreover, that they would put his Brethren and Kinſmen to death before his coming, to the end that he might enjoy the King-*
B *dom with all ſecurity: for by their deaths all the fear that might grow by their hatred and envy might be extinguiſhed. Hereunto the Queen anſwered; that ſhe gave them thanks, for the favour they bare unto her and her Son* Izates: *notwithſtanding ſhe required them to ſuſpend their judgments touching the death of his Brethren, until ſuch time as* Izates *himſelf ſhould give his conſent thereunto.*

The year of the world, 4009. after Chriſt's Nativity, 47.

Izates was made King by his Mother *Helena* and the Nobility, and *Monobazus* governeth the Kingdom till his coming.

They ſeeing they might not obtain the liberty to put them to death, were of opinion that they ſhould be kept priſoners until his coming, to the end that they might do him no harm in his abſence; and that moreover, until his coming there might one be appointed to govern the State, whom ſhe ſhould eſteem moſt truſty and faithful unto him. Whereunto *Helena* condeſcended, and made his elder Brother *Monobazus*
C King, and ſet the Diadem on his head, and gave him his Fathers Seal-ring, with that Robe which they call *Sampſera*; exhorting him to govern the Kingdom until his Brothers arrival. *Izates* having certain notice of his Fathers death, reſorted thither ſpeedily, and receiving his Brother *Monobazus* willing ſurrender, took upon him the Government of the Kingdom.

Whilſt *Izates* was in the Fortreſs of *Spaſinus*, a certain Merchant who was a Jew, called *Ananias*, having acceſs to the Kings wives, taught them the manner how to ſerve God according to the Religion of the Jews: and *Ananias* by their means growing acquainted with *Izates*, taught him the like, and accompanied him into *Adiabena*; being drawn thereunto by his earneſt intreaties, when *Izates* reſorted thither upon his
D Fathers ſending for. It chanced alſo that *Helena* was in like manner inſtructed by another Jew, and retained the Rites and Religion of the Jews.

Izates and his mother *Helena* learn the true ſervice of God according to the manner of the Jews.

After that *Izates* came into his Kingdom, and knew that his Brethren and Kinsfolk were impriſoned, he was much grieved. Conceiving therefore with himſelf that it would be a great impiety in him to ſuffer them to be put to death, or kept in priſon; and that on the other ſide, it were a dangerous matter for him, if being at liberty they ſhould remember the evil they had endured: for this cauſe he ſent ſome of them to *Rome* for Hoſtages with their Children unto the Emperour *Claudius*, and the reſt unto *Artabanus* King of *Parthia*. Afterwards when he was thoroughly aſſured that his Mo-
E ther was wholly addicted to the Religion of the Jews, he endeavoured the more to ſhew himſelf zealous therein: and ſuppoſing that he could not be a perfect Jew, except he were circumciſed, he prepared himſelf to be circumciſed. Which when his Mother underſtood, ſhe endeavoured to her uttermoſt to hinder his reſolution, aſſuring him that in ſo doing he ſhould bring himſelf in great danger; for that in being King, he would draw himſelf into the diſlike of his ſubjects, if they ſhould have notice that he was addicted to a new Religion, and to ſtrange Ceremonies, and that they would not endure, that being a Jew, he ſhould be their King: ſo ſhe for a while by her diſſwaſion reſtrained him from his deſire. But the King required of *Ananias*, who, according with *Helena* in the courſe of her diſlike, threatned *Izates*, that if he would not obey his Mother, he would forſake him, and depart from him, for that he fear-
F ed, leſt if the matter ſhould be publickly known, he ſhould ſuffer ſome puniſhment, as being the only Author and Inſtructer of the King in undecent matters; that otherwiſe he might ſerve God, although he were not circumciſed; ſince he had reſolved to live according to the inſtitution and Laws of the Jews, and that God would pardon him: for in this, true Religion conſiſteth more, than in circumciſion of the body, though he were not actually circumciſed, ſince the neceſſity and fear of his Subjects over-ruled him. By which words the King for that time was perſwaded to proceed no further. But a little after (for he was not wholly altered in that affection which he had) another Jew called *Eleazar*, coming from *Galilee*, and accounted a Learned man in the Doctrine of our Religion, perſwaded him to be circumciſed. For coming
G one day unto him, to ſalute him, he found him reading of the Books of *Moſes*, and ſaid unto him; *O King, contrary to your knowledge you offend the Law, and God likewiſe; for it ſufficeth you not, that you underſtand the ſame, but the*

Izates ſendeth his Brothers to *Claudius Ceſar* and *Artabanus*.

Izates is diſſwaded by *Helena* his Mother and *Ananias* from circumciſion.

Eleazar perſwadeth *Izates* to be circumciſed.

The year of the world, 4009. after Christ's Nativity, 47.

chiefest matter you are tied unto, is to do that which the Law commandeth; how long therefore will you remain uncircumcised? And if as yet you have not perused the Law as touching this point, read it now, to the end you may know what great impiety it is to omit it. H

After the King had heard this, he would no longer defer his Circumcision: for which cause withdrawing himself into another chamber, he called a Surgeon unto him, who acted that which he required, and afterwards calling his Mother and Master *Ananias* unto him, he told them what had pass'd: whereupon they grew strangely amazed, fearing the King should be in danger to lose his Kingdom, if this action of his should come to light; for that his Subjects would not endure, that such a man that followed a contrary Religion should be their King: They feared also, lest they themselves should be in danger, forasmuch as the cause of all this matter would be imputed to them. But God by his Providence prevented, lest any of those things which they feared should come to pass: for he delivered *Izates* himself and his Children likewise out of many dangers, yielding them his assistance in their doubtful and desperate conditions, declaring in effect that those that only put their trust in him, and depend upon his Providence, are never deprived of the fruit of their Piety. But of these things we will speak hereafter. I

They that rely on God and put their confidence in him, do always reap the reward of their Piety.

When *Helena* the Kings Mother perceived that the state of the Kingdom was in peace, and that by all mens opinion, both home-bred and strangers, her Son was reputed happy by the good will of God, she was seized with a desire to go and visit the City of *Jerusalem*, and adore God in the Temple, which was so much renowned through the whole world, and offer Sacrifice of Thanksgiving therein; for which cause she besought her Son that he would suffer her to perform her Vows; who willingly condescended to her desire, and furnished her royally with all things that were necessary for such a Voyage; giving her a great Sum of Money with her, and bringing her on her way many days journey: so that at length she arrived in *Jerusalem*, to the great advantage of the Inhabitants of that City. For at that time the City was oppressed with a grievous famine, so that many died for want of food; for which cause Queen *Helena* sent her servants, some into *Alexandria* to buy a great quantity of Corn, the rest into *Cyprus* to buy dried Figs, who returned with all expedition they might; whereupon *Helena* distributed the Victuals amongst the poor, leaving a singular memory of her Liberality to the whole Nation. Her Son *Izates* also understanding of this Famine, sent a great sum of Money to the Governour of *Jerusalem*. But hereafter I will declare what other benefits the King and Queen have bestowed upon our Nation. K L

Helena the Queen of *Adiabena* resorteth to *Jerusalem*. *Aliis cap. 6.*

Now *Artabanus* King of *Parthia*, perceiving that the Princes of the Kingdom had conspired against him, resolved with himself to go unto *Izates*, for the security of his person, hoping by that means, if it were possible to recover his Kingdom. He therefore retired thither, and brought with him about one thousand men of his Kinsfolk and domestick servants. And by the way he met with *Izates*, whom he knew very well by his Royal Train, notwithstanding he was unknown unto him by countenance. Drawing therefore near unto him, he first of all humbled himself on his knees, according to the custom of the Country, and afterwards spake unto him after this manner: M

Artabanus retireth himself to *Izates* and requireth his assistance.

Dread King, forsake me not who am thy servant, neither reject thou my prayers. For being dejected by means of my misfortunes, and of a King become a private man, I have need of thy succour. Consider therefore the inconstancy of fortune, and think with thy self, that by providing for me, thou shalt provide for thy self. For if thou makest no reckoning of the wrong that is done unto me, divers men will grow audacious to enterprize upon other Kings.

These words he pronounced with tears, and with looks fixed upon the ground. When *Izates* had heard *Artabanus*'s name, and saw his humble and submissive condition, he leapt immediately from his Horse, and said unto him, King, be of good courage, and let not thy present and perplexed condition dishearten thee, as if thy misfortunes were irrecoverable. For this sorrow of thine shall be suddenly changed, and thou shalt find a better friend and Ally, than thou hopest for at this time: For either I will repossess thee of thy Kingdom of *Parthia*, or I will lose mine own. This said, he caused *Artabanus* to get on Horseback, and walked by him on foot, yielding him this honour, as to a greater King than himself. Which when *Artabanus* saw, he was discontented, and sware by his Honour and Fortune to come, that he would set foot on ground, if he would not get up on Horseback and ride before him: whereunto he obeyed, and mounting upon his Horse again, he conducted him to his Palace; yielding him all the honour that was possible, both in his Banquets and in his Assemblies, not regarding his present condition, but his former Dignity: considering with himself, that such casual misfortunes N O

Izates comforteth *Artabanus* and promiseth him his assistance.

misfortunes and changes are incident to all men. Moreover he wrote unto the Parthians, perſwading them to receive their King *Artabanus*, aſſuring them on his Faith and Oath, that he would obtain a free pardon for all that which was paſt, and to that intent he offered himſelf to be an Arbitrator between them. The Parthians gave him this anſwer, that they would not refuſe to entertain him, but that they could not: for that one who was called *Cinnamus* was advanced in his place and Dignity, and that they feared leſt a Sedition ſhould happen amongſt them. *Cinnamus* who was a noble and honourable minded man, knowing that their intent was ſuch, wrote himſelf unto *Artabanus*, who had nouriſhed and brought him up, exhorting him to return upon his Faith, and to receive again his own Kingdom. *Artabanus* upon this Motion gave credit to his words, and returned back again. Whereupon *Cinnamus* came forth and met him, and proſtrating himſelf before his feet, called him King; and afterwards taking the Diadem from off his own head, he ſet it upon *Artabanus* head; who by this means was reſtored to his former eſtate by *Izates* mediation, after he had been driven out of his Kingdom by his chiefeſt Nobility. And he did not forget the favours which he had received at *Izates* hands, but did him all the honour that poſſibly he could imagine: for he permitted him to wear the ſtraight *Tiara*, and to ſleep upon a gilded Bed, which is a Priviledge which belongeth only to the Kings of *Parthia*. He gave him alſo a plentiful and great Country which he had taken from the King of *Armenia*. This Countrey was called *Niſibis*, where in times paſt the Macedonians had builded the City of *Antioch*, by them called *Mygdonia*.

The year of the World, 4009. *after Chriſt's Nativity*, 47.

Izates writeth to the Parthians and perſwadeth them to receive their King. *Cinnamus* reſtoreth the Kingdom to *Artabanus*.

Izates receiveth great honours and gifts at *Artabanus* hands. *Antiochia* and *Mygdonia* builded by the Macedonians.

Preſently after *Izates* was thus honoured, *Artabanus* died, leaving his Kingdom to his Son *Vardanes*; who repaired to *Izates*, praying him to joyn with him in that War which he intended to make againſt the Romans; but he prevailed not with him. For *Izates* knowing the Romans force and good fortune, imagined that he undertook a matter beyond his power. Beſides, he had ſent five of his young Sons to *Jeruſalem* to learn our tongue and diſcipline, and his Mother likewiſe to adore in the Temple, for which cauſe he the rather held back and diſſwaded *Vardanes* from going againſt the Romans, whoſe power and conqueſts he ordinarily reckoned up unto him, to the end he might diſcourage him, and by theſe aſſertions cauſed him to give over his purpoſed intent of war againſt them. But the Parthian was diſpleaſed with his perſwaſion, and for that cauſe denounced a preſent War againſt *Izates*. But his enterprize had but a fruitleſs iſſue; for God cut off all his hopes. For the Parthians underſtanding what *Vardanes* intent was, and how he was reſolved to make a War againſt the Romans killed him, and gave the Kingdom to his Brother *Gotarza*, whom not long after this, his Brother *Vologeſus* killed by treaſon, reſtoring to his two Brothers by the Mothers ſide theſe Provinces, that is to ſay, the Kingdom of *Media* to *Pacorus* who was the eldeſt, and *Armenia* to *Tiridates* who was the younger.

Vardanes, after his fathers death, labourerh to perſwade *Izates* to make War againſt the Romans, but he prevaileth not.

After *Vardanes* was ſlain, the Kingdom is committed to *Gotarza*. *Vologeſus* King of *Parthia*.

When *Manobazus* King *Izates*'s Brother and the reſt of his Kinſfolk ſaw how happily all things ſucceeded to *Izates*, and how in reſpect of his Piety towards God, he was honoured and reverenced by all men, they alſo reſolved themſelves to forſake their Religion, and to ſerve God after the manner of the Jews. But this intent of theirs was diſcovered. Whereupon the chiefeſt among them grew diſpleaſed; yet they did not manifeſt their deſpite, but kept it hidden in their hearts, expecting ſome fit occaſion to revenge themſelves as ſoon as they might. They wrote alſo to *Abias* King of *Arabia*, and promiſed him great ſums of Money, if he would take Arms againſt their King, promiſing him upon the firſt charge, they would forſake him, for that they deſired to be revenged on him, for having forſaken their Religion. Having therefore confirmed their promiſe with an Oath, they incited him to make haſte. The King of *Arabia* performed that which they required, and marched forth againſt *Izates* with a great power. And when the firſt charge was ready to be given, and before they came to blows, all *Izates* Souldiers forſook him; and turning their backs to their enemies, fled in great diſorder, as if they had been ſurprized with a panick fear; yet was *Izates* no ways daunted; but having diſcovered that it was treaſon and conſpiracy of his greateſt Peers, he retired alſo into his Camp, where he enquired of the Cauſe that they pretended. After he knew that they had plotted with the Arabian, he cauſed the Conſpirators to be put to death: and the next day after went out to fight, and killed a great number of his enemies, and conſtrained the reſt to betake them to flight. He purſued their King alſo into a Fort called *Arſam*, which he battered and aſſaulted with ſuch vigour and diligence, that he took the ſame with a great quantity of booty that was therein, and returned to *Adiabena* with great triumph: but he took not *Abias* alive, for he himſelf had prevented his captivity with his death. The Lords of *Adiabena* ſeeing themſelves fruſtrated of their former hopes, in

Monobazus and his Kindred think to receive the Jews Religion.

The Adiabenians conſpire with the King of *Arabia* againſt *Izates*.

The year of the World, 4009. after Christ's Nativity. 47.

The Lords of *Adiabena* perſwade *Vologeſus* to kill *Izates*.

that by God's hand they were delivered into the hands of their King, could not contain their diſpleaſure, but practiſed further miſchief: for they wrote their Letters to *Vologeſus* King of *Parthia*, deſiring him to kill *Izates*, and to beſtow another King upon them who was a Parthian, for that they hated their King who had aboliſhed their Religion and had embraced a ſtrange Law. The Parthian underſtanding hereof, prepared himſelf for War; and having no juſt colour or pretext to authorize it, he ſent a meſſenger unto him to redemand thoſe honours which his father had given him, which if he refuſed, he denounced War againſt him. *Izates* was not a little troubled in his mind, when he underſtood this meſſage: For he thought that if he ſhould reſtore the gifts, he ſhould do himſelf great prejudice, for that it would be imagined that he did it for fear; knowing on the other ſide that if the Parthian ſhould recover that which he redemanded, yet he would not be quiet, he therefore commended his cauſe to God, truſting that he would take care of him. And building upon this, that the greateſt good he might have was to have God to help, he ſhut his wives and children into a ſtrong Caſtle, and his Corn in his ſtrongeſt Tower: and afterwards burned all the hay and forrage: and having after this manner provided for all things, he expected the approach of his enemy. The Parthian came forward ſooner than he was expected, with a great power of Horſe and Foot. For he marched forward in all haſte, and encamped near unto the river that ſeparateth *Adiabena* from *Media*. *Izates* likewiſe encamped not far from thence, having with him about ſix thouſand Horſe. To whom the Parthian ſent a meſſenger to give him to underſtand how great his power was, which extended from the River *Euphrates* as far as *Bactria*, ſhewing him what Kings he had under his ſubjection, threatning him to puniſh him very ſeverely, in that he behaved himſelf ſo ungratefully towards his Benefactors; yea, that the God whom he adored, could not deliver him out of the Kings hands. Hereunto *Izates* anſwered, that he knew well that the Parthian far exceeded him in power, but that he was far better aſſured that God's power extended beyond all mens contradiction. And having returned them this anſwer, he betook himſelf to his Prayers, and proſtrating himſelf upon the earth, and caſting aſhes on his head, and faſting himſelf, his wives and children, he called upon God and prayed after this manner: O Lord Almighty, if I have not vainly ſubmitted my ſelf to thy protection, but have intirely choſen thee for my only and true God, be thou my help and aſſiſtance, and not only deliver me from mine enemies, but alſo abate and controul their pride, who have not been afraid in their blaſphemous language, to prophane thy holy and ſacred Name, and utter blaſphemous ſpeeches againſt thy power. Thus prayed he with ſighs and tears, and God heard him: For the very ſame night, *Vologeſus* received Letters by which he was certified that a great number of Dahans and Sacans, taking opportunity by his abſence, were entred into the Kingdom of *Parthia*, and ſpoiled the whole Country. For which cauſe he returned back into his Country without any further trouble. And thus *Izates* by Gods Providence was delivered from the Parthian threats.

Izates calleth upon God, who ſendeth the Dahans and Sacans into *Parthia*, upon whoſe arrival *Vologeſus* returneth.

Not long after this, after he had lived fifty five years and reigned four and twenty, and left behind him four and twenty ſons, he died, and appointed his Brother *Monobazus* to ſucceed him in the Kingdom, requiting hereby his faith and Loyalty, in that during the time of his abſence, and after the death of his Father, he had faithfully ruled and governed the Kingdom to his uſe. His Mother *Helena* hearing news of his death, lamented very grievouſly that ſhe being his Mother was deprived of a Son that ſo zealouſly honoured and feared God, yet notwithſtanding ſhe was comforted, when ſhe underſtood that her eldeſt Son was to ſucceed him in the Kingdom, and haſted with all diligence to go and meet him. As ſoon as ſhe arrived in *Adiabena*, ſhe lived not long time after her Son *Izates*. Whereupon *Monobazus* took both her body and his Brothers bones, and ſent them to *Jeruſalem*, commanding that they ſhould be buried in three Pyramids which *Helena* had builded, ſome three ſtades or furlongs from *Jeruſalem*. But hereafter we will recite the acts and geſts of *Monobazus* during his reign.

Izates deliverеth up the Kingdom to his Brother *Monobazus* and dieth.

Hodie & Roſſinus, chap. 5. Alias, 8.

Theudas perſwadeth the people that with a word he will cauſe *Jordan* to divide it ſelf, and yield them paſſage: he with his followers are ſlain.

But during *Fadus* Government in *Judea*, a certain Magician called *Theudas* perſwaded a great number of the people to take all their goods and ſubſtance, and to follow him to the River of *Jordan*; for he ſaid he was a Prophet, and told them that the River ſhould divide it ſelf into two parts upon his commandment, and yield them free paſſage. By theſe words of his, he deceived divers of them. But *Fadus* ſent ſome troops of Horſe, who charged them on the ſudden, and killed a great number of them, and took divers of them Priſoners alive; amongſt whom was *Theudas*, whoſe head was ſtricken off, and was afterwards carried to *Jeruſalem*. This is that which befel the Jews under *Fadus*'s Government.

CHAP.

CHAP. III.

The year of the World, 4010. after Christ's Nativity, 48.

3. Tiberius Alexander *succeeds* Fadus *in the Government of* Judæa; *and* Cumanus *succeeds* Alexander. Herod *King of* Chalcis's *death, his Children:* Claudius *the Emperor giveth his Dominions to* Agrippa.

Hegesippus & Ruffinus, chap. 5. Aliàs, cap. 8.

AFter *Fadus*, succeeded *Tiberius Alexander*, the Son of that *Alexander* who had been Governour of *Alexandria*; a man of as great Riches as any one of his time and place, who surpassed likewise his Son *Alexander* in piety, who forsook the Religion of his Forefathers. At that time there hapned a great Famine in *Jewry*, during which, Queen *Helena* sent huge sums of money into *Egypt*, and bought Corn, and distributed the same to those that were in want, according as I have said before. At the same time *James* and *Simon*, the Sons of *Judas* of *Galilee*, who had busied themselves to incite the people to resist the Government of the Romans, were put to death at such time as *Cyrenius* valued each mans Goods, as we have heretofore declared. These did *Alexander* command to be crucified. *Herod*, King of *Chalcis*, took away the Sovereign Priesthood from *Joseph* the Son of *Camydas*, and transferred it to *Ananias* the Son of *Nebedæus*. After *Tiberius Alexander*, succeeded *Cumanus*. Then died *Herod*, who was Brother to King *Agrippa* the Great in the eighth year of *Claudius Cæsar*. He left behind him three Sons; *Aristobulus*, whom he had by his first Wife, *Bernicianus* and *Hircanus* by *Bernice*, his Brother's Daughter. *Claudius Cæsar* gave this Kingdom to *Agrippa* the younger. During the time that *Cumanus* governed, there happened a Sedition in *Judea*, whereby divers Jews miscarried. The cause of all which accidents I will rip up from the Original.

Tiberius Alexander Governour of *Judea*.

James and *Simon*, the Sons of *Judas* of *Galilee* crucified.

The year of the World, 4011. after Christ's Nativity. 49.

CHAP. IV.

4. *The horrid Insolence of a Roman Souldier, causeth the death of twenty thousand Jews: Another Souldier's Insolence.*

Hegesippus & Ruffinus, chap. 9. Aliàs, 10.

AT the time of the Feast of *Pascha* (during which time the Jews are accustomed to feed on unleavened bread) a great number of people assembled themselves from all parts, to the City of *Jerusalem*. Whereupon *Cumanus* fearing lest, by this occasion, there should arise some Commotion, he gave order that a Company of his Souldiers should be armed, and should keep their Guard in the Porches of the Temple, to the end, if any trouble should happen, they might repress it. Those Governours, who had been his Predecessors, had done the like in such manner of Assemblies. It came to pass, on the fourth day of the Feast, that a certain Souldier discovering those Privities which were undecent to be seen, shewed them before the people; wherewith they that beheld the same were much displeased and provoked, saying, that the dishonour was not done to them, but to God. And some of the boldest of them uttered certain speeches against *Cumanus*, saying, that the Souldier was set on by him; which when *Cumanus* understood, he was in like manner grievously offended, in regard of those injuries; yet exhorted those, whom he saw too forward, to keep the Peace, for fear lest a Sedition should arise during the time of the Feast: And seeing they would no ways obey him, but contrariwise, they ceased not to injure and revile him, he commanded that all the Forces he had should be in Arms, and retire themselves into the Fort of *Antonia* that was near unto the Temple, as we have heretofore declared. The people seeing the armed Souldiers, were afraid, and began to fly; and because the places thorough which they issued, were but narrow, they imagined that they were pursued by their enemies; so that they thrust on one another in their flight, and divers of them were thronged to death. In this mutiny there died twenty thousand men: and after this, instead of a Feast, there was nothing but mourning; and without bethinking themselves of their Prayers and Sacrifices, all of them began to weep and lament. So great a mischief sprung from the insolence of one Souldier. This first lamentation was scarcely finished, before a second succeeded the same. For some of those who had a part in this Mutiny, being about a hundred stades from the City, robbed one *Stephen*, that was *Cæsar*'s Servant, in the High way, and took from him all that which he had. Which when *Cumanus* understood, he presently sent some of his Souldiers to spoil those Villages, which were nearest to the place where the Fact was committed, and to bring the chiefest Inhabitants thereof in Bonds unto him. In this pillage a cer-

In the Feast of *Pascha*, a certain Souldier shewing his Privy Members, moveth a Sedition among the people, whereby twenty thousand Jews lost their lives.

Stephen, Cæsar's Servant robbed in his Journey; for which cause, *Cumanus* spoileth the Villages near to the place where the Robbery was done.

The year of the World, 4011. after Christ's Nativity, 49.

A certain Souldier found a Book of the Law of *Moses* in one of those Villages, which he took and brought, and before them all, tore it in pieces, with horrid Blasphemies, and vile speeches against the Law and whole Nation. The Jews understanding hereof, suddenly assembled themselves in great numbers, and ran to *Cæsarea*, where *Cumanus* kept for that present, requiring him that he would revenge, not their cause, but God's, whose Law was on that sort dishonoured; signifying unto him, that it was impossible for them to live, so long as their Law was thus contemned. *Cumanus* fearing left a second mutiny and uproar should be raised among the people, by counsel of his Friends, cut off the Souldier's head, who had committed that Crime against the Law; and by this means appeased the Sedition that was ready to take head.

A certain Souldier teareth the Books of *Moses*'s Law, and therefore is beheaded by *Cumanus*'s commandment.

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CHAP. V.

A great Quarrel between the Jews of Galilee *and the* Samaritans, *who bribe* Cumanus, *Governour of* Judæa : Quadratus, *Governour of* Syria, *sends him to* Rome *with* Ananias *the High Priest, and several others; to clear themselves before the Emperour; who put some of them to death. The Emperor condemns the Samaritans, and banisheth* Cumanus; *maketh* Felix *Governour of* Judæa; *giveth* Agrippa *the Tetrarchy that* Philip *had*, viz. Bathanæa, Trachonit *and* Abila; *and taketh* Chalcis *from him. The Marriage of* Agrippa's *Sisters. The death of the Emperour* Claudius. Nero *succeeds after him : He giveth the Lesser* Armenia *to* Aristobulus, Herod's *Son, King of* Chalcis; *and to* Agrippa, *some part of* Galilee, *viz.* Tiberiades, Tarichee *and* Juliad.

K

Hegio & Rufinus, chap. 10. alias, 12.

Certain Samaritans kill divers Galileans in their way to *Jerusalem.*

The year of the World, 4014. after Christ's Nativity, 52.

THere happened also a quarrel betwixt the Samaritans and the Jews, upon this occasion: They of *Galilee*, who resorted to the City of *Jerusalem* at the times of our solemn Feasts, were accustomed to pass thorough the Countrey of the Samaritans. And at that time it happened, that their way lay thorough a Burrough called *Nais*, scituate in a great Champain Field: where a Quarrel arising betwixt divers Inhabitants of that place, and some Passengers, a great number of the Galileans were murthered. Which when the Magistrates of *Galilee* understood, they resorted to *Cumanus*, requiring him to execute Justice on those that had murthered their Countrey-men; but he being corrupted with money by the Samaritans, made no account of their complaint. The Galileans being provoked by this Contempt of his, perswaded the common people of the Jews to betake them to their Weapons, and maintain their Liberty; telling them that slavery is of it self very harsh; but that when it is accompanied with injuries, it is intolerable. But their Magistrates endeavoured to pacifie them, promising them to deal so effectually with *Cumanus*, that he should punish the Murtherers; but they gave them no Audience, but fell to Arms, requiring *Eleazar* the Son of *Dinæus* to be their Leader. This *Eleazar* was a Thief, who for many years made his abode in the Mountains; they therefore spoiled and burnt certain Villages of the Samaritans. After that the report of all that which had passed, came to *Cumanus*'s ears, he took some Troops out of *Sebaste*, with four Companies of Foot, and armed the Samaritans likewise to go and fight against they Jews; whereof they killed many, and led more of them away Prisoners. When the chiefest Magistrates of *Jerusalem* saw into what a number of miseries they were fallen, they cloathed themselves in Sack-cloth, and cast ashes on their heads, exhorting those that were mutinous, to consider, that if they did not lay down Arms, and return peaceably to their own homes, they would be the cause of their Countrey's utter ruine; that they should see the Temple burnt before their eyes, and themselves, their Wives and Children, made Slaves. By which words, in the end, they being perswaded, returned home, and betook them to their business. The Thieves also retired again into their strong Holds, and from that time, all *Judæa* was full of Robberies. The Governours of *Samaria* resorted to *Numidius Quadratus*, Governour of *Syria*, who dwelt at that time in *Tyre*; to accuse the Jews, for that they had fired their Villages, and plundered them; telling him, that their loss did not so much trouble them, as for that they saw the Romans were contemned by the Jews; who notwithstanding, ought to appear before them as their competent Judges; yet, nevertheless, that they assembled themselves, as if the Romans were not their Superiors. For which cause they addressed themselves to him, to the end, they might have redress of those wrongs which they had received by them. This is that wherewith the Samaritans charged the Jews, who answered to the contrary,

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The Galileans in revenge of their injuries, burn certain Villages of the Samaritans, and spoil the same.

N

Hegio & Rufinus, chap. 8. alias, 12.

The Samaritans accuse the Jews before *Numidius Quadratus.*

O

A trary, alledging that the Samaritans themſelves had been the Authors of that mutiny and uproar; and that *Cumanus* being wholly corrupted by their money had ſmothered the matter, and done no juſtice on the murtherers. When *Quadratus* heard this, he reſerved the judgment till another time, telling them that he would give ſentence in the matter when he came into *Judæa*, and had examined the truth on both ſides; ſo that they returned without doing any thing.

The year of the world, 4614. after Chriſt's Nativity, 52.

Shortly after, *Quadratus* came into *Samaria*, where he heard that the Samaritans had been the Authors of the trouble, and on the other ſide knowing that ſome Jews likewiſe intended ſome inſurrection, he cauſed them to be crucified, whom *Cumanus* had left in priſon. From thence he tranſported himſelf to *Lydda*, which is a Burrough of

The Jews lay the burthen of the Wars on the Samaritans and Cumanus.

B no leſs bigneſs than a City: in which place he ſitting on his tribunal Seat, heard the Samaritans the ſecond time, and diſcovered by the report of a certain Samaritan, that one *Dortus* one of the chiefeſt among the Jews, and four other his Confederates induced the people to rebel againſt the Romans. *Quadratus* cauſed them to be executed. As for *Ananias*, who was the High Prieſt, and the Captain *Ananus*, he ſent them bound to *Rome*, to render an account to the Emperour *Claudius* of that which they had done. Moreover, he commanded the chief Governours both of the Samaritans and Jews, that they ſhould ſpeedily repair to *Rome*; whither *Cumanus* and Captain *Celer* ſhould conduct them, to the end they might be judged by *Cæſar* himſelf, upon the information taken on both ſides. And fearing leſt the common people of the Jews

Dortus with four other are crucified. Ananias, Ananus, Cumanus, Celer, and ſome other are ſent to Rome.

C ſhould break out into ſome Rebellion, he repaired to the City of *Jeruſalem*, to give order that the Jews ſhould attempt to raiſe no new ſtirs; but when he came thither, he found all in peace, and buſied in the celebration of the Feaſt, and offering Sacrifices to God, according to their accuſtomed Ceremonies. Being therefore aſſured that no man would rebel in that place, he left them to their ſolemnities, and repaired to *Antioch*.

But the Jews that were ſent to *Rome* with *Cumanus* and the principal Samaritans had a day aſſigned by them the Emperour to decide the differences that were between them. *Cumanus* and the Samaritans endeavoured all that they might by the mediation of *Cæſar*'s friends and free-men, to have the upper hand of the Jews; and indeed

Alias cap. 13.

D the day had been theirs if young *Agrippa* had not been at *Rome*. For he ſeeing that the matter was handled to the diſadvantage of the Jews, beſought *Agrippina* the Emperours Wife, that ſhe would prevail ſo with her Huſband, that he would be pleaſed to take full knowledge of that which was done; and that afterwards he ſhould execute due juſtice on thoſe whom he found guilty of that ſedition. *Claudius* favourably gave ear to this requeſt: and hearing the whole matter, he found that the Samaritans were the firſt Authors of all thoſe miſchiefs, and cauſed them to be put to death who came before him to plead, and baniſhed *Cumanus*: he gave order alſo that Captain *Celer* ſhould be ſent back to *Jeruſalem*, and that there in ſight of all the people he ſhould be dragged about the City, until he died. He ſent *Claudius*

Agrippa troveth *Agrippina* to intreat *Cæſar* to hear the cauſe of the Jews.

E *Fœlix*, *Pallas* Brother, to govern *Judea*.

In the twelfth year of his Reign, he gave *Agrippa*, *Philip*'s Tetrarchy, with *Batanea*; and beſides that, added thereunto *Trachonitis* and *Abila*, which in time paſt appertained to *Lyſanias* Tetrarchy, taking from this the Province of *Chalcis*, which he had governed for the ſpace of four years. After that *Agrippa* had obtained this gift at *Cæſar*'s hands, he married his ſiſter *Druſilla* to *Azizus* King of the Emeſſenians, who conſented to be circumciſed, becauſe *Epiphanes*, King of *Antiochus* Son would not give ear unto the marriage, for that he refuſed to entertain the Religion of the Jews, although in times paſt he had promiſed his Father no leſs. He gave *Mariamne* to *Archelaus*, *Chelcias* Son, who by her Fathers conſent was formerly promiſed him, on whom he begat a

Hedio & Ruffinus, chap. 2. alias 13.
Claudius Fœlix Governour of *Judea*.
Druſilla.
Mariamne.

F Daughter called *Bernice*. A little after this, the Marriage of *Azizus* and *Druſilla* was broken off on this occaſion following: When *Fœlix* governed Jewry, he ſaw *Druſilla* and fell in love with her, ſhe ſurpaſſing all other women in Beauty. He therefore ſent a certain Magician called *Simon*, who was born in *Cyprus*, and one of his greateſt friends among the Jews, who perſwaded her to forſake her firſt Huſband, and to marry *Fœlix*, giving her to underſtand that ſhe ſhould be happy, if ſhe refuſed not this match. She unadviſed, and reſolved to rid her ſelf from the hatred which her Siſter *Bernice* bare towards her (who hated her in regard of her beauty, and for this cauſe ceaſed not to injure her) condeſcended to forſake the Religion of the Jews, and to marry *Fœlix*, by whom ſhe had a Son called *Agrippa*; whoſe death hereafter I will

Fœlix getteth *Druſilla* from her husband.

G declare, and how in the Emperour *Titus*'s his time he died, and was burned in the fire of the Mountain *Veſuvius* with his Wife. *Bernice* remained a Widow, very long after *Herod*'s death, who was both her Uncle and her Husband, and the report

was

The year of the world, 4018. after Christ's Nativity, 56.

was that she had the company of her Brother. At length she wrought so much, that *Polemon* King of *Cilicia* caused himself to be circumcised, to the end he might marry her, purposing by that means to make it known how falsly she had been accused. Whereunto *Polemon* gave ear because she was rich. But this Marriage continued not any long time: For *Bernice* through her impudency, as it is reported, abandoned *Polemon*, who giving over that Marriage forsook also the Religion of the Jews. At the same time *Mariamne* having forsaken *Archelaus* her Husband, married *Demetrius*, one of the chiefest Jews that were in *Alexandria*, both in regard of his descent, as also his riches; who at that time also exercised the office of *Alubarcha*, that is to say, the Governour of *Arabia*. She caused the Son she had by him to be called *Agrippinus*. But of all this I will speak more exactly hereafter. H I

Polemon King of *Cilicia* marrieth *Bernice*.

Mariamne scorning *Archelaus* marrieth *Demetrius*.

Hegesippus & Rufinus, chap. 10. alias 15.

The Emperour *Claudius* died after he had reigned thirteen years, eight moneths and twenty days. Some say that he was poysoned by *Agrippina* his wife the daughter of *Germanicus*, *Claudius*'s Brother. She was first married to *Domitius Ænobarbus*, one of the greatest men of *Rome*; after whose death and long Widowhood, she was at length married to *Claudius*, into whose house she brought her Son called *Domitius*, by his own Fathers name. *Claudius* had put *Messalina* his wife to death, for the jealousie he had of her; although he had had children by her, namely *Britannicus* and *Octavia*: And for his daughter *Antonia*, who was the eldest of all his children and begotten on *Petina* one of his former Wives, she was married to *Nero*, whom *Claudius* so named, and adopted for his Son. *Agrippina*, fearing lest *Britannicus*, growing to mans estate, should succeed his Father in the Empire, and desirous to make her own Son Emperour, as is reported; she left nothing unattempted that might bring her Husband to his death; and presently sent *Burrus*, who was General of the Army, with some other Captains, and those of the greatest power among his free-men, to bring *Nero* into the field, and to proclaim him Emperour. He being thus established in the Empire, caused *Britannicus* to be secretly poysoned; and not long after this, he openly caused his Mother to be put to death, yielding her this recompence, not only for that she had born him in her womb, but also because by her means he had obtained the Empire. He likewise murthered *Octavia* his wife, the Emperour *Claudius*'s daughter, and divers other Noble men, under colour of some Conspiracy intended against him. But I will not prosecute this matter, for that there are divers who have writ *Nero*'s History; of whom some have no regard of the truth, but have spoken at their pleasure, for that he had been their Benefactor: others transported with hatred and despite against him, having not been ashamed to publish such impudent lies against his renown, that they deserve to be condemned. Neither do I wonder that they have invented so many lies against *Nero*, considering that in those Histories which they wrote of the former Emperours, they have not studied to speak truth, although they had not any occasion to hate them, considering that they lived a long time after their death. For my own part I am resolved never to deviate from the truth, contenting my self to touch only by the way those things that concern my purpose; neither will I treat in particular but of what relateth to my Country, without dissembling our own faults any more than the afflictions that they brought upon us. I will therefore return to the discovery of our Affairs. *Azizus* King of *Emesene* being dead the first year of the Emperour *Nero*'s reign, his Brother obtained the Kingdom: *Aristobulus* the son of *Herod* King of *Chalcis*, had the Government of the lesser *Armenia* from *Nero*, who gave *Agrippa* a certain portion of *Galilee*, commanding those of *Tiberias* and *Tarichæa* to live under him. Besides this, he gave him *Julias* situate beyond *Jordan*, with fourteen Burroughs near adjoyning thereunto.

Agrippina, Messalina, and Petina Claudius's Wives.

Nero Emperor.

The year of the World, 4019. after Christ's Nativity. 57.

Nero a tyrant. *Nero*'s tyranny.

K L M N

CHAP. VI.

6. Fœlix, *Governour of* Judæa, *causeth* Eleazar *the High-Priest to be murthered; and his Murtherers commit other Murthers, even in the Temple. Robbers and False Prophets are punished. A great debate betwixt the Jews, and the other Inhabitants of* Cæsarea. *King* Agrippa *establisheth* Ishmael *High-Priest. Violences committed by the High-Priests.*

Alias cap. 16. Fœlix punisheth the thieves and Magicians, and other seducers of the people. *Eleazar* the son of *Dinæus* sent to *Rome.*

But the affairs of *Judea* grew daily worse and worse: For the Country was stored again with Thieves and inchanters, who deceived the common People. *Fœlix* apprehended many of them daily, and caused them to be executed. He took *Eleazar* also the Son of *Dinæus*, who was Captain of those Outlaws and Thieves that ranged O in

A in the Countrey. *Fœlix* had given him his word, that he ſhould no ways be endangered; whereupon he came and ſubmitted himſelf, and was preſently fettered and ſent to *Rome*. Whereas the Governour hated extreamly *Jonathan* the High Prieſt, becauſe he uſed to find fault with him for his miſ-behaviours, left he ſhould be blamed for him, becauſe it was through his means, that the Emperour had made him Governour; he reſolved to make an end of him; there being nothing more unſufferable to the wicked, than to be rebuked. To compaſs his deſign, he bribed a man called *Dora*, who was born in *Jeruſalem*, and was one of thoſe in whom *Jonathan* repoſed his greateſt truſt; to bring in certain Thieves to murther *Jonathan*; who willingly liſtened to his demands: and deſirous to gratifie the Governour, by this means that enſu-

B eth, brought that to effect which he had intended. There were certain Thieves that came up to *Jeruſalem*, under colour of Devotion; who carrying their Swords cloſe hidden under their Garments, accoſted *Jonathan*, and killed him. Now, for that this Murther was let ſlip, and not puniſhed; from that day forward, the Thieves reſorted boldly to ſolemn Feaſts, having their weapons hidden under their garments, and thronging in among the people, killed ſome of thoſe who were their Adverſaries and others, to pleaſure thoſe who had hired them with ready money to rid them of thoſe they miſ-liked. And they did ſo, not only up and down the City, but in the Temple likewiſe; where they killed ſome who little ſuſpected that any impiety ſhould be committed in that place. For my own part, I think that God hath deſtroyed our City, in

C deteſtation of that Impiety: and for that he accounted the Temple impure, he hath ſent us the Romans, who hath ſet it on fire to purge the City, and make us ſlaves, with our Wives and Children; intending thereby to teach us Wiſdom by our own miſeries. Thus was the City filled with theſe Theſts and Murthers. And as for the Enchanters and Deceivers, they perſwaded the common people to follow them into the Deſart, promiſing them to ſhew them ſigns and miracles done by the power of God; whereunto divers gave ear, and at laſt ſuffered the penalty of their folly: For *Fœlix* recalling them back again, puniſhed them.

The year of the World, 4019. *after Chriſt's Nativity*, 57.

Fœlix conſpireth againſt *Jonathan*.

The deceitful Magician.

At the ſame time there came a certain man from *Egypt* to *Jeruſalem*, who termed himſelf a Prophet; who incited the common people to follow him to the Mount called

D *Olivet*, ſituate not far off from *Jeruſalem*, and only diſtant ſome five furlongs from thence; telling them, that from thence he would make them ſee the Walls of the City fall unto the ground, by which way he promiſed to give them entry: Which being reported to *Fœlix*, he cauſed the Souldiers to arm themſelves; and departing out of *Jeruſalem* with great ſtore of Horſe and Foot, he ſet upon them, and killed four hundred of them, and took two hundred alive; as for the Egyptian, he eſcaped out of the skirmiſh, and no man knew what became of him. The Thieves alſo, incited the people anew to make War againſt the Romans, telling them that they ought not to yield them obedience; and they burned and ſpoiled divers of thoſe Boroughs, which oppoſed themſelves againſt them. It chanced alſo, that the Jews that inhabited *Cæſa-*

E *rea*, mutined againſt the Syrians that were in the ſame City, in that they ſtrove to have an equal Authority in the Government of the State as well as they. The Jews pretended the Title of Superiority, becauſe that *Herod*, who was a Jew, had builded the City of *Cæſarea*; on the other ſide, the Syrians owned the Jews ſayings to be true? but they replied alſo, that *Cæſarea* was formerly called the Tower of *Straton*, and that at that time there was not one Jew that inhabited the ſame. Which when the Gover-

Hedio & Ruffinus, chap. 12. *alias, chap.* 17. A falſe Prophet draweth the Jews to the Mount *Olivet*.

Hedio & Ruffinus, chap. 13. *Alias*, 18. A broil in *Cæſarea* between the Syrians and the Jews.

nours of that Countrey heard, they laid hands on the Authors of this Sedition, as well of the one, as of the other party, and gave them the Baſtinado; pacifying by this means, the trouble for a little ſpace. For the Jews once more being puffed up with their Riches, and contemning the Syrians, injuriouſly reviled and provoked them: On

F the other ſide, the Syrians being weaker in ſubſtance, but as great in heart (by reaſon the greateſt number of thoſe that bare Arms with the Romans, were Cæſareans and Sebaſtens) at ſome times break out into opprobious ſpeeches againſt the Jews; and at length the quarrel grew to that heat, that they caſt ſtones at one another, ſo that on both ſides divers of them were both killed and hurt; yet the Jews had the upper hand. *Fœlix* perceiving that this debate might breed a War, came in between them, requiring the Jews to deſiſt from further violence, and commanding his Souldiers to beat down thoſe who would refuſe to obey him; by which means a great number were killed, and divers taken Priſoners. Moreover, he gave his Souldiers liberty to ſpoil, and rob divers very rich houſes. The other Jews, who, beſides their Authority, were re-

G nowned for their moderation, fearing leſt the like miſery ſhould befall them, beſought *Fœlix* to ſound a retreat, and to call in his Souldiers, and to ſpare that which as yet remained, being ſore grieved at that which had happened; to which *Fœlix* condeſcended.

The year of the World, 4002. *after Chriſt's Nativity*, 52.

The year of the World, 4002. after Christs Nativity, 58.

scended. At the same time King *Agrippa* gave the Priesthood to *Ishmael*, the Son of *Phabeus*. There arose also a dissention betwixt the High Priests, and the other Priests and Governours of *Jerusalem*; and each Faction walked forth, accompanied with a Troop of proud and mutinous persons, who decided their debates with bitter words, and flinging of stones, so that no man might pacifie them: For all things were so out of order, as if there had been no Magistrates in the City; and the impudency and audaciousness of the High Priests permitted so much, that they sent their Servants to the Barns, to seize the Tenths that were due unto the Priests; whereby it came to pass, that some poor Priests died for want: so much did the violence of the Seditious at that time prevail above all right.

Ishmael the son of *Phabeus* High Priest. The strife betwen the High Priests and the Priests.

H

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CHAP. VII.

Festus *succeeds* Fœlix *in the Government of* Judæa. *The Inhabitants of* Cæsarea *obtain of* Nero *to have the Jews Freedom recalled. King* Agrippa *causeth an Apartment to be built, from whence all that was done about the Temple might be seen; the people of* Jerusalem *cause a high Wall to be built to hinder it, by the Emperor's Authority.*

Alias, 19. *Fœlix* accused

After that *Portius Festus* had been sent by *Nero* to succeed *Fœlix* in the Government of *Judea*, the chiefest of those Jews that inhabited *Cæsarea*, repaired to *Rome* to accuse *Fœlix*; and without all doubt he had been punished for the injuries he had committed against the Jews, if *Nero* had not pardoned him upon his Brother *Palas*'s submission and entreaty, who importuned him, and was at that time in great reputation with him. Furthermore, two of the chiefest among the Syrians wrought *Berillus*, who had sometimes been *Nero*'s Master, and at that time was Secretary of Estate in the Greek Tongue, by mighty Bribes, to beg of *Nero* the revocation of the Right and Title which the Jews enjoyed in the Government and Administration of the Commonweal. For which cause *Berillus* solicited the Emperour, and obtained a Letter from him, which was the cause of those mischiefs that afterwards happened in our Nation; for the Jews of *Cæsarea*, understanding what Commission the Syrians had gotten, were so much the more encouraged to make War.

K

Hedio & Rufinus, chap. 14.

L

The Cut-throats among the Jews.

Therefore, as soon as *Festus* was arrived in *Judea*, he found the Countrey grievously afflicted with Robberies, and the whole Countrey was ruined with Fire and Sword. The Thieves likewise at that time encreased mightily; they used short Swords, after the manner of a Persian Cymetre, and crooked like the Roman Faulchion; with which they killed divers: For, thrusting themselves into the press of the people that came in great multitudes on the Festival days, to celebrate God's service, they killed those very easily whom they pleased; and oftentimes repairing to their enemies Villages, they spoiled and burnt them. But *Festus* sent divers Forces, both of Horse and Foot, against certain Jews that were seduced by an Enchanter, who had promised them to free them from all their troubles, if they would follow him into the Desart; they killed both the deceiver and the deceived that followed him. At that time King *Agrippa* erected a stately Building within the Palace at *Jerusalem*, near unto the Porch. This Palace in times past appertained to the Asmoneans, and was scituate in a high place, with a fine Prospect, from whence they might with pleasure behold the City of *Jerusalem*, wherein the King took great delight, and beheld from thence that which was done in the Temple. The chiefest men of *Jerusalem*, seeing this building, were very much displeased; for neither doth our Custom or Law permit that any one should look on that which is done in the Temple, and especially forbiddeth that any man should behold the Sacrifices and Oblations: They therefore builded a high Wall upon the Gallery, which was within the Temple on the West side, which did not only hinder the sight of the Royal Chamber, but also that of the Gallery without the Temple on the West side, where the Romans kept Guard near unto the Temple, on the Festival days. Herewith was King *Agrippa* highly displeased, and the Governour *Festus* far more than he, who commanded them to pull down the Wall: But they besought him that he would give them Licence to send their Ambassadours to *Nero*, to this intent; alledging that it was impossible for them to live, if any part of their Temple should be beaten down. Which being granted them, they sent ten of their chiefest Nobility, and with them *Ismael* the High Priest, and *Chelcias*, the Treasurer of the Temple unto *Nero*; who no sooner heard their suit, but he pardoned them, not only for that they had done, but he commanded that

Festus discomfiteth a great deceiver, with all his followers.

Hedio & Rufinus. chap. 15. *alias, chap.* 16.

M

The chiefest men of *Jerusalem* stop up the Prospect of *Agrippa*'s house.

N

O

A that the building ſhould remain as it was. All which he did in favour of his Wife *Poppea*, who was entreated by the Jews, ſhe being a devout Princeſs, to ſue for them. She therefore commanded the ten Ambaſſadours to return, and kept *Chelcias* and *Iſmael* for Pledges with her. The King underſtanding how all things had paſt, gave the High Prieſthood to *Joſeph*, ſurnamed *Cabi*, which was the Son of *Simon*, who in times paſt, had been High Prieſt.

The year of the World, 4020. *after Chriſt's Nativity*, 58.

Joſeph Cabi the Son of *Simon* made High Prieſt.

CHAP. VIII.

B Albinus *ſucceeds* Feſtus *in the Government of* Judæa; *and King* Agrippa *giveth and taketh away often the High Prieſthood.* Ananus *the High Prieſt cauſeth Saint* James *to be put to death.* Agrippa *enlargeth the City of* Cæſarea, *and calleth it* Neronias. *The Favours he granted to the Levites. The Liſt of the High Prieſts ſince* Aaron.

CÆſar being advertiſed of *Feſtus*'s death, ſent *Albinus* to govern *Judæa*. But King *Agrippa* commanded *Joſeph* to lead a private life, and advanced in his ſtead a certain man called *Ananus*, the Son of *Ananus*, who was reported to have been moſt happy; for he had five Sons, all which ſupplied the place of the High Prieſt, after him-
C ſelf had long time before them enjoyed it; the like whereof hath never hapened to any of our Prieſts. The younger *Ananus*, who, as we ſaid, was advanced to this place, was a raſh and head-ſtrong man, that followed the Sect of the Saducees, who (as we have already declared) were amongſt all other the Jews, the moſt ſevere in executing Juſtice: Whereas therefore, *Ananus* was of this diſpoſition, he thought that he had a fit occaſion offered him to do what he pleaſed after *Feſtus*'s death, and whilſt *Albinus* was as yet upon his way. He therefore aſcended and ſate down in the Tribunal, aſſiſted by the Judges; and cauſed *James*, the Brother of JESUS, who was called CHRIST, to appear before him, with certain others, and accuſed them for tranſgreſſing the Law, and Blaſphemy againſt God, and cauſed him to be ſtoned to death. They
D that were men of upright Conſcience within the City, and diligent obſervers of the Law, were very much diſpleaſed with this Act; and ſent ſecretly to the King, beſeeching him to prohibit *Ananus*, that hereafter he ſhould commit no ſuch like offence: For that his firſt action was not allowable. Some of them alſo went to meet *Albinus*, being on his way to *Alexandria*, to inform him that it was unlawful for *Ananus* to aſſemble the Council without his Licence. *Albinus* perſwaded by theſe words, wrote a cholerick Letter to *Ananus*, wherein he threatned to puniſh him. And for the ſame cauſe, King *Agrippa* diſpoſſeſſed him of the Prieſthood, after he had held the ſame for the ſpace of three months; and in his ſtead he eſtabliſht *Jeſus* the Son of *Damnæus*. After that *Albinus* was arrived in *Jeruſalem*, he employed all his care and ſtudy to pacifie the
E Countrey, by executing divers of the Thieves.

Albinus Governour of *Judea*.

Ananus, the Son of *Ananus* High Prieſt.

Hegio & Ruffinus, *chap.* 16. *Alias* 21.

Ananus had five Sons that ſucceeded him in the Prieſthood.

The year of the World, 4025. *after Chriſt's Nativity*, 63.

James the Brother of our Lord ſtoned.

Ananus accuſed before *Albinus*.

Jeſus the Son of *Damnæus* poſſeſſeth *Ananus*'s place.

But the High Prieſt *Ananias* daily encreaſed in honour and credit, and purchaſed the good will of the Citizens, by his liberality and great gifts. But he had ſome miſchievous Servants about him, who converſed with thoſe that were moſt intemperate and audacious; who repaired from Barn to Barn, and took up many Tithes that belonged to the Prieſts, and beat thoſe that refuſed to render them. The Prieſts uſed no leſs violence than their ſervants, having no man that might reſtrain them; whereby it came to paſs, that the Prieſts, who were formerly maintained by the Tenth, died at that time for want of Victuals. And the Thieves renewing their entrance into the City by night, during the Feaſt that was celebrated at that time, took the Secretary of Captain *Eleazar* alive, who was *Ananias*'s Son, who was the High Prieſt: And having bound him,
F led him out of the City; ſending *Ananius* word, that they would deliver his Secretary, if he would prevail ſo much with *Albinus*, as to deliver them their ten Companions then Priſoners, who were taken by him. To the performance whereof, *Ananius* perſwaded *Albinus* by manifeſt reaſons: And by obtaining his demand, encreaſed and begat a number of miſeries. For the Thieves uſed all the cunning means they could deviſe, in apprehending ſome one of *Ananius*'s houſe; and when they had taken any one of them alive, they would not deliver him, except before, they might have one of their own delivered. So that encreaſing both in courage and number, they became more and more inſolent to afflict the Countrey.

Some forcibly gather the Tenths of the Prieſts.

The Thieves apprehend *Ananias*'s Kindred and Servants.

G At that time King *Agrippa* enlarged the City of *Cæſarea*, ſurnamed *Philippi*; and in honour of *Nero*, called it *Neronias*. He builded alſo to his great charge, a Theatre in favour of the Berytians: he diſtributed Oyl and Corn for every one of the people, and

Cæſarea Philippi new builded by *Agrippa*, and called *Neronias*.

The Berithians receive much kindneſs at *Agrippa*'s hands.

The year of the World, 4026. after Christ's Nativity. 64.

adorned all the City with moſt antick and fine Portraitures upon the Porches. In H
ſhort, he tranſported into that City almoſt all the Ornaments of the reſt of the King-
dom: For which cauſe his Subjects began to hate him, ſeeing he deprived them of their
rare Ornaments, to adorn one ſtrange City. *Jeſus* the Son of *Gamaliel* ſucceeded in the
Prieſthood, which the King had given him, and taken away from *Jeſus* the Son of *Dam-
næus*; who reſigned his place againſt his will. Whereupon, there aroſe a diſcord
between them; for having aſſembled their reſoluteſt followers, they came from bitter
words to blows and ſtones. But amongſt all the reſt, *Ananias* was the richeſt in wealth,
and by his bounty reconciled the more unto him. *Coſtobarus* alſo, and *Saul*, gathered
each of them a Band of Raſcals, and deſperate men. Theſe two were of the Blood-
Royal; and by reaſon of their affinity and alliance with *Agrippa*, they were well be- I
loved: For which cauſe they were inſolent and violent, oppreſſing always the weaker
ſort. From this time forward the eſtate of our City grew deſperate, encreaſing daily
more and more in wickedneſs.

Ananias Coſtobarus, and Saul prepared to ſpoil the weaker.

Hedio & Ruffinus, chap. 17. alias, cap. 22. Albinus execu eth the hainous Male-factors.

When *Albinus* underſtood that *Geſſius Florus* came to ſucceed him, deſiring that they
of *Jeruſalem* ſhould acknowledge ſome of his good deeds, he called before him all thoſe
Priſoners that were notoriouſly guilty of Murther, and cauſed them to be executed. As
for thoſe that were impriſoned upon any ſmall or ſlight cauſe, upon payment of their
Fines, he delivered them; and in ſo doing, the Priſon was cleanſed of Malefactors; and
from that time, the Countrey remained full of Thieves and Robbers.

Agrippa giv-eth them of the Tribe of *Levi* leave to wear the Linnen Garments. *Agrippa* permitteth the Miniſters of the Temple to ſing the Sacred Hymns.

The Levites, who were ordained to ſing Hymns to God, ſolicited the King to aſſem- K
ble the Council, and thereby to permit them to wear the Linnen Robe, which the
Prieſts were accuſtomed to uſe; telling him that ſuch an Ordinance would dignifie his
Eſtate very much, in that he would be always famous in memory of this new Eſtabliſh-
ment. This Suit of theirs was eaſily granted; for the King, after he had conſulted with
thoſe who were his Aſſiſtants, ſuffered the Levites that ſung the Hymns, to lay aſide
their ordinary Robe, and to apparel themſelves in Linnen, as beſt liked them. He per-
mitted alſo, that another part of the Levites, who intended the ſervice of the Temple,
ſhould learn to ſing the Hymns and Pſalms, as they had required: All which he did,
contrary to the Ordinances of the Countrey; which being broken, there was nothing
elſe to be expected but puniſhment.

The people of the Jews beſeech the King that it may be lawful for them to repair the Porch.

At that time the building of the Temple was finiſhed. And the people perceiving L
that more than eighteen thouſand Work-men ſhould be idle, and deprived of Wages,
whereupon they were accuſtomed to live by the building of the Temple: on the o-
ther ſide, being loath to reſerve their money through the fear they had of the Romans;
to provide for thoſe Workmen (in the entertainment of whom they reſolved to em-
ploy their Treaſure, for if any one of them wrought but one hour of the day, he was
ſuddenly paid his wages) they requeſted the King, that it would pleaſe him to re-
pair the Eaſtern Gate, on the outward part of the Temple, ſcituate in a Deſcent,
the Walls whereof were in height four hundred Cubits; made of ſquare ſtones of
white Marble, from the top to the bottom; and every ſtone twenty foot long, and ſix M
foot thick.

This Work was firſt builded by King *Solomon*, who was the firſt that builded our
Temple. But *Agrippa*, to whom *Claudius Cæſar* had given the Commiſſion of build-
ing of the Temple; thinking with himſelf, that it was very eaſie to break it down,
but very hard to build it up; and that to re-edifie the Porch, it would coſt much time
and expence, he denied their requeſt; permitting them nevertheleſs, to pave their Ci-
ty with broad Stone. He took the Prieſthood from *Jeſus* the Son of *Gamaliel*, and gave
it to *Matthias*, the Son of *Theophilus*; in whoſe time, the Wars betwixt the Romans
and the Jews began.

Matthias, the Son of *Theophilus*, High Prieſt.

Hedio & Ruffinus, chap. 18. The Succeſſi-on and num-ber of the High Prieſts among the Jews. There were eighty three High Prieſts in all.

But I think it not amiſs, but very anſwerable to the courſe of this preſent Hiſtory, N
to ſpeak of the High Prieſts, and to ſhew how they had their beginning, and to whom
this honour way be lawfully communicated, and how many they were in number un-
til the end of the War. The firſt of them was *Aaron*, *Moſes*'s Brother, after whoſe
death, his Children ſucceeded him; and from that time forward, the honour hath con-
tinued with their Succeſſors. For it is a Law obſerved by our Anceſtors, that no man
ſhould be admitted to the Prieſthood, except he be of *Aaron*'s Poſterity: for albeit
he were a King, if ſo be that he were of another Line, it was impoſſible for him to ob-
tain the Prieſthood. All the Prieſts after *Aaron*, who (as we have ſaid) was the firſt,
until *Phanaſus*, whom the Seditious created Prieſt in the time of the War, have been in
number eighty three, whereof thirteen have executed the Office, from the time that O
Moſes erected God's Tabernacle in the Deſart, until ſuch time as arriving in *Judæa*, King
Solomon builded a Temple to God. For in the beginning, the High Prieſthood continued
with

A with the Poſſeſſors for term of life; but afterwards, although the Prieſts were yet alive, yet were there other Succeſſors put in their rooms. Theſe thirteen were of *Aaron's* Poſterity, and obtained this degree in ſucceſſion, the one after the other. There firſt Government was Ariſtocracy, which is the Government of the Nobility; afterwards a Monarchy; and at laſt a Royal Government. The number of years wherein theſe thirteen flouriſhed, were ſix hundred and twelve years, from the day that our Fathers departed out of *Egypt*, under the conduct of *Moſes*, until the building of the Temple in *Jeruſalem* by King *Solomon*. *The year of the World, 4026. after Chriſt's Nativity, 64.*

After theſe thirteen High Prieſts, there were eighteen others; who after *Solomon's* time ſucceeded one after another, until the time that *Nabuchodonozor* King of *Babylon*,
B having encamped before the City, took it, and burned the Temple, and tranſported our Nation into *Babylon*, and led away the High Prieſt *Joſedech* Priſoner. The time of the Prieſthood and continuance of theſe eighteen, was four hundred ſixty years, ſix months and ten days; ſo long as the Jews have had the Royal Government. After the ſurprizal of *Jeruſalem* by the Babylonians, until ſuch time as *Cyrus*, King of *Perſia*, diſmiſſed the Jews, and gave them leave to return from *Babylon*, into their own Countrey, with permiſſion to re-edifie their Temple, there are ſeventy two years; and at that time the Captives being returned, *Jeſus*, the Son of *Joſedech*, took upon him the High Prieſthood; who, with thoſe of his Poſterity, to the number of fifteen, have governed in a Democracy, or Popular Government, until the time of *Antiochus*, ſur-
C named *Eupator*, for the ſpace of four hundred and fourteen years. This *Antiochus* was the firſt, who, with his General *Lyſias*, diſplaced *Onias*, ſurnamed *Menelaus*, of his Prieſthood, commanding him to be killed at *Berith*; and after he had driven his Son out of the Succeſſion, he eſtabliſhed *Jacim* High Prieſt; who notwithſtanding, was of *Aaron's* Race, but not of his Family. For this cauſe *Onias*, the Son of *Onias*, and Nephew to the deceaſed *Onias*, retired himſelf into *Egypt*: Where growing familiar with *Ptolemey*, *Philometor* and *Cleopatra* his Wife, he perſwaded them to build a Temple in the Confines of *Heliopolis*, not unlike to that of *Jeruſalem*, and to create a High Prieſt in the ſame; of which Temple in *Egypt*, we have made very oftentimes mention. After that *Jacim* had held the Prieſthood for the ſpace of three years, he died without
D Succeſſor; ſo the City remained ſeven years without a High Prieſt. Again, the Aſmoneans recovered the Government of their Nation, and after they had made War againſt the Macedonians, they eſtabliſhed *Jonathan* High Prieſt, who exerciſed the Office ſeven years; but afterwards he was killed in an Ambuſh, and Treaſon conſpired againſt him by *Tryphon*, as we have declared elſewhere. After him, *Simon* his Brother undertook the Prieſthood, who was, not long after, killed treacherouſly by his Son-in-law at a Banquet. After him ſucceeded his Son *Hircanus*; who enjoying this Dignity for the ſpace of thirty one years, died when he was very old, leaving behind him *Judas*, ſurnamed *Ariſtobulus*; who dying, left his Brother *Alexander* his Heir, both of the Kingdom and High Prieſthood. After that *Ariſtobulus* had obtained the
E Royal Government, he enjoyed both Dignities one whole year. For this *Judas* ſurnamed *Ariſtobulus*, was the firſt that ſet the Diadem on his head, cauſing himſelf to be called a King; the which *Alexander* did continue; for he alſo joyned the Kingdom with the High Prieſthood, and reigned twenty ſeven years: And feeling himſelf draw near to his death, he left in *Alexandra* his Wives hands, to diſpoſe of the Prieſthood as ſhe pleaſed: She therefore beſtowed it on *Hircanus*; and as for the Kingdom, ſhe kept it in her own hands nine years, and afterwards died. Her ſon *Hircanus* was High Prieſt for ſo long time: For after *Alexandra's* death, his Brother *Ariſtobulus* made War againſt him; and having overcome him, he took the Kingdom from him; and not only ſeized on the Crown, but the Prieſthood. After he had reigned three
F years, and as many months, *Pompey* repaired to *Jeruſalem*, and took it perforce; and laying hold of *Ariſtobulus*, ſent him bound unto *Rome* with his Children. After which, he reſtored the Prieſthood once more to *Hircanus*; committing the Government of the Nation unto his hands, forbidding him in the mean ſpace to wear the Diadem. Beſides the firſt nine years, *Hircanus* governed twenty and four: But *Barzapharnes* and *Pacoras*, Princes of the Parthians, paſſed *Euphrates*, and made war againſt *Hircanus*, and took him alive Priſoner, and made *Antigonus*, *Ariſtobulus's* Son, King. But after he had governed three years and three months, *Soſius* and *Herod* took him alive perforce, and *Antonius* ſent him to *Antioch*, where he was beheaded. After that *Herod* was created King by the Romans, there was never any High Prieſt created of
G the Poſterity of the Aſmoneans (for he gave the High Prieſthood to certain men of obſcure and baſe extraction, who were of the Order of Prieſts) *Ariſtobulus* only excepted. This *Ariſtobulus* was *Hircanus's* Nephew, who was a Priſoner among the Parthians;

The year of the World, 4026. after Christ's Nativity, 64.

Aristobulus slain by *Herod. supra l. 15. c. 3.*

and having given him the Priesthood, he married *Mariamne*, his Sister, to the intent H
to continue himself in the good liking of the people, in remembrance of *Hircanus*:
But afterwards fearing, lest all of them should turn to *Aristobulus*'s side, he caused him
to be killed, by finding out a means to cause him to be stifled, at such time as he bath-
ed himself in a Fish-pond near to *Jericho*, as we have declared before this. After him,
he bestowed the Priesthood no more on any of the Line of the Asmoneans. *Archelaus*
his Son, followed his Father's steps in respect of the Priesthood; and from that time
forward, the Romans have enjoyed the Soveraignty over *Jewry*. All they then, that
have exercised the Priesthood from *Herod*'s time, until the day that *Titus* took the City
and the Temple, have been in all, twenty and eight: All the continuance of their Go-
vernment was one hundred and seven years. Some of these governed during *Herod*'s I
life, and in the days of *Archelaus* his Son: But after these two were dead, the Govern-
ment was Aristocratical, or of the Nobility, wherein the Priests had the Government
over the whole Nation. Thus much have we thought fit to speak at this time concern-
ing the High Priests.

CHAP. IX.

How Florus, Albinus's *Successor, offered many injuries to the Jews, which constrained them to take Arms against the Romans.* K

The year of the World, 4028. after Christ's Nativity. 66.

Gessius Florus Governour of *Judea.*

Gessius Florus worse than *Albinus.*

GEssius *Florus* being sent by *Nero*, to succeed *Albinus*, filled all *Judea* with many
mischiefs and miseries. He was a Clazomenian born, and was married to a cer-
tain Woman called *Cleopatra*, no less mischievous than himself; who, being beloved
by *Poppea*, *Nero*'s Wife, obtained this Dignity for him. He behaved himself so inso-
lently and violently in all his Government, that through the great injustice he com-
mitted, the Jews praised *Albinus*, as if he had been their Benefactor. For he con-
cealed his mischief, taking care lest it should be discovered: But *Gessius Florus* behav-
ed himself so, as if he had been sent to make open shew and sail of his Villanies, pub-
lished his injustice in the ears of our Nation, without omitting any injustice in execut- L
ing and inflicting punishment on the innocent. For he was pitiless and covetous, and
made no difference between Noble and Ignoble, and was not ashamed to be partak-
er with Thieves; of whom there were divers, who made it their profession to steal,
without any fear, in that they were assured of their safety, because he was partaker
with them. And in a word, there was no moderation in him; so that the poor Jews
being unable to endure such insolence, were constrained to abandon their own houses,
and to fly their Countrey, and remain in some more commodious place of security;
yea, though it were among strangers. What need I speak any more? he that con-
strained us to draw our Swords against the Romans, was *Florus*, we made this ac-
count, that it was better for us to die all at once, than to perish by little and little. M
In short, the War began the second year of *Florus*'s Government in that Province,
which was the twelfth year of *Nero*'s Empire. But they that desire to know exactly
all that which we have been constrained both to do and suffer, may peruse my Books
of the Wars of the Jews. For which cause, in this place I will end this ancient Hi-
story.

The year of the World, 4030. after Ch. ist's Nativity, 68.

Florus the original cause of the Wars of the Jews.

The beginning of the Wars.

The Epilogue of the Antiquities of the Jews.

This ancient History containeth all that which hath been reported to be done since
the first Creation of man, until the twelfth year of *Nero*'s Empire, omitting nothing
that hath befallen the Jews, as well in *Egypt*, as in *Syria* and *Palestine*: All that like-
wise, which we have been enforced to suffer under the Assyrians and Babylonians; as
also our Estate under the Persians and Macedonians, and finally under the Romans. N
All this, as I suppose, I have compiled and gathered together with careful diligence;
and I have enforced my self to recite the number of those, who have been High Priests
for the space of two thousand years. I have also collected the Succession of Kings,
their Actions and Government, with the Power of their Monarchies, according as it
is amply described in Holy Scriptures, as also I have promised in the beginning
of my History. Moreover, I dare boldly say, that whatsoever I set down, is so
true, that there is no man, either Jew, or of what Nation soever, yea, although
he should have employed the uttermost of his power, could more exactly commu-
nicate the same unto the Greeks, than I have done. For in their Confessions and O-
pinions who are of our Nation, I have such knowledge in that which concerneth our O
Doctrine, as I surpass them all: And as for the Grecian Disciplines, I have studied
and learned the Tongue, although I cannot boast of the familiar and fit Pronunciation

Joseph expert in the Greek and Hebrew Tongue.

A of the ſame, for that I have lived in the Countrey. For amongſt us we make but ſlender reckoning of thoſe, who are exerciſed in divers Tongues; for that this ſtudy is accounted prophane by us, and common, not only to free perſons but alſo unto ſlaves; and they only are eſteemed to have profited in Wiſdom, who fully know the Contents of the Law, and who can expond the Holy Scriptures. For this cauſe, although divers have buſied themſelves in this exerciſe of writing Hiſtories, yet there are ſcarcely two or three of them that have written ſucceſsfully, and have received the Fruits of their Labours. And it may be that it will not be thought amiſs, if I freely ſpeak ſomewhat of my Progeny and Life; conſidering that there are men at this day living, who can approve or reprove me in that I ſet down. And in this place I will make an end of
B my Antient Hiſtory, which I have reduced into twenty Books, containing ſixty thouſand Verſes. And if God grant me life, I will ſhortly treat of our Wars, and the events of the ſame that have happened hitherto, which is the thirteenth year of *Domitianus Cæſar*'s Empire, and the fifty ſixth year of my Age. Moreover, I am reſolved to diſcover in four Books, the divers opinions of the Sects of the Jews, as touching God and his Eſſence, and our Laws; according to which certain things are permitted us, and others are forbidden.

The year of the world, 4030. after Chriſt's Nativity, 61.

This Volume was written. *The year of the World, 4057. after Chriſt's Nativity, 95.*

C

D

The end of the Antiquities of the Jews.

Aaa 3

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THE

Lamentable & Tragical HISTORY

OF THE

WARS

AND

UTTER RUINE

OF THE

JEWS.

Compriſed in Seven Books.

BY

FLAVIUS JOSEPHUS, The Son of MATTHIAS.

Formerly Tranſlated into Engliſh, By *Tho. Lodge*, D. M. P.
And now Reviſed, the Tranſlation refined, according to the late French Copy of it Publiſhed by Monſieur *Arnauld*, D' *Andilly*.

LONDON.

Printed for *H. Herringman, T. Baſſett, J. Wright, R. Chiſwel, N. Ranew* and *J. Robinſon.* MDCLXXXIII.

HISTORY

OF THE

WARS

OF THE

NEWS.

A

B

THE PREFACE,

C

In which the Author taxeth divers Historiographers of untruth; and declareth his intent, and specifieth the principal points of this History.

D

He War of the Jews against the Romans, was of all other the greatest that ever was attempted in our Age, or heard of in any other, either between City and City, or Nation against Nation: Yet there have been some persons, who (rather building their discourse on the vain and false reports of others, than their own knowledge) have written the History of it by hear-say; and filled their discourse not only with Vanity, but also with Contradiction. Others there are, who, though Witnesses or Actors in the same; nevertheless, have according to their own fancy, related many falshoods, either out of flattery to the Romans or hatred against the Jews: Whose Writings are full of nothing but Accusations of the one, and Praises of the other, without observation of Historical

The duty of an Historiographer, and how things that are past should be written.

E *Verity. For this cause, I* Joseph *the Son of* Matthias, *by Birth an Hebrew, a Citizen and Priest of* Jerusalem; *who, in the beginning of those Wars, bore Arms against the Romans, and afterwards (being thereunto forced by necessity) was present at all those things, which are attempted and prosecuted in those Wars; have thought good to write in the Greek Tongue (in favour of all those who acknowledge the Sovereignty of the Roman Empire) all that which heretofore in my own Language I have written, to inform other Nations. When these great Wars began, the Romans were at Civil Wars among themselves: And the younger and more turbulent sort of Jews, trusting to their Riches and Courage, excited so great troubles in the East, to make use of this opportunity, that whole Nations were in apprehension to be brought into subjection to them, be-*

Joseph himself had a hand in the Wars of the Jews.

F *cause they had confederated with those of their Nation, that inhabited the parts beyond* Euphrates, *to revolt all together. Moreover, at that time the Gauls, who bordered upon the Romans, suffered them not to live in peace: And the Germans also began to take Arms. In a word, after the death of* Nero, *Seditions reigned every where: so that by reason of the opportunity of these times, many went about to make themselves Kings: And the Souldiers led with the hope of gain, desired nothing more than trouble and alteration. Now, because these matters were important, the trouble I had to see the truth disguised, made me take care to inform exactly the Parthians, Babylonians, and the farthest distant Arabians, and those of our Nation, inhabiting beyond* Euphrates, *together with the Adiabenites, of the true cause of this War, of all that*

After *Nero*'s time all things full of trouble.

G *passed in it, and how it was ended, lest those who were not present it, should be ignorant thereof, and deceived by flattering and fabulous Historians. Yet some of these there be, who*

Joseph had written this History in the Hebrew Tongue before.

who (besides their false informations) stick not to write Histories, not only void of all truth, but also no ways answerable to the Subject which they undertake. For whereas they labour to extol the Romans, and debase the Jews; I cannot understand how they can be held great, who triumph in the Conquest of men so obscure and abject. Nay, whilst they thus extol the Romans valour in conquering the Jews, they consider not the continuance of the War, nor the multitude of the Roman Forces, nor the honour of their Captains; whose Glory is much impaired, if they lessen that of the resistance, by which the valour of the Jews render'd the execution of the enterprise so difficult. For my own part, I am not resolved to contradict those, who shall enhance the Glory and Noble Actions of the Romans, nor to extol and cry up the deserts of my own Nation; but my resolution is, in all truth and sincerity to set down each Occurrent, without respect or partiality towards either part. In performance whereof, I will order my discourse according to the matter I treat of, and as my grief and sorrow shall invite me to lament the miseries of my Countrey. For the Civil Dissension, that dismember'd the same, was the cause that brought it to confusion: And those Tyrants that reigned amongst us were such, who forcibly drew the Romans, with Sword and Fire, to effect the Desolation of our Holy Temple. The truth whereof Titus Cæsar *himself can justifie, who destroyed the same; who during all those Wars, still pitied the people, for that they (as he well perceived) were kept in awe by the Seditious: And oftentimes, of his own accord, he deferred the taking of the City, and purposely protracted the Siege, to the intent, that in the mean time the Authors of the Seditions might have leisure to repent and submit themselves. Now, if any man think that I write this, as one that exclaimeth against the Tyrants, and their Depredations; or that in bewailing the miseries of my lost Countrey, I accuse their Villanies too passionately, and thereby transgress the limits of a History; let it be imputed to my grief, and so pardoned. For amongst all the Cities that ever were conquered by the Romans, our City only attained to the top of felicity; but now, alas, 'tis brought into extream Misery, Captivity and Desolation. Nay, if all the Misfortunes and Calamities which the World from the beginning hath seen, be compared with the infelicity and fall of the Jews, they are slight and inconsiderable.*

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And to encrease our sorrow, 'tis not to Foreigners, but to our own Countrey-men, that we are to attribute the cause of our miseries. Wherefore, if any man too severe and Stoical, reprehend this my Lamentation, let him consider only the deeds I recount in the History which I write, and pass over the Lamentations and sorrows of me, who am the Historiographer. I confess I have often blamed, and perhaps with reason, the most eloquent Grecians; that (although these our most miserable and memorable Wars hapned in their days, in respect whereof, all other former troubles are obscure and of no reckoning) they have restrained their Tongues and Pens, to the end they might carp at those with greater liberty, who undertake the publishing thereof; whom, though in Learning and Eloquence, they exceed, yet they have the advantage of having managed publick Affairs. These censurers of others, write the Histories of the Assyrians and Medes, as if the ancient Writers had ill reported the same; though indeed they come as far behind those ancient Authors, in their manner of writing, as they do in the design they had in writing. For such as, in times past, published any worthy History, endeavoured to write that which they themselves had seen; and they were Eye-witnesses of those Affairs they committed to writing; they more effectually performed all that they promised, because they accounted it an act of dishonesty, to report and publish Lyes instead of History. And truly, in my opinion, that man is worthy commendation, who striveth by his studious endeavours, to Register, not only the Occurrences of times past, but also those memorable events that have happened in his own days: And he only and truly, is to be accounted industrious, not that altereth and pruneth at his pleasure another man's Works, but he that of himself compileth an History whereof no man hath before written. For my own part (being a stranger) I have spared no labour and expence, to declare the truth of these events in the ears of the Greeks and Romans. For, as touching their own learned men, their mouths are always open where their own interest, publick or private, is concerned; but if they come to a History, wherein they should both tell truth, and with great labour enquire of those things that are past; here the travel is too tedious, the bit is in their teeth, so that they leave the matter to their performance, who are uncapable and unapt both in stile and study to register the Actions of Princes and great Captains; whereby it appears, that the Grecians make as little account of the truth of History, as we esteem and seek it.

M

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O

The Glory of the Romans is diminished, if you derogate from their labours at the Siege of *Jerusalem*.

Titus his Piety towards the Jews.

All Calamities that hapned since the beginning of the World, being compared with those the Jews suffered are of no moment.

The Grecian Historiographers overpass the Wars of the Jews with silence.

Who may rightly be called a Historiographer.

Now,

A *Now to discover unto you the Original of the Jews, what their Estate hath been in times past, and after what manner they departed out of* Egypt; *to shew what Countreys they conquered, and what Colonies they planted; were in my judgment, both impertinent and to little purpose; considering that divers of mine own Nation have before my time written an exact History of the actions of our Ancestors: yea, many Greeks also have translated these men's Writings into their own Tongue, without much deviating from the truth. I will therefore begin my History in that time where these Writers, and our own Prophets have ended theirs, and set down at large all those Wars that happened in my time. As for those things that precede*
B *my particular knowledge, I will only touch them briefly, and in a word or two. First, I will relate how* Antiochus, *surnamed* Epiphanes, *took the City of* Jerusalem, *and possessed the same for the space of three years and six months; and how he was driven out of that Countrey at last, by the Asmoneans. After this I will set down the Dissentions that happened amongst* Antiochus's *Successors for the Kingdom; and how by this means they drew* Pompey *and the Romans into their Affairs. How* Herod *likewise the Son of* Antipater, *being assisted by* Sosius, *put an end to the Rule of the Asmonean Princes: And how, in* Augustus Cæsar's *time, after the death of* Herod, *and during the Government of* Quintilius Varus, *a Sedition was raised among the people: And how in the twelfth year of* Nero's *Reign, the War began. What*
C *likewise hapned in* Cestius's *time; and what Warlike exploits the Jews performed in their first Attempts and Revolts; how they strengthened the Cities and Forts about them; and how* Nero *(hearing of the great Overthrow, which his Army received under* Cestius *their General, and fearing lest he should lose all) made* Titus Vespasian *General of his Army; who being attended by his eldest Son, came into* Judea, *accompanied with as great a number of Romans as he could possibly gather; how a great number of his Allies were defeated in* Galilee; *what Cities they took in that Province, either by Assault, or by Composition. Besides all these things, I will*
D *express what Order and Discipline the Romans observe in their Wars, and how they are accustomed to exercise their Souldiers. I will describe also the places and nature of the Countrey of* Galilee *and* Judea, *together with the Mountains, Lakes and Fountains thereof, with all the Properties of the same; not forgetting those miseries which the Captive Cities suffered; and how they were surprized. All which (together with all those evils and miseries which during those troubles befel my self) I will discourse with all truth and diligence, the rather because I publish them to many who are no ways ignorant of them.*

Antiochus Epiphanis, the first Author and Fountain of the Wars of the Jews. The Epitome of the Wars of the Jews.

After this, I will set down how (upon the declining and downfal of the Jews) Nero *died; and how at such time as* Vespasian *had undertaken the expedition to* Jerusalem, *he was re-called from it, to receive the Imperial Dignity; and how when*
E *he returned into* Egypt *to establish that Province, the Jews began to mutiny among themselves; how many Tyrants arose among them, who hatched much civil discord and debate in their Government. Moreover, how* Titus *departing out of* Egypt, *came the second time into* Judea, *and ranged over the Countrey; and how and where he levied and encamped his Armies. How, and how often, the City was vexed by Seditions, especially at such time as he himself was present. What Onsets he gave, and how many Mounts he raised, in begirting the City with a triple Wall: The strength and Provision of the City: The Scituation and Plat-form of the Temple, and the Altars therein: The Rites and Ceremonies used on Festival days: The se-*
F *ven Purifications, and the Offices of the Priests: The Garments also of the High Priest, and the Holy Sanctuary of the Temple. All which I will recount without any dissimulation, or swerving from the truth of History. After this, I will relate what cruelty the Tyrants used towards their own Countrey-men, what Humanity the Romans shewed to strangers, and how often* Titus *(who desired to save both the City and Temple) exhorted the Seditious to mutual Amity. Furthermore, I will report how the people of the Jews (after the many and grievous Calamities which they suffered in the Siege, by War, Sedition, and Hunger) were at length reduced into servi-*
G *tude after the taking of that great and potent City. Neither will I omit the slaughter of such as deserted their Nation, neither the punishment inflicted on those that were Captive: I will set down how the Temple was burnt against* Cæsar's *Will, and what an infinite Mass of Sacred Treasure was consumed by the Fire, and what signs and wonders happened before the same: The Captivity also of the Tyrants themselves, and*

The signs and changes after Nero's death.

Titus besieged *Jerusalem.* The manners and Sacrifices of the Jews.

The Humanity of the Romans towards the Jews.

The burning of the Temple, and the overthrow of the City.

and the number of those that were led away into Captivity, and what miseries they endured: How the Romans continuing their Wars, utterly ruined the Fortresses of their Captives: Finally, how Titus *travelling through the whole Countrey, established a Form of Government; and afterward returning into* Italy, *triumphed with much honour. All these things I have comprehended in seven Books, endeavouring as much as in me lieth, to avoid all occasion of reproof, from those men who know these Affairs, and were Actors in the War. Which I have done for their sakes, who love truth. And according to that Order and Form I promised, I will begin my History.*

The Romans triumph over the Jews.

The cause why he wrote this History.

THE

A

THE FIRST BOOK OF THE ANTIQUITIES of the JEWS:

B

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the First Book.

1. *The Deſtruction of* Jeruſalem *by* Antiochus *King of* Syria. *The overthrow of the Syrians by* Matthias Maccabæus *and his Sons.*
C 2. *The Succeſſion of Princes, from* Jonathan *to* Ariſtobulus.
3. *Of* Ariſtobulus, Antigonus, Judas, Eſſæus, Alexander, Theodore, *and* Demetrius.
4. *Of the War of* Alexander, *King of the Jews, with* Antiochus *and* Aretas; *and of* Ariſtobulus *and* Hircanus.
5. *Of the War between* Hircanus *and the Arabians; and of the taking of* Jeruſalem.
6. *Of the War of* Alexander *with* Hircanus, *and alſo of* Ariſtobulus.
7. *Of the death of* Ariſtobulus, *and the War undertaken by* Antipater *and* Mithridates.
8. *How* Antipater *was accuſed before* Cæſar; *of the Prieſthood of* Hircanus, *and how* Herod *made War.*
9. Cæſar's *death.* Caſſius *comes into* Syria; Herod *ingratiates with him.* Malichus *poyſons* Antipater, *who had ſav'd his life: For which* Herod *cauſes him to be ſlain.*
D 10. *How* Herod *was accuſed, and ſet free.*
11. *Of the War of the* Parthians *againſt the* Jews; *and of* Herod's *Flight and Fortune.*
12. *Of* Herod's *War for the recovering of* Jeruſalem, *after his return from* Rome; *and how he warred againſt the Thieves.*
13. *Of the death of* Joſeph. *How* Herod *beſieged* Jeruſalem; *and how* Antigonus *was ſlain.*
14. *Of the treacherous practices of* Cleopatra *againſt* Herod. Herod's *War againſt the* Arabians, *and of a very great Earth-quake.*
15. *How* Herod *was confirmed in the peaceable Poſſeſſion of the Kingdom of* Judæa, *by* Auguſtus Cæſar.
E 16. *Of the Cities and Monuments repaired and builded by* Herod, *and of his felicity and liberality towards ſtrangers.*
17. *Of the diſagreement between* Herod *and his Sons,* Alexander *and* Ariſtobulus.
18. *Of* Antipater's *Conſpiracy againſt his Father* Herod.
19. *How* Herod *ſhould have been poyſoned, and how the Treaſon was diſcovered.*
20. *How* Antipater's *malicious practices againſt* Herod *were diſcovered and puniſhed.*
21. *Of the Golden Eagle, and of* Antipater's *and* Herod's *death.*

F

CHAP. I.

The Deſtruction of Jeruſalem *by* Antiochus *King of* Syria. *The Overthrow of the* Syrians *by* Matthias Maccabæus *and his Sons.*

G AT ſuch time as *Antiochus*, ſurnamed *Epiphanes*, made War againſt *Ptolomey* the Sixth King of *Egypt*, for the whole Dominion of *Syria*, thoſe of the chiefeſt Authority and Nobility among the *Jews*, were divided into two Parties: And that of *Onias* the High Prieſt being become the ſtrongeſt, expelled the Sons of *Tobias* out of the City; who fleeing to *Antiochus* for refuge, beſought him in all humility, that he would lead his Forces into *Judæa*; offering themſelves to be his Guides in the Expedition. *Antiochus*

The year of the world, 3800. before Chriſt's Nativity, 162.

The year of the World, 3800. after Christ's Nativity, 162.

Ant. l. 12. c. 6. *Antiochus* being stirred up by *Tobias*'s Sons invadeth *Judæa*, and surpriseth *Jerusalem*.

Ant. l. 15. c. 4. The High-Priest *Onias* flieth to *Ptolomy*.

Ant. l. 12. c. 7. *Antiochus* altereth the Customs of the Jews.

Bacchides's cruelty towards the Jews.

Ant. l. 1. c. 8. *Matthias* confederated with others, maketh war against *Antiochus*.

tiochus (who had long desired such an occasion) easily condescended to their request; and levying a great Army, he entred their Countrey, took *Jerusalem*, and slew most part of them who favoured *Ptolomey*. He gave his Souldiers liberty to sack the City, spoiled the Temple of the great Riches which were in it; and for the space of three years and six months forbad the Sacrifices, which before time were accustomed to be offered every day to God in that place. Whereupon *Onias* the High-Priest fled to *Ptolomey*; of whom having obtained the grant of a piece of Land, within the Liberties and Precincts of *Heliopolis*; he built a Town and Temple there, resembling the City and Sanctuary of *Jerusalem*; of which we shall speak in due place. H

But *Antiochus* not satisfied with the unexpected surprize of the City, nor with the pillage and slaughter of the Citizens, was so far transported by his passions, and incensed with the remembrance of those toyls which he had sustained during this War, that he compelled the Jews to renounce their Religion, to forbear the Circumcision of their Children, and to immolate Swine upon the Altar. The abhorrence, which the chiefest and honestest amongst them could not refrain to declare against those Abominations cost them their lives. For *Bacchides*, who was Governour of all the Garrisons of *Judæa*, by the appointment of *Antiochus*, being naturally very cruel, omitted no occasion to execute his wicked Orders; insomuch that he particularly tormented such as were of Noble Birth and Quality; and every day represented to them the fresh face and memory of the desolation of their City. But, at length, a Tyranny so insupportable animated those that suffered it, to attempt the means of freeing themselves from it; and of executing revenge upon the Authors. *Matthias* (or *Mathathias Maccabæus*) the Son of *Asmoneus*, one of the Priests, who dwelt in a Village called *Modin*; accompanied with his five Sons and his own Houshold, armed with Swords, slew *Bacchides*; and fearing the power and multitude of the Enemy's Garrisons, presently retired himself into the Mountains. Thither resorted divers of the people unto him; by which conflux, growing more confident and couragious, he descended from the Mountains; and overcoming the Captains of *Antiochus*, drave them out of the Borders of *Judæa*. By many instances of such happy success, he became so renown'd, that he was by common consent of the people (whom he had delivered from the subjection of strangers) made their Ruler: And when he died, he left his eldest Son who was called *Judas*, to succeed him in the Government. This brave Son of so brave a Father, could not doubt of the endeavours which *Antiochus* would use, to revenge the losses he had received; and therefore he gathered together an Army of his own Countrey-men, and was the first among the Jews that made a League with the Romans. *Antiochus* failed not (as he had foreseen) to enter into *Judæa* with a powerful Army; and this great Captain repell'd him with a great Overthrow. And whilst the remembrance of this Victory was yet fresh in mens minds, he assaulted the Garrison of *Jerusalem*, which as yet was entire; in which Conflict he forced them to forsake the high Town, which is called Holy, and betake themselves to the lower part: And having recovered the Temple, he purified it, and compassed it with a Wall, and made new Vessels for the Service of God, and placed them there; (because those that had been formerly consecrated there, were prophaned:) He built likewise another Altar, and began to renew the accustomed Sacrifice, and observe the Rites of Religion. I K L M

Antiochus dieth, and leaveth the Kingdom to his Son *Antiochus*; who gathereth a huge power, and invadeth *Jewry*. *Ant. lib. 12. c. 14, 15.* *Eleazar* dieth being slain by an Elephant.

Scarce was the City brought to its former Estate, but *Antiochus* died; leaving behind him *Antiochus Eupator*, his Son and Heir; not only of his Kingdom, but also of his hatred against the Jews: Who having gathered together fifty thousand Foot, and almost five thousand Horse, and fourscore Elephants, entred by the Mountains into *Judæa*, and took a Town called *Bethsara*; near which *Judas* met him, in a place called *Bethzacary*, where the passage was something strait: And before they joyned Battel, *Eleazar*, *Judas*'s Brother, seeing one Elephant higher than the rest, bearing a great Tower on his back, and adorned with golden Furniture, thought *Antiochus* had been there; and ran from his Company, breaking the Ranks of the Enemies, till he came to the Elephant: but he could not reach him whom he deemed to be the King, he was so highly mounted; all he could do, was to wound the Elephant in the belly with his Sword, till the Beast fell upon him, and pressed him to death; which act of his had no other success but this, that by attempting so great a matter, he gave testimony that he preferred Glory before his Life. For he that rid on this Elephant, was but a private person; and although *Antiochus* had been there, *Eleazar* had atchieved nothing more in this valiant attempt; but yet he adventured his life, in hope to perform some great exploit. This act of his was a presage unto his Brother *Judas*, of the event of that days Battel; for the Jews fought stoutly, and a long time; but yet *Antiochus*'s Army (being both more in number, and more fortunate) obtained the Victory; and N O

Eleazar preferreth honor before life.

Judas

A *Judas* after the loſs of many of his company, fled to the Gophonites, with thoſe of his ſide who eſcaped. *Antiochus* advanced afterwards to *Jeruſalem*, from whence after ſome ſtay he departed for want of Proviſions, leaving a ſufficient Garriſon there; as for the reſt of his Army, he led them for their Winter-quarters into *Syria*. But notwithſtanding the King's departure, *Judas* reſted not; but encouraged by many of his Nation, who daily came to him, and gathering alſo together thoſe who eſcaped out of the former Battel, he fought with the Forces of *Antiochus* at a Village named *Adaſa*, where after many proofs of his valour in aſſaulting and ſlaughtering a great number of his Enemies, he himſelf at length was ſlain; and within a few days after, his Brother *John* alſo was betrayed, and ſlain by their Treacheries who favoured
B *Antiochus*.

The year of the world, 3800. *before Chriſt's Nativity*, 162.

Antiochus departing from *Jeruſalem*, leaveth a ſufficient Garriſon there. *Ant. l.* 12 *c.* 18.

Judas fighteth with *Antiochus* Captains, and is ſlain. *Ant. l.* 13. *c.* 1.

CHAP. II.

The Succeſſion of Princes, from Jonathan *to* Ariſtobulus.

AFter *Judas* ſucceeded his Brother *Jonathan* in the dignity of Prince of the Jews. He carefully ſtudied the Peace and ſecurity of his People, and fortified himſelf by the friendſhip of the Romans, and was reconciled to *Antiochus* his Son; yet did not all theſe
C things procure his ſafety. For *Tryphon* (who was Tutor to the young *Antiochus*) laying wait for him, and ſeeking to ſpoil him of his friends, took *Jonathan* at ſuch a time as he came with a ſmall company to *Antiochus* who was at *Ptolemais*, and binding him, led an Army againſt *Judæa*: from whence being repulſed by *Simon*, *Jonathan*'s Brother, in diſpleaſure and revenge thereof, he ſlew *Jonathan*.

The year of the World, 3805. *before Chriſt's Nativity*, 157.

Jonathan taken by *Tryphon*'s ſubtilty is ſlain. *Ant. l.* 15. *c.* 0.

But *Simon* valiantly beſtirring himſelf in the Conduct of the affairs of the Commonwealth, took *Zara*, *Joppe* and *Jamnia* (which were bordering Towns;) and overcoming the Garriſon of *Accaron*, he deſtroyed the City, and aſſiſted *Antiochus* againſt *Tryphon*, who beſieged *Dora*, before that expedition which he made againſt the Medes. Yet would not the greedy mind of the King be ſatisfied, notwithſtanding *Simon* had thus
D faithfully ſerved and aſſiſted him to the ruine and death of *Tryphon*: but in a ſhort time after, he ſent *Cendebeus* (the General of the Army) to haraſs and ſpoil *Judea*, and to take *Simon* Priſoner. But *Simon* though very aged, acted both youthfully and valiantly, and ſent his Sons before with the moſt reſolute men he had againſt *Antiochus*, and himſelf with the reſidue of his Army, aſſaulted another quarter of the Enemies Camp; and having laid many ambuſhes in the mountains, he obtained a great victory. After which he was made High Prieſt, and delivered the Jews from the ſubjection of the Macedonians, under which they had been two hundred and ſeventy years. Finally, by the treachery of *Ptolemy* his Son-in-law, he was murthered at a Banquet; who impriſoning his Wife and two Sons, ſent certain men to kill
E his third Son *John*, otherwiſe called *Hircanus*. But the young man underſtanding the deſign, fled to *Jeruſalem*, accompanied with a great multitude; for he greatly hoped that the people would remember his Father's proweſs, eſpecially becauſe *Ptolemey*'s iniquity was hated of all men. *Ptolemey* alſo haſted to enter the City at another gate: but he was ſpeedily repulſed by the people, who had already received *Hircanus*. For which cauſe he preſently retired himſelf into a Caſtle named *Dagon*, ſituate beyond *Jericho*.

The year of the World, 3804. *before Chriſt's Nativity*, 152.

Simon encountreth with *Cendebeus*, and overcometh him. *Ant. l.* 13. *c.* 14.

Simon by the treachery of his Son-in-law *Ptolemeus*, is taken and ſlain. *John* otherwiſe called *Hircanus*, the Son of *Simon*.

After that *Hircanus* had obtained the office of High Prieſt, which was left him by his Father, and had offered Sacrifices to God, he led forth his forces with all ſpeed to beſiege *Ptolemey*, hoping to deliver his Mother and Brethren that were there detained
F Priſoners there by him. His tenderneſs of nature was the only obſtacle that hinder'd him from forcing the Caſtle. For when *Ptolemey* perceived himſelf to be in danger, he brought *Hircanus*'s Mother and Brethren upon the walls, and beat them where he might behold them in their torments, threatning to caſt them down from the wall, except *Hircanus* would preſently depart. How great ſoever the indignation of *Hircanus* was, it was forc'd to give place to the affection he had for perſons ſo dear to him, and to his compaſſion of ſeeing them ſuffer. But his Mother being no way diſmayed with the ſtripes which ſhe endured, nor with the Death wherewith ſhe was threatned, lifted up her hands to her Son, beſeeching him that he would not in regard of her miſeries be moved to ſpare ſo impious a perſon; for ſhe ſhould eſteem her Death
G happy, if ſo be *Ptolemy* might receive juſt puniſhment for the villany which he had impiouſly committed againſt their houſe. *Hircanus* ſeeing the reſolute mind of his Mother and hearing her entreaty, was moved to aſſault the Caſtle; but ſtraightway

The year of the World, 3831. *before Chriſt's Nativity*, 131.

Hircanus obtaineth the honour of the High-Prieſthood which his father had. *Ptolemeus*'s his cruelty againſt *Hircanus*'s Mother.

The year of the world, 3831. before Christ's Nativity, 131.

seeing her beaten and torn, he relented with compassion, and his mind agitated with dif- H
ferent Sentiments, was full of confusion and trouble. By which means the Siege conti-
nued long, and the Jubilee year was come, which falleth out every seventh year. *Pto-*
lomey was no sooner delivered from the Seige by this occasion, but he put *Hircanus*'s
Mother and his Brethren to death, and afterwards fled to *Zeno*, the Tyrant of *Phila-*
delphia, who was also surnamed *Cotylas*.

Ptolomæus murthereth *Hircanus*'s Mother and Brethren.

The year of the world, 3839. before Christ's Nativity, 123.

In the mean while, *Antiochus*, to be revenged for the Victory which *Simon* had got
over his Generals, entred with an Army into *Judæa*, and besieged *Hircanus* in *Jerusalem*;
who opening the Sepulchre of *David* (who had been one of the richest of all the Kings
of *Judæa*) took more than three thousand Talents from thence; of which he gave three
hundred to *Antiochus*, and so obliged him to depart the Countrey. This *Hircanus* was I
the first Prince that entertained Forreign Soldiers. But so soon as *Antiochus* had bent his
Power and Forces against the Medes, he took that opportunity to revenge himself,
and presently assaulted the Towers of *Syria*; assuring himself he should find them (as
indeed they were) void of Soldiers to defend them. He made himself Master of *Me-*
daba, *Samea*, *Sichem* and *Garizim*, and subdued the Cuthæans, who inhabit the places
adjoyning to the Temple, that was built in imitation of that which is at *Jerusalem*.
Moreover he took many Cities of *Idumæa*, and amongst the rest, *Dotean* and *Marisa*;
and coming into *Samaria* (which *Herod* afterwards rebuilt, and called *Sebaste*) he be-
sieged it on every side, and left his two Sons, *Aristobulus* and *Antigonus*, to continue
the Seige: They omitted nothing to the purpose; and there came such a Famine in the K
City, that the Inhabitants were constrained to eat very unaccustomed Meats. In this
extremity, they desired aid of *Antiochus*, surnamed *Spondius*, who speedily came to re-
lieve them; but he was overcome by *Aristobulus* and *Antigonus*, and was pursued by
them to *Scythopolis*, whither he retired himself. But they, returning again to *Samaria*,
straitned the City; and at last, taking it by force, destroyed the same, and led away
their Inhabitants Captives. Whilst thus Fortune favoured them, they ceased not to
pursue their good success, but led their Army beyond *Scythopolis*; and shared between
them all the Land of Mount *Carmel*.

Antiochus, upon the payment of three hundred Talents, raiseth his Siege. *Ant. lib. 13. cap. 15.*

Aristobulus and *Antigonus* besiege *Sebaste*.

Sebaste overthrown and spoiled.

L

CHAP. III.

Of Aristobulus, Antigonus, Judas, Essæus, Alexander, Theodorus, *and* Demetrius.

THis Felicity and good hap of *Hircanus* and his Sons, was accompanied with the
envy of many of his Countrey-men; and their discontent was the cause of an
open Rebellion: For divers of the Jews rising up in Arms against them, were so much
over-ruled by their ambitious passion, that they could not contain themselves from the
prosecution of an open and bloody War; wherein, notwithstanding, they were put to
the worst. From that day forward, *Hircanus* passed the remainder of his Life in all M
Tranquillity and Happiness; and after he had governed the Commonwealth for the space
of thirty and three years, he departed this Life, leaving behind him five valiant Sons.
He was a man of more than ordinary felicity, being possessed of three excellent endow-
ments together; for he was the Prince of his Countrey, High Priest, and a Prophet,
to whom God spake, and gave him the knowledge of future Accidents. He foresaw,
and foretold, that his two eldest Sons should not continue long in the Government,
(whose ends are worth rehearsal, being very different from their Father's felicity;) for
the eldest Son *Aristobulus*, after his Father's death, changed the Principality into a
Kingdom; and was the first that put a Crown on his head; four hundred twenty one
years, and three months, after the deliverance of the People from the Captivity of *Ba-* N
bylon. As for *Antigonus* (who was his second Brother, and whom in appearance he
seemed to love most entirely) he made him partaker of his Dignity, and committed the
rest of them to Prison: He imprisoned his Mother also, for that she had contended with
him for the Government of which *Hircanus* had made her Regent. And he was so gi-
ven over to all kind of Cruelty, that he not only kept her Prisoner in Bonds, but also
put her to Death by Famine: To which Impiety he added that of killing his own Bro-
ther *Antigonus*, whom he had entirely loved, and made Partner with him in the King-
dom. For by reason of certain scandalous slanders, which his envious and malignant
Courtiers contrived and invented against him, he commanded him to be put to Death.
Upon their first information, *Aristobulus* (swayed by Brotherly affection) gave them no O
credit; conceiving those Accusations to proceed from envy, rather than any good
ground. But when *Antigonus* returned from the War, at that Festival time, wherein
according

The Seditious overcome in War.

Hircanus, after he had happily governed the Countrey for thirty three years space dieth.

The year of the world, 3861. before Christ's Nativity, 101.

Ant. lib. 13. cap. 19.

Aristobulus famisheth his Mother.

Aristobulus loved *Antigonus* very dearly.

A according to the cuſtom of our Countrey, we celebrate the Feaſt of Tabernacles; it happened that *Ariſtobulus* fell ſick; *Antigonus* therefore, about the end of thoſe Feſtival days, attended with a great Equipage and Train of armed men, aſcended up into the Temple, to offer Sacrifice, and to pray God for the health of the King his Brother. Hereupon, certain curſed and wicked detractors repaired to the King, and told him, that this great Guard of Souldiers which accompanied *Antigonus*, and his magnificent Pomp, ſhew'd that he was not contented with the honour he had done him, in aſſociating him in the Royalty, but was minded to poſſeſs it wholly to himſelf; in which reſolution they ſaid he was come accompanied with ſo many Souldiers, that it could not be doubted, but that it was to murther him. *Ariſtobulus*, though unwillingly, yet at
B laſt being won to believe them, deſirous to hide his ſuſpicion, commanded his Guard to hide themſelves in a certain place under ground (himſelf then lodging in a certain Caſtle, which in times paſt was called *Bari*, and afterwards *Antonia*, by *Herod*, in honour of *Antonius*) with this Commiſſion, that if *Antigonus* came un-armed, they ſhould let him paſs; if otherwiſe, they ſhould kill him. He ſent certain Meſſengers alſo, to *Antigonus*, requiring him to repair unto him diſ-armed: But the wicked Queen prevented this good intent of his by a ſubtil ſtratagem complotted by thoſe, that with her conſpired againſt him; for ſhe perſwaded thoſe that were to carry this meſſage, to diſcover
C nothing of what the King had commanded them; but to tell *Antigonus*, that his Brother having intelligence that he had brought very goodly Armour, with other fair Furniture for War, from *Galilee*, deſired him to come to him, arm'd as he was, that he might have the pleaſure to ſee him in his Warlike Ornaments. Which when *Antigonus* underſtood, (who, by reaſon of his Brother's affection, ſuſpected no miſchief) he armed himſelf, and reſorted to him, intending to content him with his appearance. But no ſooner arrived he in the ſtrait, which is called the Tower of *Straton*, but the Guard of *Ariſtobulus* ſet upon him, and ſlaughtered him; yielding by this means a demonſtrative teſtimony, that Detraction is able to deſtroy all good nature and friendſhip; and that there is no union of affection ſo great, as it can always reſiſt the attempts of envy, to ruine it.

The year of the World, 3861. before Chriſt's Nativity, 101.

Antigonus in honour of his Brother, aſcended up into the Temple.

Antigonus falſly accuſed to his Brother.

Ariſtobulus commandeth his Guard, that if *Antigonus* came armed, they ſhould kill him.

The Queen's cunning Stratagem againſt *Antigonus*.

Antigonus ſuſpecteth not his Brother.

In this Occurrence there happened a thing which cannot be too much admired: One
D *Judas*, who was of the Sect of the *Eſſeans*, had ſo certain a knowledge of the Future, that his Predictions were never found falſe. This man beholding *Antigonus* paſs through the Temple, cried out to his familiars, who attended him in no ſmall number (as ordinarily, divers of his Diſciples did:) *Ah, how happy were it for me at this preſent, if I were dead, ſince truth is dead before me, and one of my Predictions is found faulty! For behold* Antigonus *yet liveth, who ſhould this day have died in the Tower of* Straton, *which is diſtant from this place ſix hundred furlongs, and 'tis now the fourth hour of the day; now therefore is the time, wherein my Divination ſhall be falſified.* Having ſpoken to this effect, the old man ſate down, being altogether diſconſolate and penſive; within a while after, it was told him that *Antigonus* was ſlain in a place under ground, called the
E Tower of *Straton*, being of the ſame name of that of *Cæſarea*, which is ſcituate upon the Sea-coaſt; which conformity of names, was the cauſe that *Judas* ſtaggered in his Divination.

Judas the Prophet foretelleth *Antigonus*'s death.

The ſorrow which incontinently ſeized *Ariſtobulus*, for committing this hainous Murther, augmented his ſickneſs in ſuch ſort, that his Soul was continually troubled with the thought of his ſin; and his body, through extream heat of paſſion, became dried up; and the grief that he felt was ſo vehement, that his Entrails became exulcerated, ſo that he voided blood in great abundance. And it ſo fell out, by God's Providence, that one of his Servants, who was deputed to that Office, bearing out that blood which came from him, miſſed his way, and came to that place where *Antigonus* had
F been ſlain, where ſtill there appeared ſome ſigns and ſtains of the blood of *Antigonus*; on which he poured out the blood of the Murtherer, *Ariſtobulus*: Which, when they perceived who ſtood hard by, imagining that the Servant had purpoſely ſpilled the blood in that place, as it were in Sacrifice to the Ghoſt of that Prince; they cryed out ſo loud, that *Ariſtobulus* hearing their cry, demanded the cauſe thereof; and the more that each man feared to diſcover the ſame to him, the more inſtantly he deſired to underſtand the truth; ſo that at length, after he had uſed threats, he was certified of what had paſſed. Whereupon, his eyes were ſuddenly filled with tears; and in vehement agony of mind, he cryed out, and ſaid; *How could I hope, but that the great eye of the Divine Majeſty ſhould ſee my wicked acts, and the ſudden vengeance of my Brother's blood*
G *purſue and overtake me? How long, O thou miſerable Body, wilt thou detain my Soul from being ſacrificed to the vengeance of my Mother and Brother's death? Why do I thus lingeringly languiſh, in offering a part of my blood unto them? Let them take it all at once; and*

Ariſtobulus through the grief he conceived at his Brother's death, falleth ſick.

A Servant ſpilleth blood in the ſame place where *Antigonus* was ſlain.

The Eye of God diſcovereth every ſin. *Ariſtobulus* dieth miſerably.

The year of the World, 3862. before Christ's Nativity, 100.

let not the Divine Vengeance laugh any longer to see the effusion of mine Entrails. This said he died, after he had only reigned one year. H

His Wife after his Death delivered his Brother *Alexander* from Prison, and established him King, who was both the eldest, and seemed to be the most moderate among the rest of his Brethren. But growing by this means both proud and potent, he put one of his Brethren to death, for aspiring after the Kingdom; but spared the other alive, for that he contented himself with a private and contemplative life. He made War also against *Ptolomey*, that was called *Lathyrus*, who had surprized the City of *Asoth*, and put a great number of his enemies to the Sword; nevertheless, *Ptolemey*'s side obtained the Victory: But retiring himself into the Countrey of *Egypt*, by reason that his Mother *Cleopatra* pursued him with open War; *Alexander* forcibly entred the City of *Gadara*, I and the Fort of *Amath* (one of the greatest of all those that were beyond *Jordan*) in which place *Theodore*, *Zeno*'s Son, had hoarded up his chiefest and most precious Moveables, which he took, but enjoyed not long; for *Theodore*, suddenly setting upon him, recovered all that which was his; and furthermore, laid hands on the King's Carriage; in seizing which, he slaughtered many Jews, to the number of ten thousand. But *Alexander*, after he had recovered this loss, invaded the Frontire Towns upon the Sea-coast, and won *Rapha*, *Gaza* and *Anthedon*, which afterwards by King *Herod* was called *Agrippias*. But after he had conquered these places, the common sort of the Jews raised a mutiny against him, during a certain solemn and holy Feast; (as Mutinies and Seditions are commonly raised at Banquets) and it is thought that he could not have prevailed a- K gainst those Rebels, had he not been assisted by the Pisidians and Cilicians, whom he hired to help him; for the Syrians he refused to hire, by reason of their natural hatred they bare against the Jews. Having therefore slain eight thousand of the Rebels, he warred upon *Arabia*; and overcoming the Galaadites and Moabites (and imposing upon them a Tribute) he returned to besiege *Amath*. But *Theodorus*, daunted with his prosperous success, and finding the Castle without any to defend it, razed it to the ground. After this, he assaulted *Obodas* King of the Arabians; who having laid Ambushments in the Countrey of *Galaad*, in a place fit for such a purpose, discomfited him and his whole Army, being driven into a deep Valley, where they were pestered with a multitude of Camels. L

Alexander is overthrown by *Theodore*.

The Sedition of the Jews against *Alexander* upon a Festival day.

Alexander assaileth the Castle of *Amath*, and razeth it.

But *Alexander* escaped to *Jerusalem*, where the people who had conceived a hatred against him, being encouraged by his great loss and slaughter of men, began again to rebel; but then also he overcame them: and in six years space, in sundry Battels, slew above fifty thousand Jews: Notwithstanding, he never rejoyced in his Victory, because the strength of his Countrey was consumed thereby. For which cause, giving over his Wars, he began to seek the people's favour by sweet and mild courses; but they so much hated his inconstant and variable manners, that when he demanded of them what he should do to win their favours, they answered, that he should die, and that scarcely they could pardon him if so be he were dead, who had done them so much mischief. The Jews sent to *Demetrius*, surnamed *Eucerus*, for help; who, in hope of M great Rewards, came and joyned his Forces with the Jews about *Sichem*, being three thousand Horse, and forty thousand Foot: *Alexander* met them both with a thousand Horse, and six thousand Foot, that were strangers, besides ten thousand Jews that remain'd faithful to him. Before the fight began, the two King's sent Messengers to one another's Army, perswading one another's men to forsake their Colours and Captains: For *Demetrius* hoped that *Alexander*'s hired men would have forsaken his service, and come unto him; and *Alexander* hoped that the Jews that followed *Demetrius*, would have left *Demetrius*, and come to him. But when both parts perceived that the Jews continued obstinate in their purpose, and the Greeks kept their fidelity, the two Armies encountred; in which Encounter, *Demetrius* had the upper hand (al- N though *Alexander*'s Hirelings evidently shewed their strength and courage.) But the end of this Victory was such, as neither party expected; for they who sent for *Demetrius*, after his Victory, forsook him; and Fortune changing her Colours, six thousand Jews fled to *Alexander*, into the Mountains, whither for safety he had betaken himself. This revolt much displeased and discouraged *Demetrius*; so that he now thought, that *Alexander* uniting his Forces, was able to give him Battel; and he feared that all the Jews would at that present follow *Alexander*; for which cause, he returned home. Yet the rest of the Jews, having thus lost the help of *Demetrius* would not desist from their Rebellion; but they so long warred with *Alexander*, till at last (the most of them being slain) he drave the rest into the City of *Bemezeli*; and when he had surprized and O sack'd the City, he led them Captive to *Jerusalem* But immoderate anger turned his Cruelty into Impiety; for having crucified eight hundred Captives in the midst of the City,

Demetrius cometh to help the Jews. *Ant. lib.* 13. *cap.* 20.

The War betwixt *Demetrius* and *Alexander*, wherein *Demetrius* is Conqueror.

The Jews revolt from *Demetrius*.

Alexander's immoderate wrath, who crucified eight hundred Captives.

A City, he killed their Wives, and the Children he maſſacred before their Mother's Faces; and this pitiful ſpectacle he beheld with pleaſure, as he was a drinking, and making merry with his Concubines. Whereat the People were ſo terrified, that the night after, eight thouſand of the contrary part fled out of the Countrey of *Judæa*, and ſtayed in Baniſhment, during the Life of *Alexander*. Thus, after he had by ſuch actions fought the tranquility of his Kingdom, which he obtained not, but with long time and great difficulty, he ceaſed to make War againſt his Countrey.

The year of the World, 3252. Ante Chriſt's Nativity, 100.

Alexander ceaſeth from War.

CHAP. IV.

B

Of the War of Alexander, *King of the Jews, with* Antiochus *and* Aretas; *and of* Ariſtobulus *and* Hircanus.

Alexander feareth *Antiochus*, *Demetrius*'s Brother.

AFter this, *Antiochus* (who likewiſe was called *Dionyſius*, Brother to *Demetrius*, and the laſt of all the Race of *Seleucus*) raiſed up new broils againſt *Alexander*; who fearing him becauſe he had overcome the Arabians, drew a deep Trench along that ground which lieth between *Antipatris*, and the Sea-coaſt of *Joppa*: and before the Trench he built a very high Wall, and raiſed Towers of wood to hinder his Enemies paſſage. But all this could not keep out *Antiochus*; who burning the Towers, and filC ling up the Trenches, entred and paſſed over them with his Forces. But not tarrying at that time to revenge himſelf of him who had thus forbidden him paſſage, he preſently marched forward againſt the Arabians. *Aretas*, King of *Arabia*, retiring himſelf into certain places of his Countrey which were fitteſt for defence, and returning ſuddenly to Battel with his Horſe (who were in number ten thouſand) ruſhed ſuddenly upon *Antiochus*'s Soldiers, and found them unprovided; ſo that a hot Skirmiſh began betwixt them; in which the Soldiers of *Antiochus*, whilſt he lived, ſhewed themſelves valiant (though they were on every ſide maſſacred by the Arabians) but ſo ſoon as he was ſlain (who was always ready to aſſiſt thoſe that were in danger) all of them fled; and the greateſt part of them were ſlain in the Battel, and in flight: As for thoſe that eſcaped, D they fled to the Town of *Cana*, where all (except very few) died for hunger. After this, the people of *Damaſcus* being incited with the hatred they bare to *Ptolomey* the Son of *Menneus*, ſent for *Aretas*, and eſtabliſhed him King over *Cœloſyria*; who warring againſt *Judæa*, and overcoming *Alexander* in Battel, retired upon Compoſition. *Alexander* having taken *Pella*, reſorted once more to the Town of *Geraſa*, in that he was deſirous to get *Theodorus*'s Riches; and took the place, notwithſtanding that it was fortified with three Walls, and that upon every Wall there was planted a Garriſon. He took *Gaulan* and *Seleucia*, and that Town which is called the Valley of *Antiochus*. Moreover, having taken *Gamala*, which was a very ſtrong Caſtle, and impriſoned the Governour thereof, who was called *Demetrius*, becauſe he was a wicked Perſon; he returned into E *Judæa* after he had ſpent three years in War; where, for his proſperous ſucceſs, he was joyfully received of his Nation. But no ſooner ceaſed he from War, but he fell ſick of a Quartane Ague; and he thought that he ſhould drive away his ſickneſs, if he employed himſelf in ſome buſineſs; for which cauſe, labouring under his Diſeaſe, he applied himſelf to War, and toiling above his ſtrength, amidſt thoſe tumults, he yielded up the Ghoſt in the thirty ſeventh year of his Reign; leaving the Kingdom to *Alexandria* his Wife, fully accounting that the Jews would in all things obey her, becauſe that ſhe, always miſliking and ſeeking to hinder his cruelty and iniquity, had won the hearts of the People: Neither was he deceived; for ſhe being admired for her Piety amongſt them, they eaſily ſubmitted to her; the rather for that ſhe was well acquainted with the F Cuſtoms of her Countrey, and even from her Childhood deteſted them who violated our holy Laws. She had by *Alexander* two Sons, the eldeſt was called *Hircanus*, whom by reaſon of his years, ſhe made High Prieſt; and becauſe of his dull nature, ſhe thought that though he were in Princely Authority, yet he would moleſt no man: As for the youngeſt Son *Ariſtobulus*, becauſe he was of a hot ſpirit, ſhe was willing that he ſhould lead a private life.

The King of the Arabians invadeth *Antiochus*'s Soldiers unawares.

The King of *Arabia* put's *Antiochus*'s Forces to flight, and killeth a great number of them.

They of *Damaſcus* and *Aretas* againſt *Alexander*.

Alexander ſick of a Quartane Fever. *Ant. lib. 13. cap 22.*

Alexandra, *Alexander*'s Wife, through the opinion of Vertue, obtaineth the Kingdom.

Hircanus firſt made High Prieſt, and afterwards King.

Now there was a certain Sect among the Jews, which were called Phariſees; who joyned themſelves with the Queen: Theſe people were thought to be of the godlieſt ſort, and to be more skilful than others, in interpreting the Scriptures; and *Alexandra* favoured them the more, becauſe ſhe was much given to Religion. Theſe having by G little and little inſinuated themſelves into her favour, domineer'd at their pleaſure, diſplacing, diſpoſing, impriſoning, and reſtoring to liberty whom they pleaſed, for no other purpoſe, but that they might enjoy the Profits and Commodities of

The Phariſees getting in favour with the Queen, are made cheif Governours, and enjoy all honours.

the

The year of the world, 3852. before Christ's Nativity, 100.

the Kingdom; leaving to *Alexandra*, nothing but the Expences and care of the Go- H
vernment. This Queen was always desirous of high attempts, and daily studied to encrease her wealth: She levied two Armies, and hired many strangers, whereby she not only strengthened her own Countrey, but also made her self feared by other Nations. She ruled others, but her self was ruled by the Pharisees, who at last killed *Diogenes*, a gallant man, and highly in favour with King *Alexander*; affirming, that through his counsel, the King commanded those eight hundred before-mentioned to be crucified: And further, they perswaded the Queen *Alexandra*, that she should put to death all others, through whose councel *Alexander* her Husband had been incited against those eight hundred. The Queen being blinded with Superstition, thought it unlawful to deny any thing which they requested; so that they put to death whom they pleased, till such time I
as the chiefest of those, who were in this danger, in humble wise came to *Aristobulus*, who perswaded his Mother to spare some, and to banish others, who she thought had deserved punishment; which Exiles dispersed themselves through the whole Countrey. Now *Alexander* sent an Army to *Damascus*, and because *Ptolomey* daily vexed the City, she took it without doing any thing worthy of memory. She also solicited *Tigranes*, King of *Armenia*, with Gifts and Promises (who with an Army had besieged *Ptolemais*, wherein *Cleopatra* was) but he, for fear of troubles in his own Countrey, in that *Lucullus* had entred into *Armenia*, withdrew himself from thence.

Aristobulus excostulateth with his Mother.

Shortly after *Alexandra* falling sick, her youngest Son *Aristobulus*, with his Servants (which were many in number, all trusty, and in the heat of their youth) got all the K
Castles; and hiring Soldiers with the money he found in those Castles, he proclaimed himself King. But *Alexandra* (pitying the complaints of *Hircanus*) imprisoned the Wife and Children of *Aristobulus*, in a Castle near the North part of the Temple, which in old time was called *Baris* (as we said before) afterwards *Antonia*, from *Antonius*, as in like manner *Sebaste* and *Agrippias*, other Cities were named of *Augustus* and *Agrippa*. But *Alexandra* died before she could revenge *Hircanus* of the wrongs which *Aristobulus* had done him. This Queen reigned nine years, and left *Hircanus* in possession of all, whom during her life time she had advanced to the Kingdom. But *Aristobulus* being both stronger in power, and greater in authority, encountred with his Brother about *Jericho*; where many of *Hircanus*'s Soldiers forsaking their King, fled to *Aristobulus*; L
so that he, and the remnant that followed him, were forced to fly into the Castle called *Antonia*, where he found Hostages to redeem them, for (as we have already said) *Aristobulus* his Wife and Children were imprisoned in that place: And left any worse mis-hap should betide him, he concluded a Peace, upon condition that *Aristobulus* should be King, and that he, as Brother to the King, should enjoy some other Dignities. Upon these conditions they were made friends in the Temple, where in the presence of all the people, they friendly embraced each other; which when they had done, they changed houses, and *Aristobulus* went to the King's Palace, and *Hircanus* to *Aristobulus*'s house.

Aristobulus proclaimeth himself King. *Alexandra* imprisoneth *Aristobulus*'s Wife and Children.

The year of the world, 3863. before Christ's Nativity, 99

Alexandra dieth and *Hircanus* succeedeth her in the Kingdom.

Ant. lib. 14. cap. 1. The Brethren contending for the Kingdom are accorded upon equal conditions.

Ant. lib 14. cap. 2, 3, 4.

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CHAP. V.

Of the War between Hircanus *and the Arabians; and of the taking of* Jerusalem.

Antipater perswadeth *Hircanus* to fly to *Aretas* King of *Arabia*, and to crave his assistance to recover his Kingdom.

NOw a sudden fear invaded all the Enemies of *Aristobulus*, when they saw him (contrary to all expectation) made King; and especially *Antipater*, above all others, whom *Aristobulus* had long hated. This *Antipater* was an *Idumæan* born; and for Nobility and Riches, the chief, and best reputed of his Nation. This man perswaded N
Hircanus to fly to *Aretas* King of *Arabia*, and crave his help to set him in his Kingdom: He exhorted *Aretas* likewise to receive *Hircanus*, and to help him to recover his Kingdom; speaking much against the manners of *Aristobulus*, and praising *Hircanus*: Adding, that he being King of so famous a Nation, ought to assist those who were unjustly oppressed; and that *Hircanus* had manifest injury offered him, being forced to forsake his Kingdom, which by the right of Succession, was due unto him. After he had thus made his way, he took in the night time *Hircanus*, and fled with him out of the City; and making all haste possible, they arrived safe at a Town called *Petra* (a Town where the King's of *Arabia* are accustomed to keep their Court) there he delivered *Hircanus* into the King's hands, and by many gifts and entreaties, obtained of him that he O
would assist him to recover his Kingdom. And to the effecting of the same, *Aretas* gave him an Army of fifty thousand Horse and Foot; which power, *Aristobulus* not

Antipater perswadeth *Hircanus* to fly from *Jerusalem* by night, to *Aretas* King of *Arabia*.

Aretas furnisheth *Hircanus* with fifty thousand Soldiers.

able

A able to reſiſt, was overcome at the firſt onſet, and forced to fly to *Jeruſalem*. *Aretas* beſieged him there, and he had been ſurely taken, if *Scaurus*, a Captain of the Romans, taking opportunity at thoſe troubles, had not raiſed the Seige: For *Pompey* the Great (who warred againſt *Tigranes*) ſent him out of *Armenia* into *Syria*: And he coming to *Damaſcus*, found it newly taken by *Metellus* and *Lollius*; wherefore, underſtanding how matters ſtood in *Judæa*, he haſted thither in hope of a booty. As ſoon as he entred into the Confines of the Countrey, both the Brethren ſent their Ambaſſadors to him, deſiring him to take their parts: But *Ariſtobulus* having ſent him four hundred Talents, theſe made him neglect Juſtice; for *Scaurus* upon receipt of that Sum, ſent Meſſengers to the Arabians and *Hircanus*, threatning the diſpleaſure of the Romans and *Pom-*

B *pey*, except they would preſently raiſe their Siege: Whereupon *Aretas* being much terrified, returned out of *Judæa*, to *Philadelphia*, and *Scaurus* to *Damaſcus*. Yet it ſufficed not *Ariſtobulus*, that he had eſcaped from being taken; but gathering all his Forces together, he purſued his Enemies; and joyning Battel with them about *Papyron*, he ſlew ſix thouſand of them; in which number was *Cephalon*, *Antipater*'s Brother. But *Hircanus* and *Antipater* being deſtitute of the Arabians help, thought fit to ſeek for ſuccour from the Romans, who had hinder'd them from receiving that of the Arabians. For which cauſe, as ſoon as *Pompey* had enter'd *Syria*, and was come to *Damaſcus*, they in humble manner addreſſed him with many gifts, and made the ſame remonſtrances to him, that they had made before to *Aretas*; earneſtly requeſting him, that he would

C conſider the violence offered by *Ariſtobulus*, and reſtore *Hircanus* to the Kingdom, to whom both by Birthright, and for his virtue, it was due.

Ariſtobulus, who became confident in that he had gained *Scaurus* by Preſents, failed not to repair to *Pompey* alſo, and he went with the Equipage and Pomp of a King; but not abiding to debaſe himſelf, and thinking it diſparagement longer to pay him reſpects in more abject manner than beſeemed a King, he returned to *Dioſpolis*: Whereat *Pompey* being angry, at the requeſt of *Hircanus* and his followers, he went againſt *Ariſtobulus*, accompanied both with the *Roman* Army, and the Syrians, their Auxiliaries. When they had paſſed *Pella* and *Dioſpolis*, and came to *Corea* (where the Confines of *Judæa* begin) as they paſſed through the midſt of the Countrey, they underſtood that *Ariſto-*

D *bulus* was fled to *Alexandrium* (a Caſtle ſtrongly built, and ſcituate upon a very high hill.) *Pompey* arriving there, ſent Meſſengers to him, commanding him to deſcend: Which imperious manner of ſo proceeding, appearing inſupportable to *Ariſtobulus*, he determined rather to hazard himſelf, than obey. But when he ſaw that the People began to fear, and that his friends adviſed him to conſider the power of the Romans, whoſe ſtrength he was no ways able to reſiſt; he followed their counſel, and came to *Pompey*; where having alledged many reaſons to ſhew that he had juſt Title to the Crown, he returned again into the Caſtle. And afterwards, being urged by his Brother to come and plead his Title, he came, and returned thither again, without contradiction from *Pompey*: As he fluctuated thus betwixt hope and fear, and doubted how

E the matter would go with him, he reſolv'd to go to *Pompey*, and tell him that he would do all that he ſhould deſire of him; but as he was in the midſt of his way, fearing leſt he ſhould ſeem to derogate any thing from the Majeſty of a King, he returned back again. *Pompey* willed him to write to the Governours of his Towns and Caſtles, to ſurrender (becauſe he had commanded them not to do it, except they received Letters written by his own hand:) In this he fulfilled *Pompey*'s mind; yet being angry and diſcontented, he departed to *Jeruſalem*, and now fully determined to fight with *Pompey*: But *Pompey* not thinking it beſt to give him time to prepare himſelf, followed him with all ſpeed; and ſo much the more willingly, becauſe that near *Jericho*, he had news of *Mithridates* his death. This is the fruitfulleſt place of *Judæa*,

F where there are great ſtore of Palms and Balm. This Balſam is a Shrub, whoſe Stem being cut with ſharp ſtones, droppeth Balm out of the wounds thereof, which men gather as it droppeth from them. After he had reſted there that night, in the morning he haſted to *Jeruſalem*. At his ſudden arrival, *Ariſtobulus* being diſmayed, in humble manner came to him, and by promiſing him money, and to yield himſelf and the City into his hands, he appeaſed his anger. But he performed no part of his promiſe; for his Aſſociates would not ſuffer *Gabinius* (who was ſent for the money) to enter into the City: For which cauſe *Pompey* being moved to diſpleaſure, retain'd *Ariſtobulus* in Priſon; and coming near the City, he took a view at what place it might be eaſilieſt entred, for he did not lightly perceive how he could batter the Walls, they were ſo

G ſtrong. Moreover, there was a deep Ditch before the Wall; and hard by he beheld the Temple ſo fortified, that though the City were taken, it might be a ſecond Refuge for the Enemy. Whilſt thus he long deliberated what to do, there aroſe a Sedition within

The year of the World, 3672. before Chriſt's Nativity. 89.

Scaurus Captain of the Romans.

The year of the World, 3809. before Chriſt's Nativity. 63.

Scaurus receiveth four hundred Talents from *Ariſtobulus*, and commandeth the Arabians and *Hircanus* to depart out of the Countrey.

Antipater and *Hircanus* ſeek for *Pompey*'s help.

Ant. lib. 14. cap. 6, 7.

Pompey furniſhed with the Syrians and *Roman* Army, ſetteth forth againſt *Ariſtobulus*.

Pompey commandeth *Ariſtobulus* to deſcend.

Ariſtobulus reſorteth to *Pompey*.

Ariſtobulus intends to fight with *Pompey*.

Hedio.

Idumæa.

Pompey beſiegeth *Jeruſalem*.

Ariſtobulus humbly preſenteth himſelf to *Pompey*.

Ant. lib. 14. cap. 7, 8.

Pompey vieweth the City which way it might moſt eaſily be battered.

Sedition within the City betwixt *Hircanus* and *Ariſtobulus*'s friends.

The year of the world, 3904. before Christ's Nativity, 98.

another at *Doris*, the third at *Amathon*, the fourth at *Jericho*, and the fifth at *Sephoris*, a City of *Galilee*: And the *Jews* being delivered from the Government of one man only, willingly suffered themselves to be ruled by an Aristocratical Government. But shortly after, *Aristobulus* escaping from *Rome*, raised new troubles; and gathering a great Army, partly of those that desired a change, and partly of such as loved him before, took *Alexandrium*, and began to compass it again with a Wall: But hearing that *Gabinius* had sent *Sisenna*, *Antonius* and *Servilius* against him with an Army, he went to *Machæron*; and dismissing those that were not fit for War, he took with him only eight thousand armed men, amongst whom was *Pitholaus*, Governour of them that were revolted, who with one thousand men, fled out of *Jerusalem*: But the Romans pursued them; and joyning Battel with them, *Aristobulus* with his men fought valiantly, till being by force overcome, the Romans slew five thousand of them, and almost two thousand men fled into a Mountain; and the other thousand, breaking the Ranks of the Romans with *Aristobulus*, retreated to *Machæron*; where the King hiding himself the first night amongst the Ruines, hoped that having respit, he might gather another Army, and fortifie the Castle: But having for two days sustained the Forces of the Romans with extraordinary courage, at last he was taken; and with his Son *Antigonus*, who had been imprisoned with him at *Rome*, he was carried to *Gabinius*, and from thence to *Rome*, where the Senate put him in Prison; but his Sons they sent into *Judæa*, because *Gabinius* writ that he had so promised *Aristobulus*'s Wife, upon condition the Castles might be yielded.

Aristobulus escaping from *Rome*, raiseth new troubles.

Aristobulus fighteth with the *Romans*.

The *Romans* obtain the victory, and carry away *Aristobulus* and his Son to *Rome*.

Whilst *Gabinius* prepared to war against the Parthians, *Ptolomey* hindred him, being returned from *Euphrates*, into *Egypt*: *Antipater* and *Hircanus* assisted him with all things belonging to the War; as Money, Weapons, Corn, and Men; and *Antipater* perswaded the *Jews* who kept the ways that lead to *Pelusium*, to suffer *Gabinius* to pass. Now, in the other part of *Syria*, at the departure of *Gabinius* there began a Commotion; and *Alexander*, *Aristobulus*'s Son, once more incited the *Jews* to Rebellion; and having gathered a mighty power, purposed to destroy all the Romans that were in that Countrey: Which *Gabinius* fearing (who was returned out of *Egypt* at the beginning of these tumults) he sent *Antipater* before, who perswaded some of the Rebels to be quiet; yet thirty thousand remained with *Alexander*: For which cause he was very forward to fight, and went out to Battel; near *Itabyrium* they fought, the Romans prevailed and ten thousand were slain, and the rest were put to flight, and *Gabinius* returned to *Jerusalem* by the counsel of *Antipater*; where having established all things, he marched thence, and overcame the *Nabathæans* in Battel; he likewise permitted *Mithridates* and *Orsanes*, two Parthian Noblemen, who were fled to him from the Parthians, secretly to depart, saying, that they had escaped from the Souldiers. In the mean time *Crassus*, who was appointed to be his Successor, had *Syria* delivered him; and towards the maintenance of the Parthian Wars, he took all the Gold that was in the Temple of *Jerusalem*, besides the two thousand Talents which *Pompey* had forborn to touch: But passing over *Euphrates*, he was both himself and his whole Army utterly overthrown; of which matter it behoveth us not to speak in this place. After the death of *Crassus*, the Parthians endeavoured to enter *Syria*; but *Cassius* who succeeded him in the Government, repulsed them; and having gotten the upper hand, he speedily passed into *Judæa*; and taking *Tarichea*, carried away about three thousand men captive; and put *Pitholaus* to death, for gathering a company of seditious people to *Aristobulus* his part. He that counselled his death was *Antipater*, who was married to a Noble Woman of *Arabia* called *Cypris*, by whom he had four Sons, *Phasælus*, *Herod*, afterwards King, *Joseph* and *Pheroras*; and one Daughter called *Salome*. His wife Conduct and Liberality got him the friendship of many Princes, and especially that of the King of *Arabia*, to whose fidelity he committed his Sons, when he undertook the War against *Aristobulus*. But *Cassius* made a Truce with *Alexander*, and in the mean time went to *Euphrates*, to hinder the passage of the Parthians; as we shall shew in another place.

Alexander, *Aristobulus*'s Son once more provoketh the Jews to Rebellion.

The Jews overcome by the Romans. *Gabinius* overcometh the Nabathæans in Battel. *Antiq. lib. 14. cap. 13.*

Marcus Crassus taketh away the rest of the Gold of the Temple.

Antipater's Wife a Noble Woman of *Arabia*.

CHAP.

CHAP. VII.

Of the death of Ariſtobulus, *and the War undertaken by* Antipater *and* Mithridates.

The year of the World, 3917. before Chriſt's Nativity, 45.

Ant. lib. 14. cap. 14.

AFter that *Cæſar* had forced the Senate and *Pompey* to flee beyond the Ionian Sea, and by that means made himſelf ſole maſter of *Rome*, he ſet *Ariſtobulus* at liberty, and with two Legions of men ſent him in haſt into *Syria*, hoping through his means ſpeedily to reduce both it, and alſo all places adjoyning to *Judea*: But both the hope of *Cæſar*, and the forwardneſs of *Ariſtobulus* were fruſtrated by ill Fortune; for *Ariſtobulus* was poyſoned by *Pompey*'s favourers, and even in his own Countrey his body lay unburied, which notwithſtanding was preſerved from putrefaction with honey, till ſuch time as *Antonius* ſent it to the Jews, commanding them to bury it in the Sepulchre of the Kings. His Son *Alexander* alſo was beheaded at *Antioch* by *Scipio*, being firſt according to the tenour of *Pompey*'s Letters accuſed before the Tribunal-ſeat, of ſuch things as he had committed againſt the Romans. *Ptolemy* Prince of *Chalcis* which is upon Mount *Libanus*, ſent his Son *Philippio* to *Aſcalon*, to the widow of *Ariſtobulus*, to counſel her to ſend her Son *Antigonus* and her daughters to him. *Philippio* falling in love with the youngeſt named *Alexandra* took her to wife. But ſometime after he was put to death by his Father, who himſelf married this *Alexandra*; and for that affinity ſake, was more careful of her Brethren. After the death of *Pompey*, *Antipater* ſought all means to get into *Cæſar*'s favour: and when *Mithridates* of *Pergamena* was hindred by the Garriſon at *Peluſium* to paſs further with an Army into *Egypt*, and was by that means ſtayed at *Aſcalon*, *Antipater* not only perſwaded the Arabians to aſſiſt him, but he himſelf ſeconded him with almoſt three thouſand armed Jews. Moreover, he incited the Potentates of *Syria* and *Ptolemy* who inhabited *Libanus*, and *Jamblicus*, and his Son *Ptolemy* to aſſiſt him; for whoſe ſakes the Cities of that Country did willingly undertake the War. And now *Mithridates* ſtrengthened by *Antipater*'s means came to *Peluſium*; and becauſe they would not ſuffer him to paſs, he beſieged the City. In which ſiege *Antipater* ſhewed his valour; for making a breach on that ſide of the wall where his Quarter was, he firſt of all with his company brake into the City, and ſo *Peluſium* was taken. After which the Inhabitants of the Province bearing the name of *Onias* reſolved not to ſuffer him to paſs any further: But *Antipater* handled the matter ſo diſcreetly with them, that they did not only ſuffer him to paſs, but alſo ſupplied victuals for his Army. Whereupon the City of *Memphis* would not fight, but yielded of their own accord to *Mithridates*: ſo that paſſing thorough *Delta*, he fought with the other Egyptians, in a place called The Camp of the Jews; and being with all his company in danger, he was reſcued by *Antipater*, who marching along the River ſide, ſet upon and diſcomfited the left wing of the Enemies battel, and ruſhing upon them that preſſed upon *Mithridates*, he ſlew many, and purſued the reſt that fled, till he got their Camp, and all this with the loſs of fourſcore men. But *Mithridates* loſt eight hundred men; and being thus againſt all hope preſerved from being cut in pieces, he was without all envy a true witneſs before *Cæſar* of all that *Antipater* had done and deſerved. Whereupon *Cæſar* rewarded his courage with praiſe and promiſes, and ſo made him forward to hazard himſelf for him. In a word, he proved and ſhewed himſelf a ſtout Warriour, and the many wounds he had in every part of his body, were badges and teſtimonies of his valour and vertue. Afterward when the eſtate of *Egypt* was quiet, *Cæſar* returned into *Syria*, where he made him a Citizen of *Rome*, and granted him the immunities thereof; adding ſo many other proofs of his eſteem and affection, that he render'd him worthy of envy; and for his ſake confirmed *Hircanus* in the High-Prieſthood.

Ant. l. 14. c. 5. *Ptolomæus* Son marrieth *Antigonus* younger Daughter, and for that cauſe is ſlain by his Father.

Ant. lib. 14. cap. 16.

Cæſar delivereth *Ariſtobulus* from his bonds.

Ariſtobulus and his Son ſlain by *Pompey*'s friends.

Mithridates goeth to *Peluſium*, and thereby obtaineth *Antigonus*'s help.

Mithridates victory againſt the Egyptians.

Antipater performeth many noble exploits; and expoſeth himſelf to all dangers for *Cæſar*'s ſake.

Cæſar maketh *Antipater* a free Citizen of *Rome*.

CHAP. VIII.

How Antipater *was accuſed before* Cæſar; *of the Prieſthood of* Hircanus, *and how* Herod *made War.*

AT the ſame time *Antigonus* the ſon of *Ariſtobulus* repairing to *Cæſar*, was againſt his will a cauſe of *Antipater*'s greater felicity: for coming to complain of his Fathers death (who was, as it was thought, poyſon'd by *Pompey*'s partiſans;) with as great hatred as ſorrow he accuſed *Hircanus* and *Antipater* of having been the cauſe

Antigonus, Ariſtobulus's Son cometh to *Cæſar* to accuſe *Pompey*'s friends for his fathers death.

The year of the World, 3917. *before Christ's Nativity*, 45.

that he and his brethren had been so unjustly driven out of their native soil, and that their Country had suffer'd so great calamities only to satisfie their Passion: alledging that they had sent aid into *Egypt* to *Cæsar*'s forces, not for good will, but for fear, and that hereby they might blot out the memory of the good will they had born to *Pompey*. At these words *Antipater* (drawing aside his vesture) shewed the number of his wounds, saying, it was not needful to use words to prove what affection he had born to *Cæsar*; for his very body shew'd it, although he himself held his peace: adding, that he admired the impudent boldness of *Antigonus*, who being Son to an enemy of the Romans, and a fugitive from *Rome*, and as inclinable as his Father to Rebellion, dar'd to accuse before the Roman Emperour others that had been always faithful to him; and that instead of accounting himself happy in having his live preserv'd, hop'd to obtain such favours and assistance as he had no need of, and which he desir'd not but to make use of the same to raise seditions against those to whom he should be beholding for them.

Antigonus falsly accuseth *Hircanus* and *Antipater*.

Antipater casting off his garment, sheweth his many wounds.

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Cæsar createth *Hircanus* High Priest, and to *Antipater* he giveth the Government of *Judea*.

Ant. lib. 14. *cap.* 16.

Antipater repaireth the walls of his Countrey.

Antipater chargeth his Subjects to obey *Hircanus*.

Which when *Cæsar* heard, he said that *Hircanus* was most worthy to be High Priest, and bad *Antipater* name what Charge he would have: who leaving that to the pleasure of the giver, he was made Governour of all *Judæa*. And moreover he obtained leave to re-edifie the razed walls of his Country; and *Cæsar* commanded that this Decree should be engraven in Tables of Brass and in the Capitol, that it might be a memorial in time to come of *Antipater*'s justice and vertue. *Antipater* having attended *Cæsar* out of *Syria*, first of all repaired the ruined walls of his Country, which *Pompey* had razed: and going throughout all the Country, he threatned the obstinate, and perswaded the seditious to obedience, admonishing them, that if they obeyed *Hircanus*, they might live in wealth and peace, and enjoy happiness; but if they suffered themselves to be led away with the vain hopes of those, who for their private commodity sought alteration, then they should find him instead of a Governour, a severe Master, and *Hircanus* instead of a King, a Tyrant; and the Romans and *Cæsar*, instead of friends, deadly enemies: for that they would not suffer his power to be overthrown, whom they themselves had established King. *Antipater* in speaking thus, considered himself and the need of providing for the safety of the State, because he well knew the sloth and stupidity of *Hircanus*. He made *Phasælus* his eldest Son Governour of the Army, and of *Jerusalem*, and of the whole Province; and sent *Herod* his youngest Son to govern *Galilee* (although he was very young) who being by nature valiant and ambitious, sought out occasion to shew his brave mind. He took *Ezechias* Captain of a troop of Thieves, who, as he understood, were wont to prey upon the confines of *Syria* with a great multitude, and put him to death with many other Thieves: Which thing was so grateful to the Syrians, that in all Towns and Villages they made songs of *Herod*, as though he had restored them to peace and to their Possessions. This action also made his merit known to *Sextus Cæsar*, who was *Cæsar* the Emperour's Kinsman and Governour of *Syria*. *Phasælus* also striving to exceed the vertue and gallantry of his Brother, us'd all his endeavours to win to himself the good will of the Inhabitants of *Jerusalem*: so that during the time he governed the City, he did nothing insolently or by force. For which cause the people honoured *Antipater* no less than if he had been their King, yet was his fidelity and affection never the less towards *Hircanus*. But it is impossible that any man that liveth in prosperity, should not be envied. For *Hircanus*, although before time he were moved something at the glory of the Father and the young men, and especially with the prosperous success of *Herod*; yet in particular he was stirred up by many envious persons (who use to haunt the Courts of Princes) who were grieved that *Antipater* and his Sons ruled without offence. These men told *Hircanus* that he only enjoyed the bare name of a King, and that *Antipater* and his Sons ruled all; and that he would so long permit and wink at them, till at the last, they would make themselves Kings; for they now did no more pretend themselves to be Ministers, but leaving that Title, they acted as Lords and Soveraigns, without any regard or reverence towards him; as appeared in *Herod* who had put to death a great multitude of Jews against the Law, whereas neither by word of mouth, nor by writing, the King had given him any such authority: and that *Herod*, if he were not a King but a private person, was to be brought into judgment, there to answer the matter, and shew the King a reason, and satisfie the Laws of his Countrey; which permit no man to be put to death, before by Law he be convicted. By these perswasions *Hircanus* grew angry: so that not concealing his wrath, he caused *Herod* to be sent for to answer the matter: who both for that his Father advertised him thereto, and because he trusted to the equity of his cause, first leaving a Garrison

K

Phasælus and *Herod*, *Antipater*'s Sons.

Herod's fortitude.

Herod banisheth the thieves out of *Syria*.

L

Phasælus obtained the favour of the people of *Jerusalem*.

M

Hircanus animated by envious men against *Antipater* and his Sons.

N

Herod called to his answer before the Council.

O

in

A in *Galilee*, he repaired to the King, accompanied with a sufficient Guard, not so great as to give jealousie to *Hircanus*, nor so small as to expose him to the attempts of his Adversaries. *Sextus Cæsar*, who lov'd the young man much, and feared lest any evil should betide him amongst his enemies, sent to *Hircanus*, warning him to absolve *Herod* from the crimes of which he was accus'd. Which *Hircanus*, who also loved *Herod*, made no difficulty to do. But *Herod*, supposing he had done it unwillingly, went to *Damascus* to *Sextus*, purposing not to appear, if hereafter he were sent for. Hereupon *Hircanus* was once again incited against *Herod* by his enemies, who certified him that he was gone away in a rage, with design to enterprize something against him: which *Hircanus* believing, knew not what to do, seeing his enemy more potent than himself.

Year of the World, 3972. before Christ's Nativity, 40.

Hircanus absolveth *Herod.*

Hircanus once more incited by the wicked.

B Shortly after *Sextus Cæsar* proclaimed him General of the Army, both in *Syria* and *Samaria*; so that now he was greatly to be feared by *Hircanus*, not only for that he was highly in favour with the Commonalty, but also for the forces which he commanded. Herepon *Hircanus* fell into extreme fear, verily perswading himself that *Herod* with his whole Army would presently come against him. Neither was his suspicion vain: for *Herod* angry at the pretended crime whereof he was accused, came with a great Army to *Jerusalem*, intending to depose *Hircanus*; which he had effected, had not his Father and Brother gone forth to meet him, and pacified him, intreating him that he would account that terrour (wherein he had put his enemies) C and his own indignation a sufficient revenge, and that he would spare the King, by whose favour he came to be so potent; adding moreover, that he ought not to take it ill that he was called to answer his accusations, since he was acquitted of them, and consequently ought to shew himself grateful to the King who had saved his life. Moreover, that Prudence obliged him to consider the fortune of war, together with the cause thereof; that the justice of *Hircanus* side might do more for him than a whole Army; and that he ought not to hope for victory, being to fight against his own King, who had always been gracious unto him, and never had thought of doing him hurt, but only being as it were urged thereunto by some of his Council, who through meer envy, and to satisfie their own passions, had framed a shadow of an D accusation against him. *Herod* was satisfied herewith, and suppos'd it to be sufficient in order to his great designs, to have shewed his forces and his power unto his Nation.

Herod gathering a great Army cometh to *Jerusalem* to depose *Hircanus.*

Herod dissuaded by *Antipater* from attempting against *Hircanus.*

At this time began Civil war among the Romans near *Apamia*, in which *Cæcilius Bassus*, for the love he bare to *Sextus Pompey*, slew *Sextus Cæsar* at unawares, and made himself Governour of his Army; and other Captains of *Cæsar*'s to revenge his death, made after *Bassus* with all their forces; unto whom *Antipater* by his two Sons sent aid, both for the sake of *Cæsar* that was slain and of him that was yet alive (for he was an entire friend and well-willer unto them both) and these Wars continuing long, *Marcus* came out of *Italy* to succeed *Sextus*.

Bassus murthereth *Sextus Cæsar* by treason.

E

CHAP. IX.

Cæsar's *death.* Cassius *comes into* Syria; Herod *ingratiates with him.* Malichus *poysons* Antipater, *who had saved his life. For which* Herod *causes him to be slain.*

A T this time arose great and bloody Civil Wars amongst the Romans, after *Cæsar* was slain by the treason of *Cassius* and *Brutus*, having ruled the Empire F three years and seven months. By reason of which murther their troubles daily increased, and the Nobility being at variance amongst themselves, every one followed that course, that they thought most expedient for themselves. Whereupon *Cassius* presently marched into *Syria*, to take possession of the Government of the Army which was about *Apamia*; where he made *Marcus* and *Bassus* friends, took the conduct of the Legions which they commanded, and raised the siege from *Apamia*, and leading the Army in his own person, he forced every City to be tributary, and exacted without measure. He commanded the Jews to contribute seven hundred Talents: *Antipater* fearing his displeasure, appointed his Sons and others of his friends presently to gather the money; and especially amongst the rest, he G gave this charge to one *Malichus* a friend of his. But *Herod* first of all got *Cassius* his favour, having brought him an hundred Talents which he had collected out of *Galilee*, which was his part or Province. As for the rest, he accused them of

Marcus, Sextus Successor. *Ant. l. 14. c. 2. Julius Cæsar* slain by *Brutus* and *Cassius.*

Cassius levieth money in the Cities.

Herod, Cassius friends.

Cassius severe in his exactions.

The year of the World, 3922. before Christ's Nativity, 40.

negligence, and was angry at the other Cities: So that having pillaged *Gophna*, and *Ammaunites*, and other two small Cities, he march'd onwards with intent to kill *Malichus*, for that he had been so careless and negligent in gathering the tribute-money. But *Antipater* (presently disbursing unto *Cassius* an hundred Talents) saved both him and all the rest of the Cities. Yet *Malichus* after *Cassius* was departed, did no more remember how beneficial *Antipater* had been unto him, but oftentimes treacherously laid wait to murther him because he hindred and withstood his villanous pretentions; notwithstanding that himself had often confessed that *Antipater* had saved his life. *Antipater*, fearing both his power and subtilty, passed over the River *Jordan* to gather an Army, that he might prevent those treacheries. But *Malichus* being discovered, saw nothing left for him to do but to dissemble; and accordingly by many oaths and excuses he won *Phasælus* chief of the Garrison in *Jerusalem*, and *Herod* who was master of the Army, that they should be a means to reconcile him unto *Antipater*. Whereupon *Antipater* intreating *Marcus* (who was General of the Army in *Syria*, and had determined to kill him) he was saved. The reason that *Marcus* would have put him to death, was, because *Malichus* was of a turbulent and factious spirit.

Malichus forgetful of *Antipater*'s kindness.

Antipater gathereth an Army against *Malichus*.

H

I

Octavius Augustus succeedeth after *Cæsar*.

Cassius promiseth *Herod* after the War to make him King of *Judea*.

Antipater poysoned by *Malichus*.

The young *Cæsar*, surnamed afterwards *Augustus*, and *Antonius* warring against *Cassius* and *Brutus*: *Brutus* and *Cassius*, gathered an Army in *Syria*; and in consideration of the great capacity of *Herod*, they made him Procurator of all *Syria*, giving him a band of horse and foot. Moreover *Cassius* promised him, that if the war had an happy end, he would make him King of *Judæa*. But it came to pass, that the merit of *Herod*, which rais'd this hope so high, was the cause of *Antipater* his Fathers death. For *Malichus* being hereby put in fear, hired one of the Kings Officers for a certain sum of money to poyson *Antipater*; by which means he died, being thus unjustly rewarded for his good will toward wretched *Malichus*. He was a worthy man and fit to govern, and recovered the Kingdom being lost for *Hircanus*: *Malichus* (perceiving the people incensed against him, because they suspected that he had poysoned *Antipater*) pacified and moderated their displeasure by denying the fact; yet for his better security, he gathered about him a Guard of armed men: for he thought that *Herod* would not let the matter slip so, but would presently come with an Army to revenge his fathers death. But by the counsel of his brother *Phasælus* (who sent him word not openly to encounter *Malichus*, lest a sedition might arise among the people) he patiently permitted it so to be, and suffered *Malichus* to justifie himself, and celebrated a solemn Funeral for his Father: which done, he went to *Samaria*, and appeased the sedition wherewith that City was disquieted. After this he returned to *Jerusalem*, intending to celebrate the Festival, and having sent certain of his armed men before him, he appointed the rest to accompany him. But *Malichus*, who feared this approach of his, solicited *Hircanus* to give order, that no strangers should intermingle themselves among the people, to disturb their devotion. But *Herod* contemning this Prohibition entred the City by night: whereupon *Malichus* once more came to him, and wept for *Antipater*. *Herod*, although he could very hardly bridle his displeasure, yet dissembled the same: and sent letters to *Cassius*, wherein he complained of his fathers death. *Cassius* already hated *Malichus* sufficiently, and so he writ again to *Herod*, willing him to revenge his father's death; which that he might the better effect, he secretly commanded the Captains of his Regiment to assist him. Now for that after the surprizal of *Laodicea*, all the best of the City came to *Herod*, bringing presents and crowns, he appointed this for a fit time of his intended revenge: which *Malichus* suspecting as he was near *Tyre*, he purposed secretly to get away his son, who was there a pledge, and to flee into *Judea*. But despair of his own safety urged him to greater matters; for he hoped to incite the Jews to take Arms against the Romans, whilst *Cassius* was now busie in the War against *Antonius*; so that he thought he might easily depose *Hircanus*, and make himself King. But God prevented these vain hopes: For *Herod*, suspecting he had some great design, invited him and *Hircanus* to supper, in order to which he made a shew as though he had sent one of his servants to cause a banquet to be prepared, but indeed he sent him to the Roman Captains to tell them to lie in wait for *Malichus*: who remembring what charge *Cassius* gave them, came forth of the City to the shore next adjoyning to the Town, all armed with swords; where compassing *Malichus* round about, they killed him with many wounds. *Hircanus* hereat astonished, fell in swoun, and being scarcely come to himself, he demanded who killed *Malichus*; one of the Captains answered, that *Cassius* gave the commandment: whereupon he answered, truly *Cassius* hath preserved me and my Countrey, in killing him who was a Traitor to us both: but whether herein he

Herod intendeth to revenge his Father's death.

K

L

Malichus joyneth with *Hircanus*.

Cassius chargeth *Herod* by letters to revenge his fathers death.

M

N

The decree of fate laugheth at humane hope.

Herod's Tribunes kill *Malichus*.

O

A he ſpake as he thought, or that for fear he approved the fact, it is uncertain. Thus was *Herod* revenged upon *Malichus*.

The year of the World, 3923. before Chriſt's Nativity, 39.

CHAP. V.

How Herod *was accuſed, and ſet free.*

B AFter *Caſſius* was departed from *Syria*, there aroſe another ſedition in *Jeruſalem* for *Felix* came with an Army againſt *Phaſælus*, to be revenged upon *Herod* for killing *Malichus*. It chanced that *Herod* was at that time at *Damaſcus* with *Fabius* a Roman Captain, and would have come to aſſiſt *Phaſælus*, but by the way he fell ſick, ſo that he could not ſuccour him: but it ſo fell out, that *Phaſælus* without any help, did of himſelf overcome *Felix*, and afterwards reproached *Hircanus* as ungrateful, in that he had both favoured *Felix*, and ſuffered *Malichus*'s brother to ſeize upon divers places (as already he had done, and eſpecially one of greateſt ſtrength called *Maſſada:*) Yet all theſe did not protect him from *Herod*, who was no ſooner recovered of his ſickneſs, but preſently he retook them all, and at *Hircanus*'s requeſt permitted him to depart. He alſo chaſed *Marion*, whom *Caſſius* had made Prince of the Ty-
C rians out of *Galilee*, who had got three Caſtles in that Country. As for the Tyrians that he took, he ſpared their lives, and ſent ſome away with rewards; whereby he got the good will of the City, and the hatred of the Tyrant. When *Marion* had gotten into his hands all *Syria*; and for the hatred he bore to *Herod*, took with him *Antigonus*, *Ariſtobulus*'s Son, and marched againſt him: and by *Fabius*'s means, whom *Antigonus* had gained to himſelf by money: he alſo got *Ptolemy* to aſſiſt him in this expedition; which *Ptolemy* was father-in-law to *Antigonus*, and furniſhed him with all neceſſaries. *Herod* likewiſe, having prepar'd himſelf againſt them, gave them battle in the entrance into *Judea*, and got the victory: and having put *Antigonus* to flight, he returned to *Jeruſalem*, where he was honoured by all men for his courage in that victory; ſo that even they
D that before deſpiſed him, now by reaſon of his affinity newly contracted with *Hircanus*, ſought his friendſhip and familiarity. This *Herod* long before this time had a wife which was a noble woman of his own Countrey, named *Doris*, and had by her a Son named *Antipater*: but he then married *Mariamne*, daughter of *Alexander* (who was *Ariſtobulus* his ſon) and of *Alexandra Hircanus* his daughter, by reaſon whereof he came to be in favour with the King. But when *Caſſius* was ſlain near *Philippi*, *Cæſar* departed into *Italy*, and *Antonius* into *Aſia*; at which time the chief of the Jews came and accuſed *Phaſælus* and *Herod*, alledging that they by force got unto themſelves
E the rule of the Countrey, and left *Hircanus* only the bare name of King. But *Herod* being then preſent, ſo wrought himſelf into *Antonius*'s favour by a great ſum of money, that he permitted not his enemies to ſpeak one word more; who thereupon returned home. Afterward an hundred men of the moſt honourable amongſt the Jews, repaired to *Daphne* near *Antioch* to *Antonius* (now doting on the love of *Cleopatra*) and offered an accuſation againſt the two brethren, having choſon ſome of the greateſt Quality and Eloquence to ſpeak for them, *Meſſala* undertook their defence being aſſiſted by *Hircanus*. *Antonius* having heard both parties, demanded of *Hircanus*, whom he thought the fitteſt to Govern the Common-wealth? who anſwered, *Herod* and his brethren. Whereat *Antonius* was exceeding glad (for he had been moſt courteouſly entertained by *Antipater*, when he came with *Gabinius* into *Judea*;) and thereupon he made them Tetrarchs, committing to them the rule of all *Judea*:
F which, when the Jews Ambaſſadours miſliked, he put fifteen of them in priſon, and was near reſolving to put them to death; the reſt he ſent away after he had treated them very ill: Whereupon there aroſe greater tumults in *Jeruſalem*, and the Jews ſent another Embaſſage of a thouſand men to *Tyre*, where *Antonius* reſided with an intent to come againſt *Jeruſalem*. *Antonius* diſpleaſed with their murmurs and complaints, commanded the Magiſtrates of *Tyre* to kill all they could catch of the Jews, and to maintain their Authority, whom he himſelf had conſtituted Tetrarchs. But *Herod* and *Hircanus* went to theſe Deputies, who walked on the Sea-ſhore, admoniſhing them earneſtly to be contented, leſt by their indiſcreet proceeding, they ſhould become not only the cauſe of their own deaths, but alſo of War againſt their own Coun-
G trey; but becauſe they would not be reclaimed by theſe admonitions, *Antonius* ſent out certain armed men, who killed many of them, and wounded the reſt. *Hircanus* after this diſaſter cauſed the dead to be buried, and the wounded to be cured, notwithſtanding

Ant. lib. 14. cap. 20. *Felix* cometh with an Army againſt *Phaſælus*. *Phaſælus* overcometh *Felix*, and reproacheth *Hircanus* with ingratitude.

Antigonus *Ariſtobulus*'s Son put to flight by *Herod*.

Doris, *Herod*'s firſt wife, of good birth, by whom he had *Antipater*.

The chiefeſt Jews repair to *Cæſar* to accuſe *Phaſælus* and *Herod*. *Ant. lib. 14. cap. 21.*

Antonius maketh the two brothers Tetrarchs. The Jews once more complain againſt the two brothers. *Antonius* commandeth in *Tyre*.

The year of the world, 3922. before Christ's Nativity, 39.

all this, they that escaped would not contain themselves in Peace, but so troubled the H
City, that *Antonius* in displeasure, slew those that he had in hold.

CHAP. XI.

Of the War of the Parthians against the Jews. Of the flight of Herod, *and his being made King of* Judea.

Ant. lib. 14. cap. 21. Lysanias perswadeth Barzapharnes to depose Hircanus, and enstate Antigonus.

TWo years after this, and when *Barzapharnes*, a great Noble man of the Parthians, governed *Syria* with *Pacorus* the King's Son, *Lysanias* who had succeeded his Father *Ptolomæus*, Son of *Minæus*, promised them a thousand Talents, and five hundred Women, to put *Antigonus* in possession of the Kingdom of *Judea*, and depose *Hircanus*. Being induced by these promises, *Pacorus* march'd along the Sea-coast, and *Barzapharnes* pass'd through the midst of the Countrey. But amongst the rest of the places bordering on the Sea, the Syrians would not receive *Pacorus* (notwithstanding the Citizens of *Ptolemais* and *Sidon* had given him entertainment) wherefore he gave part of his Horse unto one who was the King's Butler, called *Pacorus* (as himself was;) commanding him to pass into *Judea*, and learn what their enemies meant to do, and to help *Antigonus* where need required. As they wasted the Countrey about *Carmel*, many Jews came of their own accord, and joyned with *Antigonus*, shewing themselves K
very prompt to fight; for which cause he sent them before to take a place called *Drymos*; where having fought with his enemies, and put them to flight, he pursued them with all speed as far as *Jerusalem*: And his number being augmented, he came to the

A sore fight in the Market-place, betwixt Antigonus and Hircanus. Daily slaughters in Jerusalem.

King's Palace. But *Hircanus* and *Phasælus* met them with a strong Company, and fought with them in the Market-place, where the enemies were forced to fly, and part of them were by *Herod* shut up in the Temple; and he appointed to keep them sixty men, which he placed in the houses next adjoyning. But the people bearing a grudge to the two Brethren, set the houses on fire: Whereat *Herod* being angry (for that his men were consumed with fire) set upon the people, and killed a great many of them, and every hour one laid wait for another, so that every day some were murthered. L
Now the Feast of *Pentecost* drawing nigh, all places about the Temple, and the whole City, was filled with people of the Countrey, whereof the most part was armed; and *Phasælus* kept the Walls, and *Herod* with a small Company, kept the King's Palace; and assaulting their enemies upon the sudden, as they were in the Suburbs, they killed a great many of them, and put all the rest to flight; part of them he couped up in the City, others he shut in the Temple, and the rest between that and the uttermost Rampire. Whereupon *Antigonus* requested that *Pacorus* might come and

Phasælus entertaineth the Parthian, and with him five hundred Horse *Pacorus's* Treason and subtilty.

treat a Peace betwixt them. *Phasælus* moved by these prayers received the Parthian into the City, and entertained him into his house, accompanied with five hundred Horse, who came under a pretence to make Peace; but in effect he resorted thither M
to help *Antigonus*; for craftily conspiring against *Phasælus*, he perswaded him to repair to *Barzapharnes* as an Ambassiadour to treat a Peace, notwithstanding that *Herod* altogether disswaded him, willing him to kill the Traitor, and not to trust his subtilty; adding that the Parthians were naturally unfaithful.

The year of the world, 3924. before Christ's Nativity, 38.

Pacorus departing out of the City, took *Hircanus* with him that he might be the less suspected; and leaving some Horse with *Herod*, named * *Eleutheri*, he followed *Phasælus* with the rest. When they came near *Galilee*, they found the Inhabitants at variance, and up in Arms, and met with *Barzapharnes* (who craftily, with pretence of courtesie and friendship, hid his Treachery) who after he had bestowed Presents upon them, and that they were retired, laid an Ambush for them; whereof they had in- N
telligence as they came to a place near the Sea-coast named *Edippon*. Here they were informed of the thousand Talents that were promised, and how that *Antigonus* had given the Parthians more than five hundred women of those that were amongst them; and that oftentimes they had been laid wait for, and had been lately taken, but that delay was made till such time as *Herod* was surprized in *Jerusalem*, lest he hearing what was become of them, might provide for himself. Now they perceived that these were not only words, for they beheld some Guards not far off: Yet would not *Phasælus* forsake *Hircanus*, notwithstanding that *Oselius* (to whom *Saramalla*, the richest among the Syrians had declared all the Treason) exhorted him to fly; but he chose rather to go to *Barzapharnes*, and to upbraid him to his face, that he had treacherously laid O
wait for him, and for money had suffered himself to be corrupted; whereas he himself would have given more for his life and liberty, than *Antigonus* had done for the Kingdom.

* Or free.

Herod in Jerusalem, and Phasælus, in the Camp, are in danger of their lives.

A dom. At these words the Parthian with Oaths and Protestations craftily freed himself from suspicion, and repaired to *Pacorus*. But presently the Parthians, who stayed behind, and had charge so to do, laid hands on *Phasælus* and *Hircanus*, who openly exclaimed against their falshood and perjury.

The year of the world, 3924. before Christ's Nativity, 38.

In the mean time *Pacorus* was sent out to surprize *Herod*, and by some stratagem to toul him out of the City: He wrought by all the means he could, according as he was instructed; but *Herod* who was always wont to mistrust the perfidious practices of the Parthian, and believed that the Letters which *Phasælus* had writ to him to discover the Treason, were fallen into the enemies hands, would not go forth, though *Pacorus* incited him to ride out and meet them that brought the Letters, for he had already learnt

Herod is laid for to be betrayed.

B the taking of *Phasælus*; and *Mariamne* a very wise woman, *Hircanus*'s Daughter, with many entreaties perswaded *Herod* not to go forth, but to beware how he trusted himself to the mercy of that Barbarous people, whose ill designs he could not be ignorant of. Whilst *Pacorus* was consulting with his Complices, how he might privily effect his Treasons (seeing it was not possible openly to circumvent a man of so great Wisdom) *Herod* in the night time, whilst his enemies neither knew nor suspected his intent, took his neerest kindred, and fled into *Idumæa*; which being once known, the Parthians followed him. For which cause he made his Mother, his Brethren and *Mariamne*, whom he had espoused, and her Mother and youngest Brother to keep on their journey, and he with his Servants warily assaulted the Parthians; and having in divers as-

Herod in the night time flyeth into *Idumæa*.

C saults killed a great number of them, he hasted towards the Castle of *Massada*; and in his retreat sustained more harm by the Jews, than by the Parthians; who, as they had been always troublesome, so now within threescore furlongs from the Town, they set upon him: The Battel was long, but *Herod* obtained the Victory, killed a great many of them; and in remembrance of the action, built on that place a most stately Palace, and a strong Castle, which from his own name he called *Herodion*. In this retreat many joyned with him: But when he came to *Therfa*, a Town of *Idumæa*, his Brother *Joseph* met him, and perswaded him to lessen the number of his followers, because *Massada* could not receive such a multitude (for the number amounted to above nine thousand. *Herod*, according to his counsel, dismissed those that were unfit for

Herod more hotly pursued by the Jews than the Parthians.

Herod's Victory.

Herodion.

Massada.

D his turn, and sent them into *Idumæa*, giving them necessaries for their journey. As for those that were chosen men, and fit for his purpose, he retained them with him, and so he was received into the Castle; where leaving eight hundred Souldiers to defend the women, and Provision sufficient for those that were within, he himself went to *Petra*, a City of *Arabia*.

Petra a City of *Arabia*.

In the mean time the Parthians at *Jerusalem* began to sack the houses of them that were fled, and the King's Palace; they only abstained from *Hircanus*'s money, which amounted to more than three hundred Talents. As for other men's Goods, they found not so much as they expected; for *Herod* long before, suspecting the infidelity of the Parthians, had sent all his Riches and Jewels into *Idumæa*, as his followers also had

The year of the World, 3925. before Christ's Nativity, 37.

E done. When the Parthians had taken the spoil, they were so impious, that they left no place of the whole Country free from Pillage. They destroyed the City of *Marsa*, and bound *Phasælus* and *Hircanus*, and delivered them in Chains to *Antigonus*, who presently cut off *Hircanus*'s ears, to the end, that if by some alteration, he chanced hereafter to get loose, he might be no more High Priest; for by our Law, none may offer Sacrifice, that wants any member of his body. But *Phasælus* his fortitude prevented the cruelty of *Antigonus*; for having neither Weapon, nor his hands at liberty, he beat out his own brains against a stone, and died; demonstrating himself by that act, to be the true Brother of *Herod* and not a Poltron like *Hircanus*: Yet some report that *Antigonus* sent a Chirurgeon under pretence to cure the wound, who filled the same with ve-

Antigonus cuteth off *Hircanus's* ears.

F nomous Medicines, and so killed him. It is reported likewise, that understanding before his death by means of a certain woman, that *Herod* was escaped, he spake these words; *Now I shall die without regret, since I leave behind me one that will take vengeance of my enemies*; and so he died. Although the Parthians had not yet received the five hundred women promised them (which was the chief thing they looked for) yet they established *Antigonus* in *Jerusalem*, and led *Hircanus* Prisoner into *Parthia*. But *Herod* with all speed hasted into *Arabia*, as if his Brother had been yet alive, to the intent to borrow money of the King of *Arabia*, with which alone he hoped that the cruelty of those barbarous Parthians might be mitigated towards *Phasælus*: For his opinion was, that although the Arabian had now forgot his Father's Friendship, and

Phasælus's words before he died.

The Parthians establisht *Antigonus* King.

G were hard-hearted; yet at least he would lend him money, seeing it was to redeem his Brother, whose Son he meant to leave as a Pledge for it. For *Herod* took with him a Son of his Brother's into *Arabia*, that was seven years old; and purposed to give 300

Talents

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Talents for his Ranſom, and had made the Tyrians interceſſors for him to the Parthians: But Fortune prevented his endeavour, ſo that his love and care for his Brother prevailed nothing. He found alſo that the Arabians renounc'd the League of Amity; for *Malichus* their King ſent to him as he was yet in the way, charging him with all ſpeed to depart out of his Dominions; pretending that the Parthians had ſent Ambaſſadours to him, to requeſt him to drive him out of his Countrey; but indeed the cauſe was, that his ingratitude ſuffered him not to pay that which *Antipater* had deſerved, or requite his Sons, now comfortleſs, for thoſe good turns that he had received at their Father's hands: And thoſe who counſelled him to this, were ſuch as offered to forſwear thoſe Sums which *Antipater* had put them in truſt with, who were the chiefeſt men about him. *Herod* perceiving the Arabians to be his foes for that which he thought would procure him friendſhip, anſwered the Meſſenger according as his reſentment moved him, and took his journey toward *Egypt*; and the firſt night he lodged in a Countrey Temple, to the intent that thoſe of his company that were behind him might overtake him. The next day coming to *Rhinoſlura*, his Brother's death was told him; after he had paid what he could not refuſe to the firſt ſentiments of ſo violent a ſorrow, he went forward.

Herod perceiveth the Arabians to be his enemies.

In the mean time the King of *Arabia* (though too late) repented himſelf of that which he had done to *Herod*, and ſent Meſſengers after him to deſire him to return, but they could not overtake him, he had marched ſo faſt. When *Herod* was come to *Peluſium*, the Mariners of the City would not receive him into their Veſſels; for which cauſe, he in perſon went to the Governours; who reverencing the Fame and Dignity of the man, conducted him to *Alexandria*; whither he no ſooner came, but *Cleopatra* received him very honourably, intending to make him General of her Army which ſhe was preparing at that time. But he neither regarding the offers of the Queen, nor yet diſcouraged by the hard Winter Seaſon, nor the dangers of the Seas, took his journey towards *Rome*; and being in great danger of Shipwrack near *Pamphilia*, both he and the reſt of the Paſſengers, were forced to caſt away the moſt part of their lading: with much ado he arrived ſafe at *Rhodes*, which had been much ruined in the War againſt *Caſſius*; there he was entertained by two of his friends, *Ptolomy* and *Sapinas*; and although his money grew ſcant, yet there he built a great Galley with three Ranks of Oars; and in it (being accompanied with his friends) he ſailed to *Brunduſium*, and from thence went ſtraight to *Rome*. Where firſt of all (in regard of the familiarity between his Father and him) he went to *Antonius*, declaring unto him both his own calamity, and the miſerable deſolation of the whole Countrey; and how, leaving his deareſt friends beſieged in a Caſtle, himſelf through the ſtormy Winter Seas was come to him, to implore his aſſiſtance. *Antonius* compaſſionating his calamity, and remembring his familiarity with *Antipater*, and eſteeming the merit of *Herod* which ſtood before him, determined to make him King of the Jews, whom before, he himſelf had made Tetrarch: For he loved not *Herod* ſo well, but he hated *Antigonus* as much; holding him both a ſeditious perſon, and an enemy to the Romans. Now, to the accompliſhment of this, he found *Cæſar* far more ready than himſelf, when he called to mind the ſervice that *Antipater* did in *Egypt* under his Father, and his entertainment and friendſhip in all things: And beſides all theſe, he was much ſatisfied with *Herod*'s courage and ability. Wherefore he cauſed the Senate to be aſſembled, wherein *Meſſala* and himſelf, in the preſence of *Herod*, recounted his Father's deſerts and fidelity towards the Romans; declaring *Antigonus* to be an enemy, not only becauſe he had formerly revolted, but for that now lately, in deſpite of the Romans, he had by the aſſiſtance of the Parthians, uſurped the Kingdom. With which conſiderations the Senate being moved, and *Antonius* affirming it to be expedient for the Roman Wars againſt the Parthians, that *Herod* ſhould be created King, the whole Senate conſented: and when it was diſmiſſed, *Antonius* and *Cæſar* came forth with *Herod* between them, and the Conſuls marched before him accompanied with other Magiſtrates to offer Sacrifice, and to Regiſter the Decree of the Senate in the Capitol. After which *Antonius* feaſted *Herod* the firſt day of his Reign.

Herod in great dangers repaireth to *Rome*.

Herod repairing to *Rome*, hath conference with *Antonius*.

Ant. lib. 14. cap. 13. *Herod* findeth both *Cæſar* and *Antonius* favourable unto him.

Herod praiſed before the Senate.

Herod made King by the Roman Senate.

H I K L M N

CHAP.

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CHAP. XII.

The year of the world, 3225. before Christ's Nativity, 37.

Of Herods *War for the recovering of* Jerusalem *after his return from* Rome; *and how he warred against the Thieves.*

AT this time *Antigonus* besieged those that were left in the Castle of *Massada*, who had great store of Victuals, and wanted nothing but Water. *Joseph*, *Herod's* Brother, who defended it, purposed to go to the Arabians with two hundred of his dearest friends, for that he had intelligence that *Malichus* repented that he had given
B *Herod* no better entertainment. And accordingly he had forsaken the Castle, had not great store of rain fallen that very night, wherein he intended to flee; but the Wells and Cisterns being now filled with Water, there was no cause to flee; so that issuing out of the Castle, he assaulted *Antigonus*'s Souldiers, and killed very many of them; sometimes in open fight, and sometimes by policy: Yet, he fought not always with fortunate success, but returned sometimes with loss. In the mean time, *Ventidius* (who was General of the Roman Army which was sent to expel the Parthians out of *Syria*) after he had repulsed them, came into *Judea*, under pretence to succour *Joseph* and the rest that were besieged; but in effect, to get money from *Antigonus*. When therefore he drew near *Jerusalem*, and had received the money he looked for, he departed with
C the greatest part of his Army, leaving *Silo* behind him with a few to colour his pretence: And *Antigonus* hoping for a second supply from the Parthians, corrupted *Silo* not to molest him for the present. By this time *Herod* having sailed from *Italy* to *Ptolemais*, and gathered a great Army of strangers and his own Countreymen together, came into *Galilee* against *Antigonus*, being assisted with the Forces of *Ventidius* and *Silo*, whom *Gellius*, who was sent from *Antonius*, perswaded to establish *Herod* in his Kingdom. But *Ventidius* was busie in appeasing the Broils that the Parthians had made in the Cities, and *Silo* was corrupted by *Antigonus*: Yet did not *Herod* want aid; for every day, the further he marched into the Countrey, the more his Army encreased, all *Galilee* (very little excepted) yielding unto him. Whereupon he
D purposed first of all to go to *Massada*, to deliver his friends that were there besieged; but *Joppa* hindred his purpose; which being an enemy Town, he thought best to take it before he went any further, lest whilst he was going to *Jerusalem*, his enemies should have a place behind him to flee to. Now *Silo* joyned Armies with *Herod*, rejoycing that he had found occasion to retire; but he was pursued by the Jews of *Antigonus*'s Party, who *Herod* with a loose Wing of his Army, and a small Company of men, encountred, and presently put to flight, and saved *Silo*, who had much ado to make resistance against them. This done, and *Joppa* taken, he hasted to *Massada*; and the people of the Countrey (some for his Father's sake, others for his own, and many for both) joyned themselves to him: Many also came to him for hope, because he was
E now King, so that now he had a very puissant Army: But *Antigonus* hindred his journey, by planting certain Ambushes in places convenient, where *Herod* was to pass; though by all this they little harmed him.

Herod having raised the Siege of *Massada*, and rescued his friends, from thence went to *Jerusalem*; where both *Silo*'s Souldiers, and many of the City came and joyned with him. Being now terrified with the greatness of his Forces, there pitching their Tents at the west side of the Town, they that guarded that part, assaulted them with Darts and Arrows; and others issuing by Troops forth of the City, assaulted the Front of the Army: Whereupon *Herod* caused one to go about the Walls of the City, and to proclaim, how that he was come for the good of the whole City; and that he would
F not take revenge of any, though his open enemy; but would pardon, even them that had been most seditious. But when *Antigonus* his followers with loud exclamations hindred the Crier's voice from being heard, lest any man should alter his mind; *Herod* presently commanded his men to beat the enemies off from the Wall; upon which order they shot such a flight of Arrows and Darts from the top of the Towers, that they forced them to retire. At this time *Silo* was detected to have been corrupted with money; for he solicited many Souldiers to cry out that they wanted Provisions, and to ask money and Victuals, and to crave to be dismissed and sent into some fit place of Quarter during the Winter, because *Antigonus* had laid waste all the Countrey; and even *Silo* himself offered to be gone, and exhorted others to do the like. But *Herod* seeing
G himself ready to be forsaken, went to the Captains that served under *Silo*; and calling many of the Souldiers together, requested them not to forsake him at that exigent, whom *Cæsar*, *Antonius*, and the whole Senate (as they knew) had sent thither; promising them

Ant. lib. 14. cap. 23. *Antigonus* getteth *Massada.*

The Wars between *Antigonus*'s Souldiers and *Joseph*, *Herod*'s Brother.

Ventidius the Roman General taketh money from *Antigonus.*

Ant. lib. 14. cap. 24. *Herod* against *Antigonus.*

Herod intendeth after he hath taken *Massada* and *Joppa*, to besiege *Jerusalem.*

Herod begirteth *Jerusalem* with a Siege, and proclaimeth the cause of his coming.

Silo's subtilty being corrupted by the Jews.

The year of the World, 3925. before Christ's Nativity, 37.

them that within one day he would relieve all their neceſſities. When he had thus entreated them, himſelf went about the Fields, and brought them ſo much Proviſion that he cut off all *Silo*'s excuſes; and foreca ſting leſt hereafter there ſhould be any want, he ſent Letters to *Samaria* (which City about this time had put it ſelf under his protection) willing them to bring Victuals, and Wine, and Oyl, and Cattel to *Jericho*. *Antigonus* hearing this, preſently ſent certain of his men to lie in Ambuſh in the Fields, and ſuddenly to ſet upon thoſe that came for Proviſion, and kill them, and ſo hinder them from carrying any Victuals to the Camp: according to his Commandment, there went a great number of Souldiers to *Jericho*, and placed themſelves upon the Mountains, with an intent to eſpy if any body carried Proviſion to the Army. In the mean time *Herod* reſted not; for taking with him ten Companies (five of the Romans, and five of the Jews, with three hundred Mercenaries, and a few Horſe,) he came to *Jericho*, where he found the City without Inhabitants, and five hundred with their Wives and Families had placed themſelves upon the tops of the Mountains; whom when he had ſurprized, he permitted to depart. But the Romans brake into the City, and ſacked it (where they found the houſes ſtored with all manner of Riches;) and the King leaving a Garriſon at *Jericho* returned. He ſent likewiſe the Roman Souldiers to the Provinces which were on his ſide; to wit, *Idumæa*, *Galilee* and *Samaria*, that they might abide there till winter was paſt. *Antigonus* alſo, through *Silo*'s means (whom by money he had made his friend) obtained that a part of his Army might (during the Winter time) abide at *Lidda*, that he might by this means obtain the favour of *Antonius*: and the Romans, being now diſcharged from the Wars, lived in great eaſe and plenty.

Herod gathereth great ſtore of proviſion.

Herod accompanied with ten Troops, cometh to *Jericho*.

The Romans got a great Prey.

All this time *Herod* was not idle, but accompanied with two thouſand Foot, and five hundred Horſe, he went about *Idumæa*, and ſent alſo his Brother *Joſeph*, leſt by *Antigonus*'s means the people ſhould rebel. And having carried his Mother, and the reſt of his Kindred, whom he took from *Maſſada*, into *Samaria*, and placed them where no danger might betide them; himſelf went into *Galilee* to ſubdue that part of the Countrey which as yet was not in his hands, and to expel from thence the Garriſons left by *Antigonus*. And when he was come to *Sephoris*, notwithſtanding there was a very great Snow, he eaſily took it, for the Garriſon fled before he aſſaulted it; and finding there great ſtore of Proviſion, he refreſhed his Souldiers, which now with winter weather were much haraſſed; and then ſent them againſt the great number of Thieves that infeſted that Province, and lay lurking in Dens and Caves, and who making often incurſions upon the Countrey, moleſted the Inhabitants no leſs than if they had been an Army of Enemies. And ſending before three Companies of Foot, and one Troop of Horſe into a Village called *Arbela*, himſelf forty days after came thither with the whole Army. For all this the Thieves feared him not, but arming themſelves, came to meet him, truſting to their experience in Warlike affairs, and their own deſperate courage. The Battel being joyned, the Right Wing of their Party put the Left Wing of *Herod*'s to flight; but he with his Right Wing preſently ſuccoured them, and recalled his men that fled; and ruſhing violently upon his enemies, he a little ſtopped their career; till at laſt the Fore-front of their Battel, not able to ſtand any longer, fled: *Herod* purſued them even unto *Jordan*, and killed many of them; thoſe that eſcaped fled over the River. And thus he freed *Galilee* from that fear, ſave that yet there were left ſome lurking in the Caves, by whom he was conſtrained to make a longer ſtay. Wherefore, firſt of all he gave the Souldiers ſome fruit of their labours, diſtributing to every one of them an hundred and fifty Drachmes of Silver, and unto the Captains more, and ſo he ſent them where they ſhould paſs the Winter. Alſo he writ unto his youngeſt Brother *Pheroras*, to provide neceſſaries for them, and to build a Wall about the Caſtle of *Alexandrium*; which he performed.

Ant. lib. 14. chap. 24. *Herod* taketh the City of *Sephoris*.

Herod ſetteth forth againſt the Thieves.

The year of the World, 3926. before Christ's Nativity, 36.

In the mean while *Antonius* paſſed the time about *Athens*, and *Ventidius* ſent for *Silo* and *Herod*, to aſſiſt him in the War againſt the Parthians; after they had ſetled the affairs of *Judea*, ſo as no longer to need their preſence. *Herod* willingly ſent *Silo* unto *Ventidius*; and in the mean time he with his Army went againſt the Thieves in the Caves. Theſe Caves were in very ſteep Mountains, ſo that there was no way to come to them, ſave only by crooked and very narrow paſſages: And theſe Mountains were all Rocks of Stone, hanging over the Valleys; ſo that the King a great while was doubtful what to do, ſeeing the place ſo inacceſſible. At laſt, *Herod* deviſed a way ſcarcely heard of before; for he put the valianteſt of his men into Cheſts, and ſo let them down to the mouths of the Caves, where they killed the Thieves and their Families, and put fire to them that reſiſted. And *Herod* ſeeking to ſave ſome of them, cauſed a Trumpet to publiſh to them, that they might come to him with ſafety; but there was not one

Ant. lib. 14. chap. 25. The deſcription of the Caves where the Thieves kept.

that

A that came; and those that were forced, chose rather to kill themselves than be his Captives: So that an old man having seven Sons and a Wife, who all requested him that they might go forth to the King and save their lives, killed them all after this manner: Himself stood before the door of the Cave, and bad them come forth one by one, and always as one of them came forth, he killed him. And *Herod* being in a place where he might behold this spectacle, being moved with compassion, stretched forth his hand and requested him to spare his Children: But he being nothing moved to compassion by *Herod*'s words, upbraided *Herod*'s meanness of mind; and having butchered his Sons, he also killed his Wife; and casting the dead Bodies down into the Valleys, at last he cast himself likewise down headlong. *The year of the World, 3926. before Christ's Nativity, 36.*

B *Herod* having thus taken the Caves, and slain those that were in them, left such a part of his Army, as he thought might suffice to repress any that should attempt a Rebellion, under the Command of *Ptolomey*, and returned to *Samaria*, carrying with him three thousand Foot, and six hundred Horse against *Antigonus*. After his departure, those that were accustomed to trouble *Galilee*, having now (as they thought) opportunity, assaulted *Ptolomey* at unawares, and killed him; and having wasted the Countrey, retired into Marish Grounds, and strong Holds. Which when *Herod* understood, he presently came to succour the Countrey, and killed most part of the enemies; and having taken all the Castles by force, he exacted an hundred Talents for a punishment of that revolt, to be paid by the Cities. In the mean time the Parthians being put to C flight, and *Pacorus* slain, *Ventidius*, in obedience to Letters from *Antonius*, sent *Machæra* to *Herod* with a thousand Horse, and two Legions of Foot, to assist him against *Antigonus*. *Antigonus* writ Letters to *Machæra*, desiring him to help him; and complaining that *Herod* had injured him, promised him a great sum of money: But he thinking it not best to forsake him he was sent to succour, especially seeing that *Herod* would give more, would not be suborned by him; yet counterfeiting himself to be *Antigonus* his friend, under that pretence to discover what Forces he had, contrary to *Herod*'s counsel, he went to him. But *Antigonus* distrusting his intent, kept him out of the City, and like an enemy drave him away from the Walls: *Machæra* ashamed of what he had done, returned to *Emmaus* unto *Herod*; and being in a rage that things fell out a- D gainst his expectation, he killed all the Jews he found, not respecting whether they favoured *Herod* or *Antigonus*. *Herod* hereat was moved, and purposed to be revenged upon *Machæra*, as an enemy; yet he bridled himself, and hasted to *Antonius*, to let him understand *Machæra*'s cruelty: *Machæra* remembring how he had offended, followed the King, and with many entreaties besought him to be reconciled, and obtained it. Yet *Herod* kept on his journey to *Antonius*; and hearing that he was now with a great Army besieging *Samosata* (a very strong City near *Euphrates*) he made the more haste; thinking it now a fit time to shew his affection and his courage, and that thereby he might win *Antonius*'s favour the more. His arrival hastned the taking of the place, which *Antiochus* was constrained to deliver; for he killed a great number of the E enemies, and had for his reward a great part of the Spoil; and *Antonius*, though before he admired his vertue, yet now his opinion of him encreased, so that he had a greater addition of his honour, and reason to hope his establishment in the Kingdom.

Ptolomey Captain of *Herod*'s Souldiers slain.

Machæra's iniquity.

The year of the World, 3927. before Christ's Nativity, 35.

Antonius admireth *Herod*'s valour.

CHAP. XIII.

Of the death of Joseph. *How* Herod *besieged* Jerusalem; *and how* Antigonus *was slain.*

F IN the mean time *Herod*'s Affairs in *Judea* went backward. He had left his Brother *Joseph* Governour of all, and commanded him to attempt nothing against *Antigonus* till his return; for he little trusted to *Machæra*'s help, because of the part he had played before. But *Joseph* seeing his Brother to be far off, regarded not what charge was left him, but went to *Jericho* with his own Troops, and five Companies of Horse which *Machæra* sent with him, thinking now in Harvest time to have taken away their Corn; but being assaulted by the enemies upon the Mountains, and in difficult places, himself was there slain, after he had shewed himself in the fight a worthy and valiant man; and there was not one left alive of all the Roman Horse, for they had been newly levied in *Syria*, and they had no old Souldiers amongst them to assist their want of experience. *Ant. lib. 14. cap. 25.*

G *Antigonus* not contented with the Victory, became such a Tyrant, that having the dead bodies in his power, he cut off *Joseph*'s head, and caused his body to be scourged, although *Pheroras* his Brother offered fifty Talents to redeem the same entire. *Antigonus*'s cruelty against *Joseph*'s Carkass.

After

The year of the world, 3927. before Christ's Nativity, 35.

Herod certified of his Brother's death in a Dream.

After *Antigonus* had obtained this Victory, there was such a change in *Galilee*, that those who favoured him, took the chiefest of *Herod*'s Favourites, and drowned them in a Lake. Also there arose great Commotions in *Idumæa*, where *Machæra* was repairing the Walls of a certain Castle called *Githa*. All this while *Herod* heard nothing of the news; for after *Samosata* was taken, *Antonius* made *Sosius* Governour of *Syria*, leaving order with him to help *Herod* against *Antigonus*, and so he departed into *Egypt*. *Sosius* sent two Legions with *Herod* into *Judea* to help him, and he himself with the rest of the Army followed. When *Herod* was at *Antiochia*, near *Daphne*, his Brother's death was shewed him in a Dream; and being troubled at it, he leaped out of his bed, even at the same instant that the Messengers who brought tidings of his death, entred into the house. He could not forbear some expressions of grief; but he check'd his sorrow, to hasten to revenge it upon his enemies with incredible speed. When he came to *Libanus*, he took eight hundred Inhabitants of that Mountain to help him, and joyned unto them one of the Roman Legions; and not expecting the day, with them he entred into *Galilee*; where meeting with some enemies, he forced them to flee to the place from whence they came, and besieged their Castle; but before he could take it, he was constrained by hard weather, to lead his Army into the next Village. Within a few days his number being encreased with another Legion which *Antonius* sent, he put his enemies in such fear, that in the night time they forsook the Castle. Then he hasted to *Jericho* to be revenged on those that killed his Brother; where there befel him a most strange accident, from which being against all hope delivered, he perswaded himself that God bare a particular love to him: For when many Nobles that night had supped with him, and Supper being ended, every one was gone forth, incontinently the house wherein he supped fell down. *Herod* took this as a Presage, both of the dangers, and prosperous success he was to have in his Wars. And the next morning early he removed from thence, and about six thousand of the enemies descending from the Mountains, charged his Vanguard; yet they durst not joyn Battel with the Romans, but molested them with stones and darts, with which they wounded many; so that *Herod* himself passing along, was wounded in the side with a Dart. *Antigonus* desirous to shew himself the stronger, as well in multitude of men, as in courage, sent *Pappus* a friend of his, with some Forces to *Samaria*, with a design to fight and defeat *Machæra*. *Herod*, on the other side, went about the enemies Countrey, and took five Towns, and destroyed two thousand of the Inhabitants; and firing the houses, returned to his Army near a Village called *Cana*.

Herod's Dining-room fell after he had forsaken it, and gone to bed.

Every day there came flocking to him a very great number of Jews, both from *Jericho* and other parts of the Countrey; some out of hatred to *Antigonus*, and others out of love of change, and an esteem of *Herod*. Whilst thus he hasted to fight, *Pappus*, with his men, neither fearing the multitude nor strength of their enemies, came fiercely upon them, and offered Battel: Which being begun, those that were not engaged against *Herod*, resisted a while; but *Herod* remembring his Brother's death, ventured more than the rest, to the end, to be revenged upon them that were the Authors thereof, and so he easily overcame the enemies; and still assaulting the fresh men, put them all to flight. There was a mighty slaughter; for many being forced to flee into the Village from whence they came, he pursued them, and slew an infinite number, though all the houses and house-tops were full of armed men to defend it: After he had slain those that were abroad, he overthrew the houses, and so forced them that were within to come forth. Others he killed in Companies with the ruines of the houses wherein they were; and if any one chanced to escape, the Souldiers without killed them: So that the heaps of dead bodies were so great, that they who had the Victory, could not pass thorough the streets for them. Those of the Countrey were so dismayed with this overthrow, that the whole multitude of them fled away; and *Herod* by the benefit of his good fortune had even then come to *Jerusalem*, had not a great storm hindred him, which was the only cause that at that time he got not a full Conquest, and *Antigonus* was not utterly overthrown; who through fear and desperation, was preparing to leave the City. But *Herod*, towards night having given his friends leave to depart to refresh themselves, being himself heated with his Armour, after the manner of Souldiers, entred into a Bath, accompanied only with one Page: And as he was there, three of his enemies that had escaped out of the Battel, and came to the Bath to hide themselves, seeing the King there, were so terrified with the King's Presence, although at that time he was naked and weaponless, that they thought on nothing but flight; and being no body was present there to surprize them, they escaped; and *Herod* was very well contented that he had no harm by them. The next day he beheaded *Pappus*, who was the General of *Antigonus* his Army, and sent his head to his Brother *Pheroras*, to comfort him for their common loss; for *Pappus* was he that slew *Joseph*. The

The number of the Carkases hinder the Souldiers passage.

Herod beheadeth *Pappus*, *Antigonus*'s Captain.

A The Winter being past, he with his Army came to *Jerusalem*, and besieged it, pitching his Tents before the Temple, where it was easiest to take the City, and where formerly *Pompey* had entred it. It was now the third year after *Herod* had been declared *King* at *Rome*. Now, when he had quartered his Army as he thought best for his purpose, and divided the Suburbs, he caused three Rampiers to be raised for Towers to be built upon them; and leaving there his trusty friends that would not slack their business, he went to *Samaria* to visit *Mariamne* (the Daughter of *Alexander*, who was Son to *Aristobulus*) formerly (as we before made mention) espoused to him: And he wedded her even in the time of the Siege, to shew how he contemned his enemies. After his Marriage-rites were performed, he returned to *Jerusalem* with a far greater Army: *Sosius* also seconded him with a great Army of Foot and Horse, whom he sent before him through the midst of the Countrey, and he himself came after by *Phœnicia*. Now when all his whole Army was joyned together, to the number of about eleven Legions of Foot, and six thousand Horse, besides the Syrians that came to help him, which were no small number; he laid his Assault and Battery to the Northermost Wall. He grounded his Right upon the Decree of the Senate, whereby he was declared to be King: *Sosius* also was warranted by *Antonius*'s Letters, whereby he commanded him to help *Herod* with all the Forces under his Command. Mean-while the Jews that were within the City were diversly troubled; for the weaker sort, gathering themselves together about the Temple, deplored their unhappiness, and envied the felicity of those that died before they were reduced to these miseries. But those who were hardiest among them, joyning themselves together, robbed and took away what they could, especially Victuals, from those places that were next the City; so that they neither left meat for Horses nor Men: And the valiantest of them all being set to defend the Walls against those that besieged them, hindred the Adversaries from erecting their Batteries by some new device: Neither did they any ways prevail so much as by their Mines. The King sought to repress the Excursions of the Plunderers, by placing an Ambush of men to intercept them; and relieved the want and scarcity of Victuals, by fetching Provision from places far distant. But notwithstanding they in fight failed not to express incredible valour, yet did the military experience of the Romans surpass them. A Wall no sooner D began to totter, but they wrought with so great diligence to make another, that this was finished before that was fallen. In a word, they neither spared hands nor Engines, but were all of them determined to fight it out to the last: And although they were besieged by two so potent Armies, yet they defended the Town five months. But at last, certain of *Herod*'s braveſt men, by a breach, entred the City, and the Romans the like on another side. Those places nearest the Temple were the first that they seized upon: Afterwards, the whole Army entring the City, it was lamentable to see how in every corner the people were massacred; for the Romans being displeased that the Siege continued so long time, became more cruel; and *Herod*'s Army endeavoured to let none of the adverse part escape. So that many were slain, both in the streets, E and in their own houses; yea, even then also when they fled into the Temple, without respect of Age or Sex. For although the King commanded the Soldiers to spare the people; yet, for all that, they never restrained their cruel hands; but like mad men, raged against all, Men, Women and Children. *Antigonus*, not considering his former condition, came and prostrated himself at *Sosius*'s feet, beseeching him to be merciful unto him; but *Sosius* nothing compassionating his calamity, insulted over him, and called him *Antigona*; yet did he not permit him to depart free as a Woman, but put him in Prison.

The year of the world, 3928. before Christ's Nativity, 34.

Ant. lib. 14. cap. 12. Jerusalem besieged.

The year of the World, 3029. before Christ's Nativity, 33.

The Jews valiantly defend themselves.

Herod's Soldiers after five months Siege enter the City.

Slaughter in Jerusalem.

Sosius taketh Antigonus.

Now when *Herod* had conquered his enemies, he endeavoured to the utmost to repress the insolence of his Auxiliary Strangers, who thronged to see the Temple, and F the Holy Vessels that were therein; but he withheld them, not only by threatnings and entreaties, but also by force; believing himself less unhappy to be conquered, than by obtaining the Victory, to minister a means whereby those things which were not lawful to be revealed, should be exposed to the eyes of prophane Strangers. He also restrained the Soldiers from sacking the City; and told *Sosius*, that if the Romans would desolate the City both of men and money, they would leave him King of a Desart: Adding further, that he esteemed not the Empire of the whole World, to be a recompence for such a Massacre of his Subjects. Hereunto *Sosius* answering, that the Soldiers ought to have the sacking of the Town, in recompence of that labour they had spent in the Siege: *Herod* replyed, that he had rather recompence them out of his G own Treasury; and by this means he redeemed, as it were, the Reliques of his desolate Countrey; and in the end performed that which he had promised, for he bountifully rewarded every Soldier and Captain, according to his merit; and gave *Sosius* Presents

Herod liberally bestows money upon the Souldiers.

The year of the World, 3929. before Christ's Nativity, 33.

sents worthy of a King. This done, *Sosius* dedicated a Golden Crown unto God, and so departed, leading *Antigonus* Captive with him, to the end, to present him to *Antonius*. This man desirous to continue his life, and entertaining himself with this cold hope even until the last, received in the end that reward which his faint heart desired, and was beheaded. H

Antigonus beheaded. *Ant. lib.* 11. *cap.* 1.

Herod being now King, he made a distinction between the Citizens; and those who had favoured him he used very honourably, and put those to death who had followed *Antigonus*: And when money failed, he distributed all his Kingly Ornaments, and sent them to *Antonius* and his Company. Yet did he not quite redeem himself from all troubles; for *Antonius* being passionately enamoured on *Cleopatra*, in all things yielded to her desire: And *Cleopatra* having raged so against her own Kindred, that she had not left one of them alive, now turned her fury upon strangers; and accusing the Nobility of *Syria* to *Antonius*, she perswaded him to put them to death, that she might thereby the easier obtain their Possessions. Afterwards her covetous mind thought to effect the same against the Arabians, and the Jews also; insomuch that she secretly went about to cause the Kings of those places, *Malichus* and *Herod*, to be put to death: *Antonius* made a shew as though he would have granted her request; yet he thought it great impiety to kill good men, and so great Kings: Notwithstanding, he no more accounted them his friends; but took a great quantity of ground from the limits of both their Countreys, and a Vineyard in *Jericho* where Balm grew; and gave her all the Cities on this side the River *Eleutherus* (*Tyre* and *Sydon* only excepted.) Now, when she had obtained the Dominion of these Cities, she followed *Antonius* to *Euphrates*, when he set forward to make War against the Parthians; and afterwards, by *Apamia* and *Damascus*, she came into *Judæa*; where *Herod* having something pacified her angry mind with great gifts, obtained to pay her yearly two hundred Talents for that part of his Countrey which *Antonius* had given her; and seeking by all means possible to get himself an interest in her favour, he conducted her to *Pelusium*. Not long after, *Antonius* returned out of *Parthia*, and brought *Artibazes* the Son of *Tigranes* Captive, and gave him to *Cleopatra*, with all the money and Prisoners that he had taken.

Cleopatra's cruelty against her Kindred. I

Cleopatra's covetousness. K

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CHAP. XIV.

Of the treacherous practices of Cleopatra *against* Herod. Herod's *War against the* Arabians, *and of a very great Earth-quake.*

The year of the World, 3934. before Christ's Nativity, 28.

WHen War was declared between *Augustus* and *Antonius*, *Herod* prepared himself to attend *Antonius*; seeing for the present all troubles were pacified in *Judæa*, and he had already gotten the Castle of *Hircanion*, which *Antigonus*'s Sister had in her possession. But *Cleopatra* craftily prevented him in this his journey, so that he could not go with *Antonius*: For she desiring the ruines of both the Kings (as was before mentioned) perswaded *Antonius* to cause *Herod* to make War against the Arabians; whom if he overcame, then she should be made Queen of *Arabia*; and if himself were overcome, then she should be Queen of *Judæa*: Intending hereby, that one of these Potentates should ruine the other. But this practice of hers succeeded greatly to *Herod*'s advantage; for first of all, making head against those of *Syria* that were his enemies, with all the power of Cavalry he could, which was very considerable; and meeting them near *Diospolis*, he overcame them, though they valiantly resisted. After which overthrow, a mighty Army of the Arabians came to help them; so that an infinite company was gathered together about *Cœlosyria*, expecting the Jews near the City called *Canatha*: Where King *Herod* meeting them, purposed not to fight unadvisedly, but to compass his Camp round about with a Wall; but his Army, puffed up with their former Victory, would not be counselled, but violently assaulted the Arabians, and at the first onset put them to flight. *Herod* pursuing his Enemies, was greatly endangered by the Treason of the Inhabitants of *Canatha* (who were set on by *Athenio*, one of *Cleopatra*'s Captains, who had always born him ill will) for the Arabians encouraged by their help, returned again to Battel; and they two joyned their Forces together, and set upon *Herod* in stony and difficult places, and put his Army to flight, and slew many of them; those that escaped fled into a little Village hard by, called *Ormiza*; where the Arabians compassing them about, took both the men and their Tents, with all their Furniture. Not long after this overthrow of *Herod*'s Souldiers, he came and brought help, but too late, and to little purpose. The cause of this defeat was, for

Cleopatra's subtil Treason against *Herod.* M

Ant. lib 15. *cap.* 5.

Ant. lib 15. *cap.* 6.

N

The Arabians defeat *Herod's* Army. O

A for that the Captains of his Army would not obey his Commandment; for if they had been obedient, *Athenio* had not had opportunity to work him that injury; yet was he revenged upon the Arabians, and daily made incursions upon their Borders, and ceased not to invade and spoil them, till by many defeats, he had cried quittance with them for their one Victory. *Twelfth year of the world, 3934. before Christ's Nativity, 28.*

While thus he pursued his enemies, a great calamity befel him in the seventh year of his Reign, and in the midst of the War between *Augustus* and *Antonius*; for about the beginning of the Spring, there chanced a great Earthquake, which killed an infinite multitude of beasts, and thirty thousand people; yet the Army had no harm, for it lay in an open place. With the report thereof, the Arabians were highly encouraged: Another calamity of Herod's.

B For as report always encreases a mischief, the Arabians, making account that all *Judæa* was destroyed, and that there was no man left alive to resist them, entred into the Countrey, assuring themselves to conquer it; having first slain the Ambassadours of the Jews that were sent to them. *Herod* seeing his people terrified at the suddain approach of their Enemies, and disheartned with the continuance of their Calamities, rowzed up their drooping spirits by speaking to them on this wise: *I see no such great reason of your present fear; for though there be cause for you to be troubled at the evils which God's indignation makes us suffer, yet none but cowardly minds are daunted by the coming of their Enemies, who are but men, whose violence, if your selves please, ye may repress. For mine own part, I am so far from being discouraged by the approach of mine* C *Enemies, that I rather think that God hath, by his Providence, sent this Earthquake as a snare to incite the Arabians to invade us, to the end, that by our means he may punish them: For the cause that moveth them to assault us, is not the trust they repose in their own valour and great Army, but our misery: Yet, who knows not that that hope is deceitful, that is not founded upon our own courage, but upon others mis-fortunes; there is nothing assured in humane affairs, in respect either of prosperous success, or adverse fortune, which a man may perceive to alter upon all Occurrents, as we our selves can witness by our own experience. For in the first Conflict ye were Victors, in the second ye were overcome, and now the third time (so far as I can conjecture) they, thinking themselves sure of the Victory, shall by us be overcome. For they who misdoubt nothing, are rash in their proceedings; whereas they* D *that are fearful and timorous, providently seek to prevent their dangers: So that I am encouraged to hope for Victory, even by your fear. For when you were too confident, and against my will and direction ye encountred your Enemies,* Athenio *found opportunity to surprize you: But now, your prudent caution, and discreet moderation, is an evident token to me of assured Victory. It behoveth you therefore, before the Conflict, to keep this mind; but in the Conflict, ye cannot shew too much ardour and courage, to make our impious Enemies see, that no calamities, whence soever they come, whether from Heaven or from Earth, can daunt the courage of the Jews, whilst their breath is in their bodies: And that never a one of you will suffer the Arabians to domineer over your Goods and Possessions, whom many times you have almost made your slaves. Be not therefore terrified with this* E *motion of an inanimate thing; neither yet perswade your selves, that the Earthquake portends any mis-fortune, for even the Elements themselves by their own nature are subject to such defects; and portend no other mishap, but that which they bring with them. Perhaps the Plague, and Famine, and Earthquake have some tokens demonstrating them before they come; but when they are once come, they signifie nothing else; but at last, end and cease of themselves. But say we should be overcome; can we suffer more harm than we have suffered by the Earthquake? On the contrary, what fear ought not our Enemies to be possessed with for the crime, whereby, contrary to the Law of all Nations, they have butchered our Ambassadours, and offered to God such a Sacrifice for the good success of their War? Think you they can hide themselves from the sight of God, and from his mighty arm?* F *Or that they shall not be punished for their offence, if, filled with the couragious spirit of our Nation, we stir up our selves to revenge that impious violating the Law of all Nations; and so every one march on to fight, not for his Wife and Children, or Countrey, but to revenge the murther of our Ambassadours; who will lead our Army, and know better than we that are alive, to direct the same. For my own part (if you will be ruled by me) I will be the first that will lead you, and will hazard my self for you: For you know full well, that if your valour be not prejudiced by some headlong rashness, there is no Enemy that can bear your charge.* Herod's Oration to his dismayed Souldiers. Fear giveth Confidence. Herod's Peroration.

After he had by these perswasions animated his Soldiers, and found them in some sort encouraged thereby, he offered Sacrifice to God. And presently after, with all his G Army, he passed over *Jordan*; and pitching his Tents at *Philadelphia*, not far from the Enemies, he made a shew to assault a Castle that was between them and him, and so skirmished with them afar off, desirous to draw them to the Battel. The Arabians had Herod sacrificeth to God before the Battel.

The year of the world, 3934. before Christ's Nativity, 28.

sent some Troops to seize upon it; but *Herod*'s Forces gave the repulse, and in despight H
of them kept the hill. There passed no day, but he put his Army in Battalia, and
braved the Arabians; and seeing they would not come to the shock (for they were in
great fear, and *Eltbemus* their General more than any) he assaulted them in their Trenches, and cast down their Rampier, so that they were constrained to come forth to Battel without any order; and their Horse and Foot were confusedly mixt together: And although the Jews were in number inferior to them, yet they were inferior to the Jews in courage; nevertheless, they became now more hardy, because they despaired of the Victory; and so long as they stood to it, they had no great loss; but when they turned their backs, then many were slain by the Jews, and many perished, being trodden on by their fellows. Those that escaped, were forced to retire into their I
Camp, where *Herod* besieged them; and there was such penury of water, that for drink they were all like to perish. For which cause, they sent Ambassadours to the King, offering him fifty Talents to let them go; but he contemned them, and would not hear them. At length, their want of water was so great, that coming out by companies of their own accord, they offered themselves to the Jews; so that in this sort there came forth four thousand in five days, whom the Jews put in chains; and the sixth day the whole multitude (despairing of their lives) came forth to fight, with whom *Herod* conflicting slew about seven thousand. So great a Defeat satisfied *Herod*'s revenge, and so abated the pride of the Arabians, that they took him for their Protector. K

The Arabians through extreme thirst, are enforced to yield to the Jews.

CHAP. XV.

How Herod *was confirmed in the peaceable Possession of the Kingdom of* Judæa, *by* Augustus Cæsar.

Ant. lib. 19. cap. 7.

THe joy of this prosperous success, was soon abated by the news of the Victory of *Augustus* over *Antonius* at *Actium*; and his love for the latter made him apprehend the worst that could be imagined from the former: Yet was he more afraid than L
hurt by this his suspicion; for *Cæsar* counted not *Antonius* fully conquered, so long as *Herod* kept to his Party. Wherefore, the King timely foreseeing those dangers that might ensue, went to *Rhodes*, where at that time *Cæsar* resided; and in the habit of a private man, without a Crown, but with a Kingly Majesty, he presented himself before him, and with great constancy spake to him in this manner: *I was*, O Cæsar, *made King of* Judæa *by* Antonius *his means; and I cannot deny, but that (had not the Arabians hindred me) I had, with all the Power I could have made, seconded and assisted* Antonius *against thee: Yea, although personally I could not go, yet did I what I could to help him, and sent him many thousand Measures of Corn. Nay, though he had the Overthrow at* Actium, *yet did not I forsake him, who had deserved well at my hands: and although I* M
was not able to assist him with force of Arms, yet I gave him the best counsel I could; inculcating oftentimes unto him, that the only way to redress his affairs was, to put Cleopatra *to death; which if he would do, I promised him to assist him with money, Strong holds, and an Army, yea, and with mine own person, against thee: But the love of* Cleopatra, *and God, who had already designed the Empire of the World to thee, stopped his ears. By this means,* O Cæsar, *I find my self conquered with* Antonius, *and have forsaken my Crown and Dignity with his Fortunes; and I am come unto thee, without grounding the hope of my safety upon any thing but my own Vertue, and the experience which thou mayest make of my fidelity to my Friends. Herod* having spoken in this manner, *Cæsar* answered: *Live in safety, and reign now with greater security than before; for thou deservest to rule others,* N
who with such constancy didst defend and maintain thy friendship. Hence forward endeavour to continue faithful towards them that are more fortunate than Antonius; *for, for my part, I have conceived a great hope and expectation of thy Valour and Prowess. I cannot blame* Antonius, *in that he rather hearkened to* Cleopatra *than to thee, since, by his imprudence, I have obtained thy friendship. That thou hast begun to do well, it hereby appeareth, because* Ventidius *hath signified unto me, that thou hast sent him succours against his Enemies. For which cause, by this my present Decree, be thou established in thy Kingdom; and I will shortly give thee such proofs of my Amity, that thou shalt have no cause to bewail the loss of* Antonius. After this speech, *Augustus* put the Crown upon Herod's head; and made a Decree and sealed it, testifying how he had remitted all things O
done by *Herod*, and confirmed him in his Kingdom, and rehearsing many things greatly tending to *Herod*'s praise. After that *Herod* had made great Presents to *Cæsar*, he requested

Herod's Oration to *Augustus Cæsar.*

Herod speaks freely before *Cæsar.*

Cæsar's Answer to *Herod.*

A requested him to pardon *Alexander*, one of *Antonius* his friends; who earnestly, and in humble manner desired the same: But *Cæsar* being much incensed against him, answered, that he for whom he entreated, had greatly and many times offended; and so he repelled *Herod* with this answer.

The year of the World, 3934. before Christ's Nativity, 28.

Herod's gratulation toward Cæsar.

When *Cæsar* travelled into *Egypt* through *Syria*, he was entertained by *Herod* withall Royal Pomp possible: And that was the first time that he shewed himself to take part with *Cæsar*, when near *Ptolemais* he took a view of the Souldiers with *Cæsar*, and made a Banquet for him and all his friends, and feasted the whole Army. And in as much as he travelled to *Pelusium* thorough a dry Countrey, when they returned again, he provided water for them, and furnished the Army with all necessaries; so that both *Cæsar* and the Souldiers thought the Kingdom a small recompence for his deserts. For which cause, after he came into *Egypt*, and that *Antonius* and *Cleopatra* were now dead, he did not only encrease his honour, but also restored to him that portion of his Countrey which was taken away by *Antonius*, and given to *Cleopatra*: And besides that, *Gadara*, and *Hippon*, and *Samaria*, and other Cities about the Sea-coast; to wit, *Gaza*, and *Anthedon*, and *Joppa*, and *Straton's* Tower; and moreover, gave him four hundred Galatians, which before were *Cleopatra's* Guard. Nor did *Cæsar's* Liberality stop here, but to shew how far his esteem of this Prince's merit proceeded, he added to his Dominion, *Trachonitis*, and *Batanæa*, and *Auranitis*, upon this occasion: *Zenodorus* (who for money had hired the Lands of *Lysanias*) continually sent people out of *Trachonitis*, to rob the people of *Damascus*; who in humble manner went to *Varus* (who was at that time Governour of *Syria*) entreating him to inform *Cæsar* of their calamity: *Cæsar* understanding the same, writ back again, commanding him to exterminate those Thieves. Whereupon *Varus* with an Army, went to those places which were most infested, and rid the Country of the Thieves, and confiscated the Territory from *Zenodorus*: which *Cæsar* (lest it should again be a refuge for Thieves to spoil *Damascus*) gave to *Herod*, and made him Ruler over all *Syria*. Ten years after, *Cæsar* returning to this Countrey, commanded the Governours to do nothing without *Herod's* counsel: And after *Zenodorus's* death, he gave him all the Countrey between *Trachonitis* and *Galilee*. But that which *Herod* esteemed above all the rest was, that *Cæsar* loved him best of all next to *Agrippa*; and that *Agrippa* loved him most of all men next to *Cæsar*. When he was arrived to this pitch of Felicity, he shewed the greatness of his Soul, by the greatest and most holy enterprize that can be imagined.

B

Cæsar encreaseth *Herod's* Dominion.

C

Herod made Governour of *Syria*.

D

CHAP. XVI.

Of the Cities and Monuments repaired and builded by Herod, *and of his felicity and liberality towards strangers.*

E IN the fifteenth year of his Reign he repaired the Temple, and enclosed twice as much ground as was before about the Temple with a strong Wall, whereon he bestowed great costs and charges to beautifie it; as the great Porches will testifie, which he built about the Temple, and the Castle on the North part thereunto adjoyning, which he built even from the foundation. The Castle was so rich and sumptuous, that it was equal to the King's Palace; and in honour of *Antonius*, he named it *Antonia*. He built himself also a Palace in the upper part of the City, and in it two very great Apartments, so rich and admirable, that no Temple was to be compared to them: He termed one of them *Cæsarea*, and the other *Agrippias*, in honour of *Augustus* and *Agrippias*. But it was not only by Palaces that he would preserve his Name to Posterity, and immortalize his

F memory; but in the Countrey of *Samaria* he built a fair City with a Wall, which was about twenty stades in circuit, and called it *Sebaste*; and he sent thither six thousand Inhabitants, giving them a most fertile Soil and sundry Priviledges. There also amongst other Buildings, he erected a very fair Temple, and dedicated it to *Cæsar*. About this Temple there was a piece of ground containing three stades and an half. For this Testimony of *Herod's* affection, *Cæsar* added to his Dominion another Country: In gratitude for which, *Herod* erected another Temple of White Marble to him, near the head of *Jordan*, in a place called *Panium*, where there is a Mountain rising very high into the air; at the side whereof is an obscure Valley, where there are high Rocks, that (by spouts of water falling on them) are made hollow; so that the water, standing in their

G concavity till they run over, falleth down with a stream of such a depth as is admirable. At the foot of this Valley, on the outside, spring certain Fountains, which many think to be the head of the River *Jordan*; which, whether it be true or no, we will declare hereafter.

The year of the World, 3947. before Christ's Nativity, 15.

Ant. lib. 15. c. 10. 12, 13, 14.

Herod's Buildings.

The Fountain head of Jordan.

The year of the world, 2947. before Christ's Nativity, 15.

At *Jericho* also (between the Castle of *Cyprus*, and the other ancient Palaces) he H
erected other Buildings fairer and more commodious than the former, calling them after the names of *Augustus* and *Agrippa*. Finally, there was no convenient place in the whole Kingdom, wherein he erected not something in honour of *Cæsar*: and having in every place of his own Kingdom devised and dedicated Temples unto him, in *Syria* also where he ruled he did the like; founding in many Cities, Temples, which he called by the name of *Cæsar*. And perceiving, that amongst the Cities of the Sea-coast, there was one called *Straton*'s Tower; which being very old and ruinated, and for the situation thereof deserving reparation and cost, he repaired it with White Stone, and built a very Royal Palace therein; in which work, more than in any other, he shewed how great and high his mind was. For this stands in the midst between *Dora* and I
Joppa, in a Coast where there was no Port or Haven; so that they who sail from *Phœnicia* into *Egypt*, are in great danger, by reason of the violent Winds that blow from *Africa*; whose blasts enforce the water with such violence against the Rocks on the shore, that the waves, rebounding back again a good way within the Sea, make the whole Sea tempestuous. But the King, by his liberality and cost, overcoming nature, built Stations for Ships. And although the nature of the place was altogether contrary to his intent, yet he so overcame all difficulty, that the Sea could do that Building no harm: And it was so goodly and beautiful to behold, that one would have thought there had been no difficulty in this admirable work. For having measured out a fit place for the Port, he laid a Foundation twenty ells deep of Stone, whereof K
most of them were fifty foot long, nine foot thick, and ten foot broad, and some bigger; and all the bottom of the Haven, where the water came, was laid with these stones. Which done, he raised a Mole of two hundred foot; whereof one hundred foot served to break the violence of the waves, the other hundred foot served for a Foundation of the Wall, wherewith the Haven was compassed; and on which were built many goodly Towers, the greatest and fairest whereof he called *Drusius*, after the name of *Drusus*, the Son of the Empress *Livia*, Wife of *Augustus*. Within the Port there were very many Vaults also, to store such Merchandize as was brought into the Haven; and divers other Vaults for Sea-men to lodg in. A very pleasant Descent, which might serve for a Walk, encompassed the whole Port: The entrance here- L
unto was on the North side; for by reason of the situation of the place, the North Wind there is the calmest.

Herod makes a greater Port than that of *Piræum*.

An apt description of a Haven.

On either side of the entrance were three great Colosses set on Pilasters; those on the left hand are propped up by a Tower, being a solid Rock of Stone. But at the entrance on the right hand were two huge stones joyned together, which make a greater Tower than the other. There is also a house adjoyning to the Haven built of white Stone. The Streets of the City leading to this place, are of one bigness and proportion. Upon a Hill opposite to the mouth of the Haven, he built a Temple very beautiful, and exceeding great, which he dedicated to *Cæsar*, wherein was placed *Cæsar*'s Statue, full as great as that of *Jupiter* at *Olympus* (for it was made after that Model) and M
another of *Rome*, like that of *Juno* at *Argos*. The City he built for the benefit of the Inhabitants of the Province, and the Port or Haven for Commerce. All this he did in honour of *Cæsar*; after whose name he called it *Cæsarea*. And that nothing might be wanting to render it worthy so glorious a name, he added to so many great works, the fairest Market-place in the World; besides a Theatre, and an Amphitheatre, not inferior to the rest. He also appointed Games and Spectacles to be celebrated every fifth year, in honour of *Augustus*: And himself first began them in the 192 Olympiade; and he proposed great rewards, not only to the Victors, but also to the second and third after them. Moreover, he repaired *Anthedon*, which was destroyed by the Wars, and called it *Agrippina*, in honour of *Agrippa*; whose name he caused to be engraven N
over the Portal he built to the Temple. Neither was he unmindful of his Parents; for in the richest Soil of the whole Kingdom he built a City in memory of his Father, and by his name called it *Antipatris*, being in a very rich Soil, both for Woods and Rivers. At *Jericho* also, he built a very goodly and strong Castle, and called it *Cyprus*, in honour of his Mother. He likewise built a Tower in memory of his Brother *Phasælus*, at *Jerusalem*, and called it *Phasælus* his Tower; of the strength and beauty of which, we shall speak hereafter. He also called another City *Phasælus*, which is scituate in a Valley beyond *Jericho*, towards the North.

Cæsarea in times past called the Tower of *Straton*. *Ant. lib.* 15. *cap.* 10, 12. *Ant. lib.* 17. *cap.* 5.

Agrippium.

Antipatris.

Cyprus.

Phasælus's Tower.

Having thus eternized the memory of his Friends and Kindred, he did not forget to do the like for himself; for he built a Castle on a Mountain near *Arabia*, having on one O
side a strong place of defence; and this Castle he called *Herodium*, after his own name. By the same name also he called a Mount, sixty stades from *Jerusalem*, artificially made

Herodium.

in

A in manner of a Woman's Dug, which he adorned on the top with round Turrets; and round about it he built Princely houſes, gallantly adorned both within and without. He alſo brought water from a great diſtance, with great coſt and charges; and made a pair of ſtairs of pure White Marble, to go up, which had two hundred ſteps. For the whole Hill was made by Art, and was of an exceeding height. At the foot thereof likewiſe, he built another Palace, and houſes to receive his Friends and their Carriages; ſo that this Caſtle, for the abundance of all neceſſary Lodgings, ſeemed a City; and yet was all the King's Palace. Having erected thus many Buildings, he ſhewed his great mind in ſtrange Cities likewiſe; for at *Tripolis*, and *Damaſcus*, and *Ptolemais*, he built publick Colledges for inſtructing Youth. He built the Wall of *Byblis*; and Seats,

The year of the World, 3947. before Chriſt's Nativity, 15.

Herodium a Caſtle reſembling a City.

Herod's bounty to all men.

B Porches, Temples and Markets at *Berytus* and *Tyre*: At *Sidon* and *Damaſcus* he built a Theatre; and a Water-conduit at *Laodicea*, a Sea-town. At *Aſcalon* he built Fountains or Lakes very ſumptuous; and Baths with Pillars, that for greatneſs and good work, were miraculous. To other places he gave Forreſts and Ports; and to many Cities added Fields, as though they had been Fellow-cities of his Kingdom. And to others, as to *Coos*, he gave Annual Revenues for ever; to the end, they might never loſe the remembrance of the obligation they had to him. Moreover, he gave all poor people Corn; and he often, and in ſundry places, lent the Rhodians money to build a Navy of Ships. At his own proper coſt he repaired the Temple of *Apollo Pythius*, which had been burnt. What ſhall I ſay of his liberality towards them of *Lycia* and *Samos*, or his magnificent

Herod famous through the World.

C Gifts towards all the people of *Jonia*? Nay, and the Athenians, Lacedemonians, Nicopolites, and the Citizens of *Pergamus* and *Myſia*, received very many benefits at his hands. He paved alſo a large Street in *Antioch*, of *Syria*, which was in length twenty ſtades, and that with fair Marble. This Street before that time was ſo full of dirt, that no man could go through it: And all along it he built Galleries, that people might go dry through it in rainy weather.

The year of the World, 3954. before Chriſt's Nativity, 8.

Some may ſay, that theſe benefits thus beſtowed, were for the proper uſe of thoſe people on whom he beſtowed them; but no man can deny, but that which he did for the Citizens of *Elis*, was not only common to thoſe of *Achaia*, but to all the World, where the Games, called *Olympica Certamina*, were ſolemnized. For *Herod* ſeeing them

D decay only for want of maintenance, and that this was the only remainder of all the ancient Monuments of *Greece*; he, not only in his perſon at that time became one of the propoſers of rewards in that Olympiade, in which he went to *Rome*; but alſo, gave a yearly ſtipend to maintain the ſame, leſt, for want, they ſhould be left off. It is not to be told what Debts and Tributes he remitted; for he delivered the Phaſelites and Balaneotes, and other Towns of *Cilicia*, from the payment of a yearly Tribute: yet was he not ſo liberal to them as he would have been, fearing leſt the envy of ſome might accuſe him of ſome further meaning, if he ſhould be more bountiful to the Cities than thoſe that were the owners thereof. He exerciſed his body likewiſe in exerciſes fit for

Herod a great Hunter.

E ſo valiant a mind; for he was a very skilful Hunter, wherein he had always his purpoſe, by reaſon of his skill in riding; ſo that in one day he killed forty Wild Beaſts. That Countrey hath many Boars, but it hath more ſtore of Harts and Wild Aſſes. He was ſuch a Warrier, that no man was able to encounter with him; ſo that many were aſtoniſhed to ſee him, with what force and exactneſs he caſt the Dart, and drew the Bow. Beſides the Vertue, both of his mind and body, he had alſo good Fortune; for very ſeldom the event of War was otherwiſe than he expected; if it ſometimes fell out contrary, it was not through his fault, but through the raſhneſs of his Souldiers, or elſe through Treaſon.

Herod, beſides the vertue of mind and body, had the bleſſings of Fortune.

F

CHAP. XVII.

Of the diſagreement between Herod *and his Sons*, Alexander *and* Ariſtobulus.

BUt his private and domeſtical ſorrows troubled his publick felicity; and moſt adverſe fortune befel him through the means of a Woman, whom he loved as himſelf. For being now made King, he put away his Wife which he firſt married (a Lady born in *Jeruſalem*, whoſe name was *Doris*) and married *Mariamne*, the Daughter of *Alexander*, the Son of *Ariſtobulus*; which cauſed troubles in his houſe, both before, but eſpecially after his return from *Rome*. For he baniſhed his eldeſt Son *Antipater*,

Ant. lib. 15. cap. 3, 8. & lib. 16. cap. 13.

Herod expelleth *Antipater* out of the City, and killeth *Hircanus* his Wife's Uncle.

G whom he had by *Doris*, out of the City, only for his Children's ſake that he had by *Mariamne*; licencing him only at Feſtival times to come to the City, in regard of ſome ſuſpicion of Treaſon intended againſt him. And afterwards he ſlew *Hircanus*, his

Wife's,

The year of the world, 3954. before Christ's Nativity, 8.

Wifes Uncle, (notwithſtanding that he returned out of *Parthia* unto him) becauſe he ſuſpected that he intended ſome Treaſon againſt him. *Barzaphar nes*, after he had taken all *Syria* had carried him away Priſoner with him. But his own Countreymen that dwelt beyond *Euphrates*, in commiſeration redeemed him from thraldom; and had he been counſelled by them, and not come to *Herod*, he had not been killed: but the marriage of his Niece cauſed his death: For, for that cauſe, and eſpecially for the love of his native ſoil, he came thither. That which moved *Herod* to kill him was, not for that he ſought the Kingdom, but becauſe he had right to the Kingdom. *Herod* had five Children by *Mariamne*, two Daughters and three Sons. The youngeſt was ſent to *Rome* to ſtudy, where he died. The other two he brought up like Princes, both for their Mothers Nobility, and for that they were born after he was King. But that which above all was moſt prevalent in their favour, was the love he bare to *Mariamne*: which from day to day tormented him more violently, in ſuch ſort, that he ſeem'd inſenſible of thoſe griefs which this his beſt beloved cauſed to him. For *Mariamne* hated him as much as he loved her: and having a juſt cauſe and colour of diſcontent, and moreover being emboldened by the love which he bare her, ſhe every day upbraided him, with that which he had done to *Hircanus* her Uncle, and to her Brother *Ariſtobulus*. For *Herod* ſpared him not, although he was a Child; but after he had made him High Prieſt in the ſeventeenth year of his age, he preſently put him to death, after he had ſo honoured him: who, when he came to the Altar clothed in ſacred attire upon a Feſtival day, all the people wept for joy; which cauſed ſo great a jealouſie in *Herod*, that the ſame night he ſent him to *Jericho*, to be drowned in a Lake by the Galatians, who had received commiſſion to perform the murther. Theſe things did *Mariamne* daily caſt in *Herod*'s teeth, and upbraided both his Mother and Siſter, with very ſharp and reproachful words: yet he ſo loved her, that notwithſtanding all this, he held his peace. But the Women were ſet on fire: and that they might the rather move *Herod* againſt her, they accuſed her of Adultery, and of many other things which bare a ſhew of truth: objecting againſt her, that ſhe had ſent her picture into *Egypt* to *Antonius*; and that through immoderate luſt ſhe did what ſhe could to make her ſelf known unto him, who doted upon Womens love, and was of ſufficient power to do what wrong he pleaſed.

Herod's children by Mariamne.

Mariamne hatefully upbraided Herod with Hircanus's death.

Herod's Mother and Siſter do falſly accuſe Mariamne to him.

Hereat *Herod* was much moved, eſpecially for that he was jealous of her whom he loved, bethinking himſelf upon the cruelty of *Cleopatra*, for whoſe ſake King *Lyſanias*, and *Malichus* King of *Arabia* were put to death; and now he meaſured not the danger by the loſs of his Wife, but by his own death which he feared: For which cauſe being drawn by his affairs into the Country, he gave ſecret commandment to *Joſeph*, his Siſter *Salomes* Huſband (whom he knew to be truſty, and one who for affinity was his well-willer) to kill his Wife *Mariamne*, if ſo be *Antonius* ſhould have killed him. But *Joſeph* not maliciouſly, but ſimply to ſhew how greatly the King loved her, diſcloſed that ſecret unto her: and ſhe when *Herod* was returned, and amongſt other talk with many Oaths ſware, that he never loved Woman but her; Indeed (ſaid ſhe) it may well be known how greatly you love me by the commandment you gave to *Joſeph*, whom you charged to kill me. *Herod* hearing this which he thought to be ſecret, was like a mad Man, and preſently perſwaded himſelf, that *Joſeph* would never have diſcloſed that commandment of his, except he had abuſed her; ſo that hereupon he became furious, and leaping out of his Bed, he walked up and down the Palace: Whereupon his Siſter *Salome* having fit opportunity, confirmed his ſuſpicion of *Joſeph*. For which cauſe *Herod* growing now raging mad with jealouſie, commanded both of them to be killed. Which being done, his wrath was ſeconded by Repentance; and after his anger ceaſed, the paſſion of love was preſently renewed: yea, ſo great was the power of his affection, that he would not believe ſhe was dead, but ſpake unto her as though ſhe were alive, until in proceſs of time being aſcertained of her Funeral, he equalled the affection he bare her during her life, by the vehemency of his paſſion for her death. *Mariamnes* Sons ſucceeded their Mother in her hatred, and recogitating what an impious act it was, they accounted their Father as a mortal enemy, both before and after they went to ſtudy at *Rome*, and eſpecially after they returned again into *Judæa*. For as they grew in years, ſo did the violence of their revenge increaſe. And being now marriageable: one of them married the Daughter of their Aunt *Salome*, who accuſed their Mother; the other married the Daughter of *Archelaus* King of *Cappadocia*. And now to their hatred was joyned a liberty to ſpeak more freely againſt their Father, and by this occaſion of their boldneſs many were animated to caluminate them: So that ſome did openly tell the King, that both his

Herod ſecretly chargeth Joſeph to kill his Wife.

Herod's ſuſpicion betwixt Joſeph and his Wife.

Herod commandeth both Joſeph and Mariamne to be ſlain.

Mariamnes Sons inheritors of her diſpleaſure.

The year of the World, 3956. before Chriſt's Nativity, 6.

Sons

A Sons fought to work Treason against him, and that the one of them prepared an Army to help the other, to revenge the death of their Mother; and that the other (to wit, he that was Son-in-law to *Archelaus*) purposed to flee and accuse *Herod* before *Cæsar*. *Herod* giving ear to those calumniations, sent for *Antipater* whom he had by *Doris*, to the end he might defend him against his two Sons, and sought to advance him above them. But they thought this alteration intolerable; seeing one, whose Mother was but a private woman, so preferred: and they, exalted with their own Nobleness of Birth, could not contain their indignation, but upon every occasion shewed themselves offended; by reason of which imprudence they were every day less accounted of. As for *Antipater*, he wrought himself into favour: for he knew how to flatter his Father,
B and raised many slanders on his two Brethren, partly invented by himself, partly divulged by some of his Favourites, whom he set a work about the matter, till at last he put his Brethren out of all hope of having the Kingdom. For he was now by the Kings Will and Testament declared King, so that he was sent as a King to *Cæsar*, in a Kingly habit and pomp, only he wore no Crown: and in time he so prevailed, that he wrought his Mother into *Mariamnes* stead; and with flatteries and calumniations so moved the King, that he began to deliberate about putting his Sons to death. For which cause, he conducted his Son *Alexander* with him to *Rome*, and accused him before *Cæsar*, that he had given him poyson. But he with much ado, having obtained leave to plead his own cause, and that before a Judge more wise than *Herod* or *Antipater*,
C he modestly held his peace in all things his Father had offended in: And first of all he cleared his Brother *Aristobulus* from that crime in which he was involved with himself. And afterwards he inveighed against *Antipater*'s subtilty, and complained of those injuries which had been offered him, having, beside the equity of his cause, sufficient eloquence to acquit himself, for he was a vehement Orator, and knew well how to perswade. Last of all he objected, that his Father having a desire to put both him and his Brother to death, had laid an accusation upon him; whereat the whole Audience wept, and *Cæsar* was so moved, that not regarding the Accusations that were laid upon them, he presently made *Herod* and them friends, upon these conditions, that they in all things should be obedient to
D their Father; and that their Father should leave the Kingdom to whom he pleased.

To the year of the world, 3955. before Christ's Nativity, 6.

Herod's debate with those Sons he had by Mariamne. Ant. lib. 16. cap. 4.

Antipater by disgracing his Brothers, is declared his Fathers heir.

Herod accuseth *Alexander* before *Cæsar*.

A reconciliation between *Herod* and his Sons.

Hereupon *Herod* returned from *Rome*, and though he seemed to have forgiven his Sons; yet he laid not his jealousie and suspicion aside. For *Antipater* still persisted to make *Herod* hate his other two Sons, though for fear of him that reconciled them, he durst not openly shew himself an enemy to them, afterward *Herod* sailed by *Cilicia*, and arrived at *Eleusa*, where *Archelaus* received him very courteously, thanking him for the safety of his Son-in-law, and declaring himself very joyful that they were made friends: for he had writ to his friends at *Rome* with all speed possible, that they should be favourable to *Alexander*, when he came to plead his cause. And after
E this entertainment, he conducted *Herod* to *Zephyria*, and made him a present of thirty Talents, and so took his leave of him. *Herod* as soon as he came to *Jerusalem*, assembled the people together, and in the presence of his three Sons, he shewed them the cause of his going to *Rome*, and blessed God and thanked *Cæsar*, who had appeased the discord of his family, and made his Sons friends; which he esteemed more than his Kingdom: *And I* (saith he) *will make their friendship firm. For Cæsar hath not only given me an absolute power in my State, but leave also to chuse whom I please of my Sons for my Successor. And now I declare my intention to divide my Kingdom amongst my three Sons: which purpose of mine, first I beseech Almighty God, and*
F *secondly you to favour: for one of them for his years, the other for their Nobility of Birth, have right to the Kingdom, which is so large that it may suffice them all. Wherefore honour those whom Cæsar hath conjoyned, and I their Father ordained my Successors: Give them the respects and duty according to their age which they have reason to expect from their Charge not the order established by nature. For a man cannot do a greater pleasure to the younger when he honoureth him above his years, than he shall give discontent to the elder. For which cause, I will constitute to every one of them such friends and well-willers, as with whom they may be most conversant; and of them I will require pledges of concord and unity amongst them. For I know that discords and contentions arise by malice of those who are conversant with Princes; and that if they be well disposed, they will increase friendship. And I require not only these, but also all such as*
G *bear rule in my Army, that they regard me only for the present: for I give not my Sons the Kingdom, but only the hope and assurance thereof; and they shall have pleasure as though they were Kings themselves, yet I my self will bear the burden of affairs. Let every*

Archelaus kindly entertaineth *Herod* and his Sons.

Herod's worthy Oration to the people, wherein he distributeth honours to his three Sons.

Herod giveth not the Kingdom to his Sons, but the honors of the Kingdom.

The year of the World, 3956. before Christ's Nativity, 6.

every one of you consider my age, my course of life, and piety: for I am not so old that H
any one may quickly despair of me, nor have I accustomed my self to such kind of pleasure as is wont to shorten mens days; and I have been so religious, that I am in great hope of long life. But if any one despise me, and seek to please my Sons, such a one will I punish. I do not forbid them to be honoured whom my self have begotten, for that I envy them: But because I know well that such applauses nourish pride and arrogance in the fierce minds of young men. Wherefore let all those that apply themselves to their service, consider that I will be ready to reward the good; and that those who are seditious, shall find their malice to have an unprofitable event at their hands whom they so flatter. I easily perswade my self that all men will be of my mind, that are of my Sons mind. For it is good for them

Herod converteth his Speech to his.

that I reign, and that I am friends with my Sons. And you my Sons, I exhort you to ac- I
quit your selves religiously of all the duties to which Nature obliges you, and which she imprints in the hearts of the most savage Beasts: Also reverence Cæsar *who hath reconciled us: And last of all obey me, who request and intreat that at your hands, which I might command, namely, that you remain Brethren. I shall take order that you want nothing suitable to your royal Dignity, if you continue and remain friends. I pray God with all my heart, that what I have ordain'd may tend to your advantage and to his glory.*

Herod by his words did not utterly extinguish the hatred between his Sons.

After he had thus spoken he embraced them very lovingly and dismissed the people, some praying that it might be as he had said: others (who desired alteration) making as though they heard nothing. Yet for all this, the dissention amongst the Brethren was K not appeased, but they were more divided in heart than ever. For *Alexander* and *Aristobulus* could not endure that *Antipater* should succeed to part of the Kingdom, and *Antipater* was griev'd that his Brethren should have a share with him; yet he so craftily carried himself, that no man could perceive his hatred towards them. And they derived of a noble race spake all they thought, and many endeavoured to set them on; and others, friends to *Antipater*, insinuated themselves into their company, to learn intelligence: so that *Alexander* could not speak a word, but presently it was carried to *Antipater*, and from him to *Herod* with an addition; so that when *Alexander* spake any thing simply, meaning no harm, it was presently interpreted in the worst sence possible: and if he chanced at any time to speak freely of any matter, presently it L

Antipater's Treason against his Brother *Alexander.*

was made a great thing. *Antipater* suborned men to urge him to speak, that so their false reports might be shadowed with a colour of truth; and that if he could prove any one thing true, all Lyes and Tales else divulged might thereby be justified. All *Antipater*'s familiars were either naturally secret, or else he stopped their mouths with Bribes, lest they should disclose his intents: So that one might justly have termed his life a mystery of iniquity. All *Alexander*'s friends were either corrupted by money, or flattering speeches, wherewith *Antipater* overcame all, and made them Thieves and Proditors of such things as were either done or spoken against him. But of all the means he employed to ruine his Brothers with the King, the most crafty and powerful was, that instead of declaring himself openly their Enemy, he caus'd M his confidents to accuse them, and at first made shew of defending them, but afterwards he clos'd in with the accusers and cunningly perswaded *Herod* to credit the accusations, which were, that *Alexander* was so desirous of his death, as to frame Plots against his Life: And nothing made so much credit be given to these calumniations, as that *Antipater* colourably excused his Brother. *Herod* incensed hereat, every day withdrew his affection more and more from the two Brethren, and daily encreased his love towards *Antipater*. The Nobility also were inclined after the same manner; some of their own inclination, and others out of compliance: So did *Ptolemæus* the chiefest of all the Nobility, and the Kings Brethren and all his kindred; for all mens expectation was upon *Antipater*. And that which grieved *Alex-* N *ander* the more, was, that all these Conspiracies design'd for his overthtow were made by the counsel of *Antipater*'s Mother: For she being Step-mother to him and his Brother, was the more cruel against them, because she could not endure their having the advantage above her Son of being born of so great a Queen. And although many followed *Antipater*, for the hope they had of him, yet were they also compelled thereunto by the King's command, who gave special charge to his dearest friends, not to follow *Alexander* or his Brother. And this Prince was a terrour not only to those of his own Kingdom, but also to foreign Nations, because *Cæsar* had given him so great authority: for he gave him license to take any one that was a fugitive from him, out of any City, although it were not under his Dominions. Now the young men O being ignorant of the offences laid to their charge, were in the greater danger; for their Father did not openly tell them of any matter; but they every day perceived his

By what means *Antipater* corrupted his Brother *Alexander*'s friends.

Antipater whetteth *Herod* and his Courtiers against *Alexander.*

A his good will towards them to decay, which ſo much the more increaſed their grief. In like manner *Antipater* by little and little animated *Pheroras* their Uncle, and *Salome* their Aunt, againſt them; to whom he ſpoke with the ſame liberty as if ſhe had been his Wife.

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Moreover, *Glaphyra*, *Alexander*'s Wife, contributed to the encreaſing of theſe enmities, by bearing her ſelf above all women that were in the whole Kingdom; (for ſhe derived her Pedigree by the Fathers ſide from *Timenus*, by the Mother's ſide from *Darius*, Son of *Hiſtaſpes*:) and by enveying very much againſt the baſeneſs of *Herod*'s Wives; who, ſhe ſaid, were choſen for their Beauty, and not for their Nobility of Birth. For *Herod* (as we have ſaid) had many Wives, as it was lawful for him by the

Glaphyra, *Alexander*'s Wife, creaſed his conceived ſuſpicion by her words.

B cuſtom of the Countrey; and all of them hated *Alexander*, for *Glaphyra*'s Pride, and contumelious ſpeeches. *Ariſtobulus* alſo, made *Salome* his enemy, although ſhe were his Wife's Mother; becauſe he often upbraided his Wife with her baſe Birth, ſtill telling her that he had married a private Woman, and his Brother *Alexander* a King's Daughter: Which his Wife often with tears told to her Mother; adding moreover, that *Alexander* and *Ariſtobulus* threatned, that if they got the Kingdom, they would make their Father's other Wives weave with their Maids; and his other Sons Notaries of Villages, becauſe they applied themſelves to Learning. *Salome* moved hereat, could not contain her ſelf, but told all to *Herod*; who eaſily believed her, becauſe ſhe ſpake againſt her Son-in-law. Moreover, another accuſation was laid to their charge, whereat the King

Ariſtobulus objecteth to his Wife her baſe Birth. *Ant. lib. 16. cap. 7.*

C was greatly moved; for he was informed that *Alexander* and *Ariſtobulus* did often bewail their Mother, and lament her hard fate, and curſed him: and that often, when he beſtowed ſome of *Mariamne*'s Cloaths upon his latter Wives, they threatned that in a ſhort time, they would make them change them for Mourning. Whereupon, though *Herod* feared the fierce ſpirits of the young men, yet becauſe he would not take away all hope of amendment, he called them to him as he was to go to *Rome*; and as a King, threatned them in few words; and like a Father, gave them many admonitions, and requeſted them to love their Brethren, promiſing them forgiveneſs of their former offences, ſo that hereafter they mended all. But they beſeeching him not to believe Accuſations forged againſt them upon malice, and anſwering, that the effect of matters would

Alexander and *Ariſtobulus* oftentimes bewail their Mother, and by that means provoke their Father.

The two Brothers excuſe themſelves before their Father *Herod*.

D eaſily acquit them; requeſted him, not ſo eaſily to believe tales, but to refuſe malignant people opportunity and recourſe unto him; for that there would always be ſome, that would maliciouſly invent tales to tell, whilſt there was any one that would give them the hearing and believing. For they knew that *Salome* was their Enemy, and *Pheroras* their Uncle; and both of them much to be feared, eſpecially *Pheroras*; who was fellow with his Brother of all, ſaving the Crown, and had his own Revenues amounting to an hundred Talents a year, and received all the Profits of the whole Countrey beyond *Jordan*, which were given him by his Brother. *Herod* alſo, had obtained of *Cæſar* to make him Tetrarch, and had beſtowed upon him for his Wife, his own Wife's Siſter; after whoſe deceaſe he offered him his eldeſt Daughter, and three hundred Talents with

E her for a Dowry: But *Pheroras* falling in love with a mean perſon, refuſed ſo honourable a Match; whereat *Herod* being angry, married his Daughter to his Brother's Son, who was afterwards ſlain by the Parthians: Yet, after ſome time, he pardoned *Pheroras*'s offence. Divers formerly were of opinion that in the life time of the Queen, he would have poyſoned *Herod*; and *Herod*, although he loved his Brother very well, yet becauſe many who had acceſs unto him, told him ſo, he began to miſdoubt: And therefore, examining by Torture many that were ſuſpected, at laſt he came to ſome of *Pheroras*'s Friends; but none of them confeſſed the Poyſon, but only, that he was determined to flee to the Parthians with her whom

F he was ſo in love with, and that *Coſtabarus*, *Salome*'s Huſband, was privy thereunto, unto whom the King had married her, after her firſt Huſband, for ſuſpicion of Adultery, was put to death. *Salome* her ſelf was not free from Accuſation; for *Pheroras* accuſed her, that ſhe had purpoſed Matrimony with *Syllæus*, who was Procurator to *Obodas*, King of *Arabia*, a great enemy of the King's: And ſhe being convicted both of this, and all things elſe, whereof her Brother *Pheroras* accuſed her, yet obtained pardon, as likewiſe *Pheroras* did; ſo that the whole Tempeſt of all the Family was turned againſt *Alexander*, and fell upon his head.

The King had three Eunuchs whom he loved extremely, and every one known by their Offices; for one of them was his Butler, the other was his Cook, and the third waited upon him in his Bed-chamber: Theſe three *Alexander* with great gifts corrup-

Alexander corrupteth his Father's Eunuchs, and telleth them he is to ſucceed in the Kingdom.

G ted. Which the King underſtanding, by Torments forced them to confeſs and declare with what promiſes they were thereto by *Alexander* induced; and how he had deceived them by affirming that there was no truſting to *Herod*, who was a moroſe old man;

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man; and that he died his hair, to make himself seem young; and that in despight of him, he would be his Successor; and then he would be revenged upon his enemies, and make his friends happy, and especially them: And that the whole Nobility secretly joyned with him, and the Captains of the Army and Governours privily came to him. Hereat *Herod* was so terrified, that he durst not presently divulge their confessions, but night and day he sent out spies to learn what was said or done; and whom he suspected them he presently killed; so that his whole Kingdom was full of Bloodshed. Every one, as his malice moved him, feigned Calumniations; and many desirous of Blood-shed, abused the King's passion as they pleased against their enemies: Credit was given to every lie; and no man was so soon accused, but presently he was punished; and he who presently before accused others, was now accused himself, and carried to be punished with him whom he had accused. For the King's jealousy shortned the time of Tryal for their Lives; and he became so tyrannous, that he afforded not a good look, even to them that were not accused, but shewed himself most fierce and violent to his dearest friends: So that he banished many out of his Kingdom, and railed against such as he had no power over. *Antipater* encreased this mischief more and more, by employing all his friends, to accomplish the ruine of *Alexander*. By whose rumours and tales the King was so possessed, that he fancied always that he saw *Alexander* before him with a drawn Sword. For which cause he suddenly cast him in Prison, and tortured his friends; many of which died in torments, because they would not confess more than in conscience was true: Others, not able to endure the torments, were forced to confess, that *Alexander* and his Brother *Aristobulus* designed Treason against their Father, and that they expected their time till he went a hunting; resolving with themselves, that having killed him, they would presently flee to *Rome*. Although these and such like Calumniations were no ways probable, yet extremity of pain forced men to invent them; and the King willingly believed them, as it were comforting himself thereby, that he might not be thought to have imprisoned his Son unjustly. *Alexander* perceiving that it was impossible for him to remove his Father's suspicion, thought it best to yield himself guilty: and so he made four Writings, wherein he confessed the Treason, and nominated his partakers therein, namely, *Pheroras* and *Salome*, who were the chief; which later he said had been so impudently unchaste, as to come in the night to him without his consent, and lie in his bed. These Writings, which charged the greatest amongst the Nobility with most hainous matters, were in *Herod*'s hands when *Archelaus*, fearing his Son-in-law and Daughter to be in great danger, speedily came into *Judæa*, and by his prudence appeased the King's wrath: For so soon as he came to *Herod*, he cryed, *Where is that wicked Son-in-law of mine, or where may I see the face of that wretch that goeth about to murther his Father, that I may tear him in pieces with mine own hands, and marry my Daughter to a better Husband? For although she be not privy to his counsel, yet 'tis enough to make her infamous, that she is Wife to such a man. Nay, I admire your patience, who are in such danger, and suffer* Alexander *yet to live: For I came thus hastily out of* Cappadocia, *thinking he had been put to death, to talk with you concerning my Daughter, whom I married to him for your sake. Wherefore now let us take counsel what to do with them both; and seeing you are too Father-like, and not able to punish your Son, your treacherous Son; let us change rooms, and let me be in your place to revenge you.* How great soever *Herod*'s choler was, this discourse of *Archelaus* disarmed it: And *Herod* shewed him the Books that *Alexander* had writ: And upon reading every Chapter with deliberation, *Archelaus* took occasion fit for his purpose; and by little and little laid all the fault on *Pheroras*, and those that were accused in the Book. And perceiving the King to give ear unto him: *Let us* (said he) *consider whether the young man hath not been circumvented by the treachery of so many malicious persons, and not of himself, formed a design against you: For there appears no cause why he should fall into such wickedness, who already enjoyed the honours of the Kingdom, and hoped to succeed you therein, had he not been perswaded thereto by other men; who seeing him a young man, enticed him to such an attempt. For we see, that by such persons, not only young men, but also old men, and most Noble Families; yea, and whole Kingdoms are ruinated.* *Herod*, upon these Speeches, began somewhat to relent, and abate his animosity against *Alexander*, but encreased it towards *Pheroras*; for he was the Subject of the whole Book. *Pheroras* perceiving the King so to trust to *Archelaus*'s friendship, that he was led by him to do what he pleased; he in humble manner came to *Archelaus*, seeking humbly for succour at his hands, of whom he had not deserved any favour. "*Archelaus* answered him, that he knew no "ways to obtain his Pardon, who was guilty of so hainous Crimes; and convicted, "manifestly to have practised High Treason against the King's own Person; and to be "the

Herod tareth his Son *Alexander.*

Ant. lib. 17. cap. 8. *Herod*'s cruelty.

Herod casteth *Alexander* into Prison, and tortured his friends.

Alexander during his imprisonment, wrote four Books against his enemies.

Archelaus King of *Cappadocia.*

Archelaus and *Herod* consult upon *Alexander*'s Books.

Herod is incensed against his other Children.

A "the cause of all these miseries that had now befallen the young man; except that he "would lay aside all subtil dealing, and denying of his Fact, and confess the Crimes "whereof he was accused, and so humbly go to his Brother, who loved him dearly, "and crave pardon; promising that if he would so do he would do him what good "he could. Hereupon *Pheroras* obeyed *Archelaus*'s counsel; and putting on a black Attire, in a pitiful manner, and with tears, he prostrated himself at *Herod*'s feet; and craving pardon, obtained it confessing himself to be a most wicked and vile person, and to be guilty of all that which was objected against him; and that the cause which moved him to do all these things, was the frantick and mad fits he fell into, for the love of that woman. After *Pheroras* had thus become his own Accuser, and a Witness
B against himself, *Archelaus* endeavoured to mitigate *Herod*'s wrath towards him, and excuse his fault; by alledging for example, that his Brother had attempted greater matters against him whom notwithstanding, for Relations sake, he had pardoned: Adding that in every Kingdom, as in mighty bodies, frequently some part begins to inflame, which notwithstanding, is not presently to be cut off, but to be cured by easie means.

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Pheroras attired in a mourning garment, with tears falleth before *Herod*'s feet, and craveth pardon.

Pheroras, by *Archelaus*'s means, pacifieth *Herod*.

Archelaus using many speeches to *Herod* to this purpose, at last quite appeased his wrath towards *Pheroras*, but still counterfeited himself angry with *Alexander*, affirming that he would take his Daughter away with him; till, at last, he brought *Herod* of his own accord to intercede for the young man, not to break the Marriage. *Ar-*
C *chelaus* after much entreaty answered, that he was willing that the King should bestow his Daughter upon any, save *Alexander*, for he greatly esteemed his affinity. *Herod* replyed, that if he would not divorce his Daughter from *Alexander* he should think that he had bestowed his Son upon him again: For they had no Children, and his Daughter was dearly loved by the young man; so that if he would permit her to stay still there, for her sake he would pardon all *Alexander*'s offences. Hereto *Archelaus* with much ado agreed, and so was reconciled to his Son in-law, and he to his Father. Yet *Herod* affirmed that he must needs be sent to *Rome*, to speak with *Cæsar*, for he had written the whole matter to *Cæsar*. Thus *Archelaus* craftily delivered his Son-in-law from danger; and after his reconciliation was made, they spent the time
D in Feasting and Mirth. Upon *Archelaus*'s departure, *Herod* gave him seventy Talents, and a Throne of pure Gold, adorned with precious Stones; and Eunuchs, and a Concubine named *Panichis*; and rewarded every one of his Friends according to their deserts. And all the King's Kindred, by his appointment, bestowed rich Gifts upon *Archelaus*; and both he, and all his Nobility accompanied him to *Antioch*.

Archelaus compelleth *Herod* of his own accord to be entreated for *Alexander*.

Herod dismisseth *Archelaus* and his friends with great Presents. *Ant. lib. 16. cap. 11.*

Not long after, there came one into *Judæa* far more subtil than *Archelaus*; who both disanulled the reconciliation made for *Alexander*, and caused his death also. This man, named *Euryeles*, was a Lacedemonian born; and brought to *Herod* rich Gifts, as it were for a bait of that he intended. He had so behaved himself in *Greece*, that it could no longer tolerate his excess: And *Herod* again rewarded him with far great-
E er Gifts than those were that he gave him: But he esteemed his liberality as nothing, except it were accompanied with the blood of the Princes. For which cause he circumvented the King, partly by flattering him, partly by praising him feignedly, and especially by his own craft and subtilty: and quickly perceiving his inclination, he both in word and deed sought to please him; so that the King accounted him among his chiefest friends. And both the King and all the Court honoured him the more for his Countrey-sake, because he was a Lacedemonian. But he perceiving the distractions of *Herod*'s House, and the hatred between the Brethren, and how the King was affected towards each of them, he first of all lodged at *Antipater*'s house; making a
F shew, in the mean while, of good will towards *Alexander*; pretending, that in times past he had been much beloved by King *Archelaus*, his Father-in-law: And by this means he quickly insinuated into favour with him, and was considered as a friend, and a faithful friend. *Alexander* presently likewise, brought him into friendship with *Aristobulus*; and he having gained their affections, accommodated himself to their humours, in order to compass his design of adhering to *Antipater*, and betraying *Alexander*. And he often used incensing words to *Antipater*, as it were chiding him, that being eldest of the Brethren, he so tenderly looked after them, who pretended to put him besides the Crown which was his right. Many times likewise, he used the like words to *Alexander*; admiring that he who was born of a Queen, and Husband to a Queen, would permit one descended of a private woman, to succeed in the King-
G dom; especially, seeing he had such a fair opportunity and means to effect the contrary; for he might assure himself of *Archelaus*'s help in any thing. *Alexander* supposed he spoke as he thought, because he counterfeited friendship with *Archelaus*; so

Euryeles the Lacedemonian secretly accuseth *Alexander* to his Father, and is the cause of his death.

Euryeles by feigned friendship deceiveth *Alexander*.

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that misdoubting nothing, he disclosed to him all his mind concerning *Antipater*, saying, that it was no wonder though *Herod* disinherited them of the Kingdom, since he had slain their Mother formerly. H

Eurycles, counterfeiting pity for them, and sorrow for their misfortune; enticed *Aristobulus* to speak to the like effect: And having animated them both to complain in this sort against their Father, he presently went to *Antipater*, and disclosed to him all their secrets, falsly adding also, a story of some Treachery which those two Brethren intended against him; which was to dispatch him with their Swords. *Antipater* rewarded him with a great Sum of Money for this advice, and commended him to his Father. And thus he, being hired to effect the death of *Alexander* and *Aristobulus*, became himself their accuser: Whereupon, he came to *Herod*, and told him, that I in regard of those benefits he had received at his hand, he would now venture his life for him, by giving him notice of a thing which concerned his own; which was, that *Alexander* and *Aristobulus* had long since resolved together to kill him, and that he only was the cause that they performed it not, by promising them to assist them in the matter: That *Alexander* used these speeches, that *Herod* was not contented to enjoy a Kingdom which was another's right, nor yet to have put Queen *Mariamne* to death, but he would also leave the Kingdom belonging to their Ancestors, to a pernicious Bastard, *Antipater*. But for this cause, he would revenge *Hircanus* and *Mariamne*'s death: And that it was not fit that such a man as *Antipater* should receive the Kingdom without blood: And every day he had occasion given him to persist in this re- K solution, for he could speak nothing without being calumniated; for if any mention were made at any time of any ones Nobility, presently he was upbraided without cause; for his Father would presently say, There is none Noble but *Alexander*, whose Father's base Birth is a shame and discredit unto him. And that going a hunting, if he held his peace, his Father was offended; if he praised him then it was said, he mocked: So that in every thing, he found his Father's affection, turned from him, and that he was only favourable to *Antipater*; so that he would die with all his heart, if he failed of his purpose: If he killed him, his Father-in-law *Archelaus* would afford him safety, to whom he might easily flee. And after, he would go to *Cæsar* (who, as yet, knew not *Herod*'s manners) and he would not stand before him then, as he did L before, terrified because his Father was present; neither would he only speak of his own wrongs, but of the wrongs of the whole Nation, who were oppressed by exactions, even to the death. And then he would lay open on what pleasures, and after what sort, the money gotten with Blood was consumed; and who, and what kind of men they were, that were thereby enriched: and what was the cause of the affliction of the City: and there he would bewail the death of his Unkle, and his Mother, and unfold all *Herod*'s wickedness; which being once made manifest to the World, no man would account him a Murtherer of his Father. *Eurycles* having falsly reported this of *Alexander*, to *Herod*, fell presently to praise and extol *Antipater*; affirming that he only loved his Father, and hindred such practices. M

Another false Accusation of Alexander and his Brother, moves Herod to indignation. Antipatrus, the King's Notary, writeth a feigned Letter in Alexander's name.

The King, yet not throughly appeased for that which was past, grew into exceeding fury; and *Antipater* again suborned other false Witnesses against him, who affirmed that they were wont to have secret talk with *Jucundus* and *Tyrannus*, who sometimes were Officers of the King's Cavalry, and now displaced for some offence they had committed. Whereupon, *Herod* being very angry, presently tortured them: and they affirmed, that they were ignorant of all that which was laid to their charge. But there was found, and brought to the King a Letter, pretended to be written by *Alexander*, to the Governour of the Castle of *Alexandrium*; requesting him, that he would receive him and his Brother *Aristobulus* into the Castle, when he had killed his Father; and to assist them both with Arms, and other Necessaries. *Alexander* affirmed that this Letter was counterfeited by *Diophantus*, the King's Secretary; who was N both malicious, and could counterfeit any one's hand; and who afterwards having counterfeited many, was at last for the same put to death.

Herod caused the Governour of the Castle to be tortured, but he confessed nothing that was laid against him: and although he had no good proof of any thing, yet he commanded his two Sons to be kept in hold. He likewise termed *Eurycles* (who was the Incendiary of his house, and the breeder of all the mischief) Author of his safety, and one who had well deserved at his hands, and gave him fifty Talents: Who, departing from *Judea* before matters were well known, went to *Archelaus*, and feigning that he had reconciled *Alexander* and *Herod*, he received there a piece of money. O From thence he went into *Achaia*, and spent that which he had evilly got, in as bad manner as he had got it. Lastly, he was accused to *Cæsar*, that he had caused dissension

in

A in all *Achaia*, and ſpoiled the Cities; for which cauſe he was baniſhed. And this was the puniſhment that was inflicted upon him for his teachery to *Alexander* and *Ariſtobulus*.

The year of the world, 3956. before Chriſt's Nativity, 6.

It is not amiſs here in this place to compare *Avaratus* of *Cous*, unto this *Eurycles*; who being a dear friend to *Alexander*, and arriving about the ſame time that *Eurycles* did; being put to his Oath, ſware that he heard the young men ſay nothing; though indeed his Oath nothing prevailed nor profited them; for *Herod* would only hear and give ear to Accuſations, and he highly eſteemed them that would believe them with him, and ſhew themſelves moved thereat.

Coüs Avaratus.

Moreover, *Salome* encreaſed his rage againſt his Sons; for *Ariſtobulus* minding to
B engage her to aſſiſt him, being his Mother-in-law and his Aunt, ſent to her, to look to her ſelf, as though the King was minded to put her to death, becauſe it was reported to him, that ſhe purpoſed to marry with the King's enemy, *Syllæus* the Arabian, to whom ſhe privily revealed the King's Secrets: This was the utter ruine of the young men, wherewith they were overthrown, as it were with a violent Tempeſt. For preſently *Salome* went to the King, and told him of what *Ariſtobulus* had admoniſhed her: And he becoming outragious, cauſed both his Sons to be bound, and impriſoned in ſeveral places. Then he ſent *Volumnius*, General of his Army, and *Olympus*, one of his familiar Friends, to *Cæſar*, to carry the Informations againſt his Sons in writing; who ſailing
C to *Rome*, after their arrival, delivered the King's Letters. And *Cæſar* was very ſorry for the young men; yet he permitted the Father to do what he would to his Children; and ſo writ to him, that he ſhould have licence to do what he thought good: Yet he ſignified to him, that he ſhould do better to call his Nobles together, and let them make enquiry concerning the Treaſons; and then, if he found them guilty of thoſe things whereof they were accuſed, to put them to death.

Ant. lib. 16. cap. 12.

Herod, by Salom's counſel impriſoneth his Sons.

The year of the world, 3961. before Chriſt's Nativity, 1.

Hereupon *Herod*, according to *Cæſar's* direction, went to *Berytum*, and there ga-
D thered an Aſſembly to ſit in Judgment; the chief in that Judgment were the Governours that *Cæſar* in his Letters appointed. *Saturninus* and *Pedanius* preſided, and with them *Volumnius*, Intendant of the Province; next the King's Kindred, and *Salome* and *Pheroras*; and then the Nobility of *Syria*, *Archelaus* only excepted; who, becauſe he was Father-in-law to his Son, *Herod* ſuſpected him to be partial. But he ſuffered not his Sons to come into Judgment, for he knew that the very ſight of them would have moved all men to compaſſion: And moreover, if they were permitted to ſpeak for themſelves, that *Alexander* would eaſily have acquitted them both: For which cauſe they were kept in *Platan*, a Village of *Sidonia*. The King beginning his Oration, was as vehement, as though they had been preſent againſt whom he ſpake: But he was half afraid to object any Treaſon againſt them, becauſe he had no proof thereof, and therefore he aggravated their opprobrious words, injuries and offences, which they had committed againſt him, which he affirmed to be more unſufferable than death.

Ant. lib. 16. cap. 13. Herod gathereth a Council againſt Alexander and Ariſtobulus.

Herod accuſeth his Sons in open Judgment.

E At laſt (when no man contradicted him) he began to complain of their ſilence, which ſeemed to condemn him; and thereupon, requeſted every one to give their verdict. And firſt of all, *Saturninus* condemned his Sons, but not to die; ſaying, that he had three Sons preſent, and he could not be ſo ſevere, as to judge other men's Sons to death. The two other Delegates alſo affirmed the ſame, and ſome others followed their advice: But *Volumnius* was the firſt that pronounced the ſorrowfull Sentence; after whom all the reſt followed; ſome to flatter *Herod*, ſome for hatred they bare him, but none for any indignation againſt the young men. Then all *Judæa* and *Syria* expected an end of this Tragedy; yet no man thought *Herod* ſuch a Tyrant, as to put his two Sons to death. *Herod* cauſed his Sons to be brought to *Tyre*, and from
F thence, by Ship, he conveighed them to *Cæſarea*, bethinking himſelf what death he ſhould put them to. In the mean time, there was an old Souldier of the Kings named *Tyro*, who had a Son belonging to *Alexander*, and highly in his favour, and he himſelf greatly loved the two young men: who being very much grieved in mind in that which had paſt, went about, crying, that Juſtice was trodden under foot, Truth oppreſt, the Sentiments of Nature extinguiſhed, and the Actions of Men full of iniquity; and whatſoever elſe, grief could put into the mind of a man, who nothing eſteemed his own life. At laſt, this *Tyro* came boldly to the King, and ſaid unto him. *O King, thou ſeemeſt to me moſt unhappy, who giveſt credit to wicked and vile perſons, againſt thy deareſt Sons; for* Pheroras *and* Salome *thou believeſt before thine own Children, whom,*
G *notwithſtanding, thou haſt often found to have deſerved death; and thou perceiveſt not that they do this, to the intent to make thee want lawful Succeſſors, and leave thee none but* Antipater, *whom in their hearts they would have King, becauſe they can rule him as*

Herod's ſentence againſt his Sons.

Tyro, an old Souldier, exclaimeth againſt Herod's cruelty.

The year of the World, 3661. before Christ's Nativity, 1.

they list. But bethink thy self (O King) how all thy Souldiers will hate him for the death of his two Brethren; for there is no man that doth not pity the two young men, and many of the Nobility are displeased here at. After he had spoken this, he named them who were displeased: Whereupon, the King commanded them, and him, and his Son to be laid hold on: And presently one of the King's Barbers, named *Triphon*, shewing himself to be in I know not what fury, came forth, and said to *Herod*: Tyro *perswaded me to kill thee with my Razor; promising me, that if I would so do,* Alexander *would give me a great reward. Herod* hearing this, caused *Tyro*, and his Son, and the Barber, to be tortured; the two former denied all, and the Barber affirmed nothing more than he had already said. Then he commanded *Tyro* to be more tormented; whereupon, his Son moved with compassion towards his Father, promised to disclose all the matter to the King, if he would pardon his Father: and being released of his torments, presently declared that his Father, through *Alexander*'s means and procurement, was purposed to have killed him. Many that were present thought it was a device of the young man, to free his Father from torments; but others were perswaded that it was true. Upon this, *Herod* made a speech unto the people, wherein he inveighed against the Officers of his Army, and *Tyro*, and made the people arm themselves, and kill them with staves and stones. After which, he sent his Sons to *Sebaste*, which was not far from *Cæsarea*, and there he caused them to be strangled; and having quickly dispatched the matter, he ordered them to be brought to the Castle *Alexandrium*, there to be buried with their Mother's Uncle. And this was the end of *Alexander* and *Aristobulus*.

Tyro with his Son are by the King's Command laid hands on. *Ant. lib.* 15. *cap.* 13.

Another false Accusation against *Tyro*.

Herod commandeth his Sons to be strangled, and to be buried with *Alexander*, their Mother's Uncle.

CHAP. XVIII.

Of Antipaters *Conspiracy against his Father* Herod.

Ant. lib. 17. *cap.* 2.

Antipater now hoped without all controversie to succeed in the Kingdom, but he became generally hated of the whole Nation; for it was openly known, that he, by false calumniations, had caused his Brethrens death. And on the other side he stood in no little fear of their Children, whom he perceived to begin to grow to years: For *Alexander* had by *Glaphyra* two Sons, *Tygranes* and *Alexander*: and *Aristobulus* had by *Bernice*, Daughter to *Salome*, five Children; to wit, three Sons, *Herod*, *Agrippa* and *Aristobulus*; and two Daughters, *Herodias* and *Mariamne*. *Herod*, after he had put *Alexander* to death, sent away *Glaphyra* with her Dowry into *Cappadocia*; and married *Bernice*, *Aristobulus*'s Wife, to *Antipater*'s Uncle; for *Antipater* had devised this Match to become friends with *Salome*, whom before he hated and envied. He also by his great Gifts, sought to get *Pheroras*'s favour, and the Friendship of such as were Friends to *Cæsar*, sending to that end great sums of money to *Rome*. He gave *Saturninus*, and all the rest, great Riches in *Syria*. But the more he gave, the more he was hated of all men; for every one considered his Presents, not as proofs of his Liberality, but as effects of his Fear; so that he got not the love of them upon whom he bestowed them; and they to whom he gave nothing, were so much the more his enemies. Yet he continued his bounty rather than diminished it, when he saw, against his expectation, *Herod* made much of these Orphans, whose Parents he had slain. Intending to shew how much he repented their deaths, by the pity and compassion he took of their Children. For assembling together his friends, he caused the Children to be placed by him; and the tears standing in his eyes, he said, *Since my ill Fortune hath taken away from me the Fathers of these Children, there is no care so great, which Nature, and my compassion of their present condition, obligeth me not to take of them. Wherefore I will endeavour, that seeing I have been a most unfortunate Father, I may be a most affectionate Grand-father; and leave them who are most dear unto me, to reign after me. In order whereunto Brother* Pheroras (said he) *I betroth your Daughter to* Alexander*'s eldest Son, to the end, that this Alliance may oblige you to serve in stead of a Father to him: and to your Son,* Antipater, (said he) *I assure the Daughter of* Aristobulus, *that so you may be the same to her; and my Son* Herod, *Grand-son by his Mother to* Simon *the High Priest, shall marry her Sister. This is my will and pleasure, touching this matter, and let no man who loveth me seek to alter it. And I beseech Almighty God to prosper these Marriages to the good of my Countrey, and of these my Nephews; and to look upon these Children with a more favourable eye than he did upon their Fathers.* Having thus spoken, he wept, and joyned the Children's hands, and courteously saluting every one, dismissed the Council.

Antipater striveth by Gifts and Bribes, to creep into men's favours.

Herod grievously bemoaneth his Sons, expressing the same by his commiseration towards their Children.

Herod betrotheth his Nephews.

At

A At this action *Antipater* was ſo amazed, that all the Orphans well perceived it. For now he thought himſelf diſhonoured by his Father, and that he ſtood in great danger, ſeeing that *Alexander*'s Son was like to have both *Archelaus* and *Pheroras* the Tetrarch to protect him. Moreover he conſidered how he was hated, and how the people compaſſionated the children that were fatherleſs; and look'd upon him as the murtherer of their fathers. Wherefore he reſolved by all means poſſible to break theſe Marriages. Yet he feared to inſinuate any thing to his father cunningly, who was now very ſuſpicious and miſtruſtful; and therefore went openly unto him to make his humble ſuit and requeſt to him, that he would not leave him without honour, nor deprive him of that Succeſſion, which before he had judged him worthy
B of, by giving him only the bare Title of King, and leaving the authority of the Kingdom in other mens power. For it would be impoſſible for him to obtain the Kingdom, if *Alexander*'s Son were (beſides *Archelaus* his favour) made Son-in-law to *Pheroras*. Wherefore he earneſtly pray'd him, that ſeeing he had many daughters, he would change theſe Marriages: for the King had nine Wives, and by ſeven of them he had children; *Antipater* by *Doris*, *Herod* by *Mariamne* Daughter of *Simon* the High Prieſt, *Archelaus* by *Malthace* the Samaritan, and a Daughter call'd *Olympias*, whom his brother *Joſeph* married: and by *Cleopatra* of *Jeruſalem*, *Herod* and *Philip*, and by *Pallas*, *Phaſelus*; he had two other Daughters alſo, *Roxane* and *Salome*, one of them by *Phædra*, and the other by *Elpis*. He had likewiſe two wives, by whom
C he had no iſſue, his Couſin and Niece; and beſides theſe he had two Daughters by *Mariamne*, Siſter to *Alexander* and *Ariſtobulus*. Wherefore *Antipater* ſeeing his Father had ſuch choice of Daughters, requeſted the marriages to be altered.

The King, well perceiving his mind and purpoſe towards the Orphans, and calling to remembrance the misfortune of his Sons, whom he had put to death, he judg'd that if ever he found occaſion, he would be as induſtrious to deſtroy the children by calumnies, as he had done their fathers; and ſo falling into great danger with ſharp words he drove him out of his preſence; yet afterwards, he ſo flattered *Herod*, that he got the marriages to be altered. And firſt of all he joyned *Ariſtobulus*'s Daughter with *Antipater* himſelf, and his Son to *Pheroras*'s Daughter. Here one may ſee what
D *Antipater* could do by flattering ſpeeches: for *Salome* in the like matter could not ſpeed, although ſhe was his Siſter, and procured many times the Emperours Wife to ſpeak for her, that ſhe might marry with *Syllæus* the Arabian, yet was ſhe not permitted ſo to do. But *Herod* ſwore that he would account her as an utter enemy, except ſhe would deſiſt from that purpoſe; and afterward, againſt her will, he married her to *Alexas*, a friend of his; and one of her Daughters to *Alexander*'s Son, and the other to *Antipater*'s maternal Uncle.

As for *Mariamnes* Daughters, one of them was married to *Antipater*, his Siſters Son, the other to *Phaſelus*, his Brother's Son. When *Antipater* had quite overthrown the hope of the Orphans, and joyned affinity as he thought good, he now held himſelf on
E ſure ground: and adding confidence to his malice, he became intolerable to all men. And ſeeing he could not avoid their hatred, he now ſought by fear to work his own ſafety; and ſo much the more, becauſe *Pheroras* now aſſiſted him, as one that was confirmed and eſtabliſhed for King. Alſo the women in the Court fell at variance, and raiſed a new broil: for *Pheroras*'s Wife with her Mother and her Siſter, and the mother of *Antipater* did behave themſelves very inſolently in many things, towards two of the Kings daughters; of which *Antipater*, who hated them, was very glad, none of the other women except *Salome* daring to oppoſe this Cabal. But *Salome* went to the King, and told him that their meetings were not for his ſervice.

F The women underſtanding how ſhe had informed the King, and that he was offended thereat, they met no more together openly, but abſtained from their wonted familiarity; and in the Kings hearing feigned to fall out one with another. *Antipater* alſo made the ſame ſhew, ſo that he ſtuck not openly to affront *Pheroras*: notwithſtanding they had meetings and banquets in the night; and the unity was the more confirmed, the more they perceived themſelves to be noted; for *Salome* knew all this and told it to the King. The King was very angry, and eſpecially againſt *Pheroras*'s wife, whom chiefly *Salome* blamed: and having called together all his kindred and friends, he accuſed her before them amongſt other things, that ſhe had behaved her ſelf contumeliouſly towards his daughters, and that ſhe aſſiſted the Phari-
G ſees againſt him, and that by a poyſonous drink ſhe had made his Brother hate him. And turning himſelf unto *Pheroras*, he asked him whether he had rather renounce the friendſhip of him his King and Brother, or abandon his Wife. And he anſwering

The year of the World, 3961. before Chriſt's Nativity, 1.

Herod's children by his ſeven wives.

Herod is perſwaded by *Antipater*'s flatteries to break off the Marriages.

Ant. l. 17. c. 3. *Antipater* buildeth upon the Kingdom.

A debate betwixt the Ladies in the Court.

Ant. lib. 17. cap. 4.

The year of the World, 3961. before Christ's Nativity, 1.

that he had rather die than lose his Wife; *Herod* doubting what to do, turned him to *Antipater*, and commanded him to have no commerce with *Pheroras*, or his wife, or any one belonging to them after that time. He obeyed this command openly in shew, but secretly went to their house: and fearing that *Salome* might perceive it, he by his friends in *Italy* procured himself to be sent for to *Rome*, by Letters brought to *Herod*, wherein it was commanded, that shortly after the receit thereof, *Antipater* should be sent to *Cæsar*. Wherefore *Herod* using no delay, sent him presently, furnishing him with all things necessary, and a great sum of money; giving him likewise his last Will and Testament to carry with him to *Cæsar*; wherein was written that *Antipater* should be King, and after him *Herod* the Son of *Mariamne*, Daughter of the High Priest. But *Syllæus* the Arabian, neglecting *Cæsar*'s commandment, at the same time sailed to *Rome*, there to contend with *Antipater*, about matters which were before in controversie between him and *Nichelaus*. He had also a great contention with *Aretas* his King, whose friends he had slain, and amongst others, *Sohemus*, the most wealthy man in all the Countrey of *Petra*; and *Fabatus*, *Cæsar*'s Procurator, whom he had corrupted, assisted him against *Herod*. But *Herod* afterwards giving *Fabatus* a greater sum of money, alienated him from *Syllæus*, and by this means dispatched that which *Cæsar* commanded: and because *Fabatus* restored nothing, he accused him that he was Procurator, not for *Cæsar* but for *Herod*: wherewith *Fabatus* was moved; and being as yet in great estimation with *Herod*, he disclosed *Syllæus*'s secrets, and signified to the King, how that *Syllæus* had corrupted *Corinthus* one of his Guard, whom he advised to be taken and kept in hold. The King more easily hearkned to his counsel, because *Corinthus*, though always brought up in the King's Court, yet was born in *Arabia*. Wherefore he presently took him, and two other Arabians that wer found with him; one of them was *Syllæus*'s friend, and the other *Phylarchus*. Upon their examination they confessed, that *Corinthus* for a great sum of money was hired to kill the King. After this they were sent to *Saturnius*, Governour of *Syria*, and by him to *Rome*.

Herod forbids *Antipater* of his Brothers company, or to have conference with his wife.

Fabatus Cæsar's Governour, discovereth *Syllæus* secrets.

H I K

CHAP. XIX. L

How Herod *should have been poysoned, and how the treason was discovered.*

Herod baniſheth his Brother *Pheroras* and his wife.

HErod still urged *Pheroras* to forsake his Wife: for he knew not how else to punish her, having many matters against her: which because he would not yield to, at last he was so moved, that he baniſh'd them both. *Pheroras* taking this injury patiently, departed to his Tetrarchy, taking an Oath that his baniſhment should endure as long as *Herod* lived; and that whilest he lived, he would never come any more to him: And accordingly he would not come to visit him when he was sick, notwithstanding he was often sent for, when (as he thought) he lay on his death-bed, and would gladly have imparted something to him: but contrary to all hope he recovered, and afterwards *Pheroras* fell sick. At which time *Herod* shewed his patient and humble mind; for he went to him, and very kindly sought help for him; but he was too far spent, and a few days after died: and although *Herod* loved him until his dying day, yet was it bruted abroad, that he poysoned him. *Herod* caused his body to be brought to *Jerusalem*, and commanded all the Nation to mourn and buried him with a sumptuous funeral. Thus one of the Murtherers of *Alexander* and *Aristobulus* came to this end: but shortly after, the revenge of that wicked fact fell upon *Antipater*, who was the chief Author thereof. For certain freed men that belonged to *Pheroras* came in mournful manner to *Herod*, and complained to him, that his Brother *Pheroras* was poysoned, and that his own Wife had given him a drink, which as soon as he had drunk, he presently fell sick; that two days before his sickness, there came a Witch out of *Arabia*, sent for by his Mother and Sister, to give him a Love-potion; and that she in stead thereof, through *Syllæus*'s inducements, had given him poyson; for she was of *Syllæus*'s acquaintance.

M

Pheroras died and was buried in *Jerusalem*.

Ant. l. 17. c. 7.

N

A Witch of *Arabia*.

The King moved with this discourse caused divers of *Pheroras* freed men and freed women to be put to torture; and one of them impatient of the pain, exclaimed in this wise: O God, ruler of heaven and earth, revenge us upon *Antipater*'s Mother, who is the cause of these our evils. When the King understood thus much, he became more eager to search out the truth; and the women disclosed *Antipater*'s Mothers intelligence with *Pheroras* and the other women, and their secret meetings; and that when *Pheroras* and *Antipater* came from the Palace, they used to spend

The confession of the women in their tortures.

O

A spend all the night in feasting, not suffering any servant or domestick to be in the room with them; and one of the Libertines wives revealed this. And when every one of the women were tortured apart, all their examinations agreed; so that now it was evident wherefore *Antipater* had complotted to go to *Rome*, and *Pheroras* beyond the River *Jordan*. For they were often wont to say, that *Herod* having killed *Alexander* and *Aristobulus*, would next come to us and our wives: and that it was unlike that he would spare any one, who spared not *Mariamne* and her Sons; and therefore it was best to flee as far as possible from such a wild beast. They also depos'd that *Antipater* was often wont to complain to his Mother, that now he grew gray-haired, his Father became young and lusty; that himself might die perhaps B before him, and that though his Father died first, yet he should enjoy the pleasure of the Kingdom but a short time. That moreover, the heads of *Hidra*, that is to say, *Alexander* and *Aristobulus*'s Sons, began to spring up again: and that he could not reasonably hope to leave the Kingdom to his Sons, since *Herod* had declar'd that he would have it go after him to *Herod* the Son of *Mariamne*: wherein he was perswaded that he doated, if so be he thought his Will should be of force; for he would take such an order, that he would have none of all his Progeny alive; and that *Herod* was the greatest hater of his Sons of any Father in the World: and was not therewithal contented, but he also hated his own Brethren. A proof whereof was, that he not long ago gave him a hundred talents, that he should have no more C commerce with *Pheroras*: and that when *Pheroras* asked wherein he had hurt him, *Antipater* answered, I would to God that he would take away all from us to our shirts, and leave us only our lives; but said he, it is impossible to escape this dangerous Beast, who will not suffer men openly to shew friendship to one another. Thus we are reduc'd to that pass that we cannot meet but in secret: yet if we bear the hearts and hands of men, the time will be when we may talk and meet openly. The women in torments disclosed these speeches, and that *Pheroras* was determined, to flee with the rest to *Petra*. *Herod* believed all these sayings, and the rather because of that which was said concerning the hundred talents: For he said nothing of the same to any one, but to *Antipater*.

The year of the World, 3916. before Christ's Nativity, 1.

D Now first of all he turn'd his fury upon *Doris*, *Antipater*'s Mother: and taking from her all the Jewels which he had bestowed upon her, of the value of many talents, he banish'd her. When his wrath was somewhat appeased, he released *Pheroras*'s women from torments; yet he became so prone to suspicion, that he tortured many that were innocent, lest he should let any escape that were guilty. Amongst others *Antipater* the Samaritan, who who was Steward to his Son *Antipater*, through torments confessed, that his Son *Antipater* had procured poyson out of *Egypt* to kill him, by means of a friend of *Antiphilus*; which poyson *Theudion*, *Antipater*'s Uncle took of him, and delivered to *Pheroras*, whom *Antipater* charged to dispatch *Herod* whilst he was at *Rome*, far from suspicion; and that *Pheroras* gave his Wife the poyson to E keep. Whereupon the King calling for her, commanded her to bring forth the poyson: and she, making as though she went forth to fetch it, cast her self headlong down from a Gallery, thereby to prevent the torments, which, if she were convicted, they would inflict upon her. But by the providence of God (as it should seem) it came to pass that she fell not on her head, but on her side, and so escaped death, to the end that God might inflict punishment upon *Antipater*. And being brought to the King, as soon as she was come to her self (for she was amazed with the fall) the King demanded of her, wherefore she had done so, and swore unto her, if that she would truly disclose all, he would pardon her; but if she told an untruth, her body should be torn in pieces with torment, and not be buried. She a while held her F peace, and at last said, Wherefore should I keep any thing secret, seeing *Pheroras* is dead, to save *Antipater*, who hath caused all this mischief? Hear O King, and God, who cannot be deceived, be witness of the truth of what I shall say: When I sate weeping by *Pheroras* as he lay a dying, he called me to him, and said, See, wife, how much I was deceived concerning my Brothers love towards me; for I hated and sought to kill him, who thus loved me, and sorroweth so much for me, though I am not yet dead: but truly I am justly rewarded for my iniquity. And now (wife) bring me hither the poyson which was left by *Antipater* in your keeping for my Brother, and make it away before my face, that I carry not with me to Hell a guilty Conscience for that crime. So I brought it as he desired me, and the most part of G it I cast into the fire, where it was consumed, and kept a little thereof, for fear of mischances, and of you. And having thus said, she brought forth a box which had in it a very little of the poyson. Hereupon the King tortured the brother and mother of

Doris, Antipaters Mother is spoiled of her Jewels, and thrust out of the Palace.

Pheroras wife freely confesseth what was become of the Poyson.

The year of the world, 3961. before Christ's Nativity, 1.

of *Antiphilus*; and they also confessed that *Antiphilus* had brought a box out of *Egypt*, and that he received it from his brother, who practised Physick at *Alexandria*. Thus it seem'd that the Ghosts of *Alexander* and *Aristobulus* went about the whole Kingdom, to discover the most hidden things, and to draw testimonies and proofs from the mouths of those that were furthest from all suspicion. For the Brothers of *Mariamne*, daughter of *Simon* the High Priest, being put to the rack, confess'd that she was acquainted with this conspiracy. Wherefore the King punish'd the mothers fault upon her child: for having writ in his Will, that *Herod* her son should succeed *Antipater* in the Kingdom, now for her fault, he raz'd him out.

Gods justice leaveth nothing unpunished.

H

CHAP. XX. I

How Antipaters *malicious practices against* Herod, *were discover'd and punish'd.*

THE arrival of *Bathyllus* was the last proof of *Antipater's* Crime, and confirm'd all the rest. This *Bathyllus* was one of his freed men, and brought from *Rome* another sort of poyson, compos'd of that of Asps and other Serpents; to the end that if the first proved too weak, and took not effect, then *Pheroras* and his wife might make an end of the King with this. And for the height of *Antipater's* wickedness, he also had given this man Letters, which he had written to *Herod* against *Archelaus* and *Philip* his Brethren, who were at that time brought up at *Rome* to study, being very hopeful young men: and for that *Antipater* feared they might be some hindrance to him in that which he expected, he devis'd all means possible to make them away. And the better to effect this purpose, he counterfeited Letters in his friends name that were at *Rome*, and for money got others to write, that these two young men used in taunting-wise to rail against their Father, and openly to complain of the death of *Alexander* and *Aristobulus*: and that they took it ill that they were sent for home (for their Father had sent word that they should come away) at which also *Antipater* was much troubled. For before his departure from *Judea* to *Rome*, he procured such like Letters to be forged against them at *Rome*; and so delivering them to his Father, to avoid all suspicion, he seemed to excuse his Brethren; affirming some things that were written to be lyes, other things to be offences whereunto young men were prone. At the same time he gave great sums of money to them in whose name he had written the Letters against his Brethren: hereby as it were hiring them to be secret. For the concealment of which subornation from *Herod's* knowledge, he bought much rich Houshold-stuff and Tapistry of curious work, and Plate, and many things more, amounting by his account to the sum of two hundred Talents, which he pretended was to be employed in presents in prosecuting the business against *Syllæus*. But the mischief which he provided against was inconsiderable in comparison of those which he had more reason to fear; and it cannot be sufficiently admired, that though all those that had been tortured gave evidence against him, how that he practised his Fathers death, and the Letters witnessed how again he went about to make away other two of his Brethren; yet for all this, none of them who went out of *Judea* to *Rome*, bare him so much good will as to give him intelligence what troubles were in the Court at home, although it was seven months before he returned to *Judæa* from *Rome*. Peradventure they who were minded to tell him all, were forced to hold their peace by consideration of the blood of *Alexander* and *Aristobulus* which cried for vengeance against him.

Antipater's treasons against *Archelaus* and *Philip* his brother. K

Antipater giveth a great sum of money to those that counterfeit letters against his Brothers. L

M

Ant. lib. 18. cap. 8. *Antipater* is solicited by *Herod* with many kind words to hasten his return.

At last he sent Letters from *Rome* to his Father, that now he would shortly return home, and that *Cæsar* had treated him very honourably. The King desired greatly to have the Traytor in his power: and fearing that if he had inkling of matters he would look to himself, feigned great kindness towards him, and sent back again unto him very loving Letters, willing him to hasten his return: which if he did, possibly he migh obtain pardon for his Mothers offence: for *Antipater* had understood that she was banished. N

Antipater received a Letter at *Tarentum*, whereby he understood the death of *Pheroras*, and greatly lamented it; which divers that knew nothing thought well of. Yet as far as one may conjecture, the cause of his grief was, that his treason had not gone forward as he wished, and that he feared lest that which had passed might come to light, and lest the poyson should be found. Yet when he came to *Cilicia*, and there received his Fathers Letters before mentioned, he then made great haste homeward. When he came to *Celenderis*, he began to reflect more upon his Mothers O

disgrace,

A disgrace, his mind as it were presaging some sinister fortune. And the wiser sort of his friends about him, counselled him not to go to his Father, till such time as he were certain for what cause his Mother was banished and divorced. For it was to be feared, that he would be accused also of the same Crime that was laid to his Mothers charge. But the more imprudent being rather desirous to see their Countrey, than to contrive what was expedient for *Antipater*, pressed him to make haste, lest his long delay should breed any suspicion in his Father, and lest thereby he should give occasion to malignant people to raise slanders: For, said they, if any thing had passed against you, it was in your absence; and were you in presence no man durst do or speak against you; and it were a very unwise part, for uncertain suspici-
B ons, to deprive himself of certain felicity, and not to return speedily to his Father, and receive a Crown from his hands, which he could place upon no other head but his. This counsel (as his ill fortune would have it) *Antipater* followed, and so arrived in the Haven of *Cæsarea*, having passed *Sebaste*; where contrary to his expectation, he was much surpriz'd that all men eschewed his company, and no man came near him. For although he was always hated, yet before they durst not shew their hatred. But now they abstain from coming to him for fear of the King; because the rumour of those things which *Antipater* had done was known in every City, and to every man, only *Antipater* himself was ignorant thereof. For there was never any man brought thither with greater pomp than he, when he was to sail to *Rome*;
C and never man more basely entertained at his return. And now apprehending the danger at home, he craftily made himself ignorant thereof; and notwithstanding that he was almost dead for fear, yet in his countenance he counterfeited confidence. For he could not now possibly make any escape, nor rid himself out of the present danger: and yet he heard no certain news of matters at Court, because the King by an Edict had forbidden all men to give him notice thereof: So that many times he comforted himself thus; that either all matters concerning him were yet secret; or if any thing was come to light, that he by policy and impudence could acquit himself thereof; for those two were his only weapons. Being thus determined, he went to the Kings Palace alone, without any of his friends and followers, who at the very
D first gate, were most contumeliously repulsed. By chance *Varus* the Ruler of *Syria* was there; and then boldly going into his Father's presence, he advanced boldly near him, to salute him. But *Herod* putting him back with his hands, and shaking his head, cried out, *What thou that hast attempted to murther thy Father, darest thou yet presume to offer to embrace me, being guilty of so many treasons! Mayest thou perish, wretch, as thy crimes deserve. Come not near me till thou hast cleared thy self of all that is laid to thy charge; for thou shalt have justice, and* Varus *shall be thy Judge, who is by good fortune now here. Go and premeditate how to acquit thee against to morrow, which is all the time I will give thee to do it.*

Hereat *Antipater* was so astonished with fear, that he was not able to reply any
E thing, but silently went away. Presently his Mother and his Wife came to him and told him all the proofs of treasons against him; then he considered with himself how to answer every point. The next day the King called an assembly of his friends and kindred, and to them admitted *Antipater*'s friends: and he and *Varus* sitting in judgment, commanded all proofs to be brought, and the witnesses to appear: amongst whom were certain of *Antipater*'s Mothers servants lately apprehended, who had Letters from her to carry to him, to this effect: Forasmuch as all things are known to thy Father, beware that thou return not unto him, before thou hast obtained some warrant of thy-safety from *Cæsar*. These and others being brought in, *Antipater* also came in after them, and prostrating himself before his Fathers feet, he said, *I beseech you,*
F *Sir, bear no prejudicate opinion against me, and lend me an open ear, whilst I purge my self: for if you please to give me leave, I will prove my self guiltless.* Herod commanding him to hold his tongue, spake thus unto *Varus: I know well*, Varus, *that you, or any other just and indifferent Judge, will find* Antipater *to have deserved death: But I fear lest you conceive an aversion against me, and think me worthy so great afflictions for having been so unfortunate as to have brought such children into the world. And yet this should move you to pity me, who have been so merciful to, and careful for such wicked caitifs. For I had already appointed those young men that are dead to be Kings, and brought them up at* Rome, *and gotten them* Cæsar's *favour: but they whom I had so much honoured, and exalted to the Crown, became traytors against my life. Their death*
G *was very advantageous to* Antipater, *whose security I sought thereby, because he was a young man and the next that should succeed me: but this cruel beast hath discharged his rage upon my self, and thinks my life too long, and is grieved that I live to be old, and hath*

The year of the World, 3061. before Christ's Nativity, 1.

Antipater hated in *Cæsarea.*

Antipater's entertainment at his Fathers hands.

Antipater is judged before *Varus.*

Herod's accusation against *Antipater.*

Herod's kindness towards his children.

The year of the World, 3961. *before Christ's Nativity*, 1.

Herod loved *Antipater* above the rest, and bestowed many benefits on him.

hath attempted to make himself King, no other way but by murthering his Father. For H *which I know no other reason, but that I called him out of the Country, where he lived obscurely; and casting off those Sons whom I had begotten of a great Queen, appointed this to be heir of my Kingdom. I confess my error, that I incited them against me by having for* Antipater's *sake deprived them of their right. For wherein had I so well deserved of them, as of* Antipater *? unto whom, during my life time, I committed the sway and rule of my Kingdom, and openly in my Will and Testament declared him my Successor: Besides other gratifications, I bestowed upon him the yearly revenue of fifty Talents. And lately when he was to sail to* Rome, *I gave him three hundred Talents, and commended him to Cæsar, as the only Son of all my house, who had regard to his Fathers life. And what was the offence of the others compared with* Antipaters? *what proofs were produced* I *against them, equal to those that have shewed me more clearly than the day the conspiracy framed against me by this most wicked and ingrateful of all men? and is it now to be endured that he is so impudent as to dare to open his mouth, in hope to colour all again with craft and deceit. Beware,* Varus, *that he deceive you not, for I know this beast, and I even now see by his feigned tears, how probable a tale he will tell. This fellow once warned me, that whilst* Alexander *lived I should beware of him, and not put every one in trust with my person: This is he who was wont to go before me into my bed-chamber, and look about in every corner, lest any should have lain in wait to have attempted any treason against me: This is he who watched by me in my sleep, and in whom I thought my self secure; who comforted me when I mourned for them that were put to death. This is he* K *who gave me good or ill characters of his Brethren when they were alive. This was my defender and champion. O* Varus, *when I remember his crafts and subtilties, and all his counterfeitings, I wonder that I am yet alive, and how I escaped the hand of such a traitor. And seeing that fortune stirs up those of mine own house against me, and that those that I most esteem are my greatest enemies, I will bewail my hard fortune alone; and not one that hath thirsted after my blood shall escape, although proof be brought against every one of my children.* Thus, his heart being surcharged with sorrow, he was forced to break off his speech: and presently he commanded *Nicolas*, one of his friends, to report all the proofs and evidences.

Antipater's answer, and excuse.

All this while *Antipater* lay prostrate at his Fathers feet; but now lifting up his L head, he address'd to him and said: *You Sir your self made my Apology: For how can he pass for a Parricide, who, as your self confess, always watcht to preserve you from all dangers? Which if you say I did feignedly, is it probable that I would be so circumspect in other affairs and at other times, and now in so weighty a matter play the part of a senseless man? How could I think that such a design, though kept secret from men, could be hidden from God, who seeth all things? Was I ignorant what befel my Brethren, whom God so punish'd for their wicked conspiracy against you? or what should cause me to aim at their life? The hope of the Kingdom? I possess'd it already: Or a suspicion of your hatred towards me? I knew you loved me passionately: Or any fear which I had of you? On the contrary, I rendred you formidable to others by the care I took of your preservation.* M *Was it want of money? Nothing less; for who might spend more than I? Truly if I had been the wickedest person in the World, or the cruellest beast upon the earth, yet I should have relented, being overcome by the benefits of so loving a Father; seeing, as your self said, you recall'd and prefer'd me before so many Sons, and being yet alive you proclaim'd me King, and made me a spectacle to all men to envie, through the benefits you bestowed upon me. O wretch that I am! O unhappy time of my absence out of my Countrey! what an opportunity hath it given to malicious and calumniating people! Yet, O Father, it was for your sake, and about your affairs that I went to* Rome, *to the end that* Syllæus *might not triumph over your old age.* Rome *can witness my piety, and* Cæsar *the Prince of the whole world, who often called me a lover of my Father. Receive here, O Father, his Letters, far more* N *credible than those feigned calumniations against me: let these plead my cause, let these testifie my affection towards you: remember how unwilling I was to go to* Rome, *knowing I had here in this Country many secret enemies. Thus you unwarily have been the cause of my ruine, by forcing me to that voyage which has afforded envy time to frame accusations against me: but now I will come to the proof of these matters. Behold here I am, who notwithstanding a Parricide, yet never suffered any misfortune by sea or land: is not this a sufficient argument of my innocency? But I will not insist upon this proof of my innocence, since I know that God hath permitted you to condemn me already in your heart. Only I conjure you, give not credit to depositions extorted by torments: let me be burned, inflict all torments upon me, spare not my body: For if I am a Parricide, I ought not to die without all sorts of torment.* *Antipater* accompanied these words with so many tears, that O he moved all that were present, and *Varus* also, to compassion; but *Herod* only abstained

Antipater calleth *Rome* and *Cæsar* to witness,

A ſtained from weeping, for his anger againſt his unnatural Son fix'd his mind upon the proof of his Crime. And preſently *Nicolaus* at the King's commandment made a long ſpeech concerning *Antipater*'s malice and artifices, which he laid ſo open, that he extinguiſh'd all pity in the minds of the hearers. He aſcribed all the miſchief which had befallen that Kingdom unto him, and eſpecially the death of his two Brethren, who through his calumniations were made away; affirming alſo that he uſed treacherous practices againſt thoſe yet alive, fearing leſt they ſhould ſucceed in the Kingdom: for he who had prepared poyſon for his Father would much leſs ſpare his Brethren. And then coming to the proof of his intent to poyſon his Father, he declared in order all the evidences thereof, aggravating his offence by the
B corrupting of *Pheroras*, who by *Antipater* was drawn in to purpoſe the murther of his Brother and King, and how he had alſo corrupted the King's deareſt friends: and ſo filled the whole Court with wickedneſs. When he had accuſed him of many other things, and brought proof thereof he ended his ſpeech.

The year of the World, 3961. before Chriſt's Nativity, 1.

Nicholaus at the King's command begaineth a moſt heinous and bitter accuſation againſt *Antipater*.

Nicolaus's peroration.

Then *Varus* commanded *Antipater* to make anſwer to theſe things, and ſeeing that he continued lying on the ground, and ſaid nothing more, but God was witneſs of his innocency; he called for the poyſon, and gave it one who was condemned to die, who having drunk thereof, preſently died. Then *Varus* talked apart with *Herod*; and what was done there in that Council he writ unto *Cæſar*, and the next day he departed. And when *Herod* had put *Antipater* in priſon, he ſent meſſengers
C unto *Cæſar*, to inform him of his hard fortune and calamity. After this it was diſcovered that *Antipater* deſign'd the death of *Salome*. For one of *Antiphilus* ſervants came from *Rome*, and brought Letters from *Acme*, who was one of *Julia*'s maids, which ſhe writ to the King, telling him that ſhe found a Letter of *Salomes* among *Julia*'s; which for good will ſhe had ſent him. Theſe Letters which ſhe affirmed to be *Salomes*, contained many invectives againſt *Herod*, and many accuſations. But theſe Letters were feigned by *Antipater*, who for money had perſwaded *Acme* to write them in her own name; as the Letter that ſhe writ to *Antipater* evidently ſhewed; for ſhe writ as followeth.

The poyſon tried upon a condemned man.

Another proof againſt *Antipater*.

I have writ to your Father as you requeſted me, and ſent alſo other Letters; and I aſſure
D *my ſelf he will not ſpare his Siſter, if he do but read the Letters. You may do well, ſeeing I have performed all your requeſts, to be mindful of your promiſe.* This Letter againſt *Salome* and others, being found to be counterfeited, the King began to doubt that *Alexander* was made away by ſuch counterfeited Letters; and he remember'd that he had almoſt put his Siſter to death, through *Antipater*'s device. Wherefore he reſolved no longer to delay to puniſh him for all; yet was he hindred by a great ſickneſs from accompliſhing his purpoſe. He only ſent Letters to *Cæſar* concerning *Acme*'s treache-
E ry and falſe accuſation of *Salome*; and changed his Teſtament, and blotted out the name of *Antipater*, and in his room writ *Antipas*, leaving out *Archelaus* and *Philippus*, who were the elder Brethren, becauſe *Antipater* had render'd them odious to him. He bequeathed to *Auguſtus* a thouſand Talents, beſides many other rich gifts: and to his Wife the Empreſs, and Children, and Kindred, and Freed men, above five hundred; he alſo gave great gifts to others, either in Land or money, and left to his Siſter *Salome* great riches.

Herod intendeth *Antipater*'s puniſhment, and therefore bloteth his name out of his Teſtament.

CHAP. XXI.

Of the Golden Eagle, and of Antipater's *and* Herod's *death.*

F HErod's diſeaſe encreaſed, partly through age, and eſpecially by his grief and ſorrow; for he was now threeſcore and ten years old; and his mind was ſo troubled for the death of his Children, that though he were in health, yet he took no pleaſure in any thing; and his ſickneſs was ſo much the more grievous to him, becauſe that *Antipater* was yet alive; but he purpoſed to put him to death as ſoon as he was recovered of his ſickneſs. To increaſe his calamity there aroſe a tumult among the people. There were in the City two Doctors reputed very skilful in our Countrey-laws: One of them was named *Judas*, the Son of *Sariphæus*; the other was called *Matthias*, the Son of *Margalote*. Theſe two were followed by a great number of young men; ſo that when they expounded the Law, they had an aſſembly like a great Ar-
G my. And hearing that the King, partly by grief, and partly by his diſeaſe, was very like to die, they told their acquaintance, that now it was a fit time to revenge the injury which God received by thoſe prophane works, which were made againſt

Ant. lib. 17. cap. 8.

The year of the World, 3953. before Christ's Nativity, 1.

against his expreſs Commandment; which forbids to place the Images, or likeneſs of any living thing in the Temple. This they ſaid, becauſe the King had ſet a Golden Eagle upon the chief Porch of the Temple, which they exhorted the young men to take away; ſaying, that it was meritorious, although danger might enſue thereon; yea, even to die for their Countrey-laws. For they that died for ſuch a cauſe, ſhould enjoy everlaſting life and glory: And that many unwiſe men, ignorant of that Doctrine, ſo loved their lives, that they choſe rather to die by ſickneſs, than to ſpend their lives in ſo glorious an enterprize. Whilſt they ſpoke thus, there was a rumour ſpread, that the King was now at the laſt gaſp; whereby the young men being encouraged, about Noon, when many were walking in the Temple, they let themſelves down from the top of the Temple with great ropes, and ſo with hatchets cut down the Eagle. Whereof the Captain of the Souldiers being advertiſed, he went with a great many Souldiers ſpeedily to the Temple, and took almoſt forty of the young men, and carried them to the King: Who asked them if that were true, that they were ſo bold as to cut down the Golden Eagle: They confeſſed they had done it. Then he demanded by whoſe Commandment? They anſwered, by the Commandment of the Law. After this, it was asked them, why they, who were preſently to die, were ſo joyful? They anſwered, Becauſe after death, they hoped to enjoy Eternal Bliſs. The King hereat was ſo greatly moved with anger, that for all his diſeaſe, he went forth and made a Speech to the people wherein he inveiged againſt theſe perſons, as Sacrilegious; who, under pretence and colour of their Countrey-laws and Religion, attempted ſome great matter; and he adjudged them as impious people, worthy of death. The people fearing that he would torture many to learn who had favoured the act, requeſted him that only the Authors and Actors of that Crime, might receive puniſhment; and that he would remit the offence to all the people beſides. The King, with much ado entreated, cauſed the young men that let themſelves down with Cords, and the two Doctors, to be burned; and the reſt which were taken in the act, to be beheaded. After this, the King's ſickneſs ſpread over his whole body, and he was afflicted with moſt grievous pains: For he had a great Feaver, and an Itch over all his body, which was intolerable, and a dayly Collick; and his feet were ſwelled, as though he had the Dropſie: His belly alſo was ſwelled, and his privy members putrified, ſo that the worms bred in the putrified places. He was alſo grievouſly tormented with difficulty of breath, and a Convulſion of the whole body; ſo that ſome ſaid, that this was a puniſhment laid upon him, for the death of the two Doctors. *Herod*, notwithſtanding he was afflicted with ſo many and grievous ſickneſſes, yet he was deſirous to live, and ſought remedy, in hope of health. At laſt, he paſſed over *Jordan*, where he uſed the warm Waters of *Cahroe*, which run into the Lake of *Aſphaltites*; and are ſo ſweet, that men uſe to drink of them. There the Phyſicians cauſed his body to be bathed in hot Oyl, and he was therewith ſo weakened, that his ſenſe failed, and he was as though he were dead; whereat thoſe that were about him being troubled, with their cries they cauſed him to look up; and now deſpairing of life, he cauſed fifty Drachmes to be diſtributed to every Souldier, and great Sums of money to the Captains and his friends.

Judas and *Matthias* perſwade the people to pull down the Golden Eagle.

The young men that pulled down the Eagle, are brought before *Herod*, and are examined.

The young men with the Ring-leaders, condemned to die.

The King troubled with many diſeaſes. *Ant. l. 17. c. 9.*

Herod ſeeketh remedy in his ſickneſs at the hot Baths.

Herod full of melancholy.

As he returned, When he came to *Jericho*, he was in a very great likelihood to die; and his melancholy put into his head a wicked reſolution: For he cauſed the chief men of every Town and Village in all *Judæa* to be aſſembled together, and then he ſhut them up in a place called the Hippodrome: And calling unto him his Siſter *Salome*, and *Alexas* her Huſband; *I know* (ſaid he) *that the Jews will make Feaſts for joy of my death; yet if you will do what I deſire, it ſhall be mourned for, and I ſhall have a remarkable Funeral. As ſoon as I have given up the Ghoſt, cauſe my Souldiers to encompaſs theſe men whom I have here in hold, and kill them all: By this means all* Judea, *and every Houſhold thereof ſhall have cauſe to lament.* After he had commanded this to be done, thoſe whom he had ſent to *Rome*, brought him Letters, wherein was ſhewed how *Acme*, *Julia*'s Servant, was by *Cæſar*'s Command put to death, and *Antipater* adjudged worthy to die: yet *Cæſar* writ, that if his Father had rather baniſh him, he permitted it. *Herod* with this news was ſomething pleaſed, yet preſently his pains and a vehement Cough ſeized him with that violence, ſo that he thought to haſten his own death; and taking an Apple in his hand, he called for a Knife (for he was accuſtomed to cut the meat which he did eat) and then looking about him, leſt any ſtanding by ſhould hinder him, he lift up his arm to ſtrike himſelf. But *Achiab* his Nephew run haſtily to him, and ſtayed his hand; and preſently there was made great lamentation throughout all the King's Palace, as though the King had been dead. *Antipater* having ſpeedy news hereof, took courage, and promiſed the Keepers a piece of money to

The Ambaſſadors ſigniſie *Acmes* death, and bring Letters that authorize *Herod* to puniſh *Antipater*.

Herod overcome with pain, would have ſlain himſelf. *Ant. lib. 17. cap. 16.*

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A let him go. But the chiefeſt of them did not only deny to do it, but alſo went preſently to the King, and told him what *Antipater* requeſted. *Herod* hearing this, lifted up his voice with more ſtrength than was meet for a ſick man, and commanded his Guard to go and kill *Antipater*, and bury him in the Caſtle called *Hircanion*. And now again he altered his Teſtament, and appointed *Archelaus* his eldeſt Son King, and *Antipas* his younger Brother Tetrarch. Five days after the death of his Son *Antipater*, *Herod* died; having reigned thirty and four years after he ſlew *Antigonus*, and thirty ſeven years after the Romans had declared him King. In many things he was as fortunate as any man; for being born but a private perſon, he got the Crown, and kept it, and left it to his Poſterity: But in his Domeſtick Affairs, he was moſt unfortunate. *Salome*, B before it was known to the Soldiers that the King was dead, went forth with her Huſband, and releaſed all thoſe that were in Hold, whom the King had commanded to be ſlain; ſaying, that the King's mind was altered, and therefore he gave them all Licence to depart: And after their departure, the King's death was publiſhed to the King's Soldiers, who, together with the other multitude, were aſſembled in the Amphitheatre at *Jericho*, by *Ptolomey*, Keeper of the King's Seal; who made a Speech to them, and told them that *Herod* was now happy; and he comforted the multitude, and read unto them a Letter which the King left, wherein he earneſtly requeſted the Soldiers to favour and love his Succeſſor. After the Epiſtle read, he recited the King's Teſtament, wherein *Philip* was appointed Heir of *Trachonitis*, and the places thereunto adjoyning; *Anti*- C *pas* Tetrarch, and *Archelaus* King. He commanded his Ring to be carried to *Cæſar*, to whom he referred the cognizance and diſpoſal of all with full Authority; requiring, that as to any thing elſe, his ſaid Teſtament ſhould be performed.

The year of the World, 3963. *after Chriſt's Nativity*, 1.

Antipater's death. *Ant. lib.* 17. *cap.* 12.

Herod's death ſignified to the Soldiers.

This was no ſooner read, but preſently the Skies were filled with the voices and cries of the people, who congratulated *Archelaus*; and the Soldiers and the People promiſed to ſerve him faithfully, and wiſhed him a happy Reign. This done, the next care was about the King's Funeral, on which *Archelaus* ſpared no coſt, but buried the King with all Royal Pomp poſſible. The Herſe whereon he was carried, was adorned with Gold and Precious Stones; upon it lay a Bed wrought with Purple, whereupon was laid the dead Corps of the King, covered alſo with Purple, a Crown and Diadem of pure Gold D on his head, and a Scepter in his Right hand. About the Herſe were his Sons and Kinsfolk; and the Guard, and Bands of Thracians, Germans and Gauls, all went before in order, as though they had gone to Wars. The reſt of the Soldiers, in Warlike order, followed their Captains and Leaders; and five hundred of his Servants and Freed-men carried Perfumes. And thus the Corps was carried the ſpace of two hundred furlongs from *Jericho*, to the Caſtle of *Herodion*; where, as himſelf had appointed, it was interred.

Archelaus proclaimed King after his Father's deceaſe. *Herod's* pompous Funeral.

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THE SECOND BOOK OF THE WARS of the JEWS:

I

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Second Book.

K

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2. *Of the Fight and Maſſacre in* Jeruſalem, *between the Jews and the Sabinians.*
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8. *Of the Cities which* Philip *and* Herod *built: and of* Pilat's *Government.*
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23. *Of* Ceſtius *his Battel againſt* Jeruſalem.
24. *Of the Siege of* Jeruſalem *by* Ceſtius, *and of the Maſſacre.*
25. *Of the cruelty of thoſe of* Damaſcus *againſt the* Jews, *and of* Joſeph's *Affairs in* Galilee.
26. *Of* Joſeph's *danger and eſcape; and of the malice of* John *of* Giſcala. O

7. *How*

A 27. *The Cities of* Tiberias *and* Sephoris *are recovered by* Joseph.
28. *How the people of* Jerusalem *prepared themselves for War; and of the Robberies of* Simon, *Son of* Gioras.

CHAP. I.

Of Herod's *Successor* Archelaus, *and how he entred into the Temple; and the Mutiny*
B *that arose for the revenge of those that were executed, for taking down the Golden Eagle.*

ARchelaus being acknowledged Successor in the Kingdom to *Herod*, lately dead, necessity constrained him to go to *Rome*, to the end he might be confirmed by *Augustus*; which Journey gave occasion of new broils. For after that for seven days he had celebrated his Father's Funeral, and largely feasted the people (for this is a custom amongst the Jews, which bringeth many of them to poverty; and yet he that doth not so is reputed impious) he went to the Temple
C attired in a white Garment, where he was, with great joy, received of the people; and he himself sitting in a Tribunal, upon a Throne of Gold, very courteously admitted the people to his Presence, and thanked them for their diligent care used in his Father's Funeral, and for the Honours they had rendred to himself, as to their King. Yet he said, he would not take upon him either the Authority or name of King, till such time as his Succession was approved of by *Cæsar*, who by his Father's Testament, was Lord and Master of all; and for that cause, he had refused the Diadem offered him by the Souldiers at *Jericho*, when they would have Crowned him. But he promised, that if he were confirmed King by the hands of the Emperour, he would largely recompence both the Souldiers and the people for their good will;
D and that he fully purposed to be more favourable unto them, than his Father had been. The multitude hereat greatly rejoyced, and made present tryal of his mind and purpose; for some cryed out, requesting that the Tributes might be lessened; Others desired that the new Imposts might cease; others requested him to set all Prisoners at liberty. *Archelaus*, in favour of the people, granted all these requests; and then offering Sacrifices, he banqueted with his Friends. But suddenly, a little after Noon, a great multitude desirous of alteration (the common lamentation for the King's death being ceased) began a private mourning, bewailing their mis-fortune, whom *Herod* had put to death for pulling down the Golden Eagle from the Porch of the Temple. This sorrow was not secret; but the whole City resounded with la-
E mentations for them, that were thought to have lost their lives for the Temple, and their Countrey Laws. They also cried, that revenge was to be taken upon them, whom *Herod* for that fact, had rewarded with money. And that first of all, he who by *Herod* was constituted High Priest, was to be rejected, and another more honest and devout was to be put in his place. *Archelaus*, although he was herewith offended, yet, because he was presently to take such a journey, he abstained from violence, fearing lest he should render the multitude his enemies. Wherefore he sought rather by admonition, than by force, to reclaim those that were seditious; and he sent the Governour of the Souldiers to request them to be pacified. But the Authors of the Sedition, so soon as he came to the Temple, and before he spake one word, threw stones
F at him; and in like manner they used others, sent afterwards by him, to appease them; for *Archelaus* dispatched many messengers unto them, whom they contumeliously treated; so that if they had been more in number, their fury would have proceeded further. Wherefore, when the Feast of Unleavened Bread drew nigh, which the Jews call *Easter*, wherein an infinite number of Sacrifices were appointed; an innumerable multitude of people came out of all Villages thereabout, for devotion sake, to the Solemnity: And they who so lamented the death of the Doctors, remained in the Temple, seeking by all means to promote the Sedition. Which *Archelaus* fearing, sent a Band of Souldiers, and a Tribune with them, to take the chief of the Seditious, before such time as they had drawn unto them the multitude of the people; against whom the
G whole people being stirred up, slew a great many of them with stones; and the Tribune himself being sore hurt, had much ado to escape. And when they had so done, they presently went and offered Sacrifice, as though no hurt had been done. But

The year of the World, 3964. after Christ's Nativity, 2.

Ant. lib. 17. cap. 11. The Lamentations and Banquets *Archelaus* made.

Archelaus promiseth his Subjects all favour.

A Sedition about the pulling down of the Eagle, and the Agents thereof. *Ant. lib. 17. cap. 12.*

Archelaus's bounty towards the Seditious.

The Feast of *Easter* solemnly kept, and much Sacrifice offered.

The year of the World, 3964. after Christ's Nativity, 2.

Archelaus perſwaded himſelf, that the multitude would not be appeaſed without H
ſlaughter: wherefore he ſent againſt them the whole Army, the Foot into the City,
and the Horſe into the Field; who aſſaulting the ſeditious people as they were ſacri-
ficing, ſlew of them almoſt three thouſand, and ſcattered the reſidue into the Moun-
tains adjoyning. There were alſo ſome who followed *Archelaus*, and proclaimed
by vertue of his Command, that every one ſhould depart home to his houſe; as ac-
cordingly, notwithſtanding the holineſs of the day, they did. But he, accompanied
with his Mother, *Poplas*, *Ptolomy* and *Nicholaus* his Friends, went to the Sea-coaſt, leav-
ing *Philip* Governour of the Kingdom, and of his Houſhold: With them departed *Sa-
lome* and her Children, and the Kings Brethren and Kindred, under pretence to aſſiſt
Archelaus to the Crown; but indeed, it was to inform *Cæſar* of the Murther committed
in the Temple againſt the Law. I

Three thouſand of the Jews ſlain at the Feaſt of Eaſter.

Sabinus cometh into *Judea* to ſeize the Fortreſſes, and keep the Treaſure. *Ant. lib. 17. cap. 13.*

When they came to *Cæſarea*, they met with *Sabinus* Governour of *Syria*, who was
coming towards *Judea*, to take into his cuſtody *Herod*'s Treaſure. *Varus*, to whom
Archelaus had ſent *Ptolomey* about this matter, forbad him to proceed further. And
ſo *Sabinus*, in obedience to *Varus*, neither entred the Caſtles, nor took *Herod*'s Trea-
ſure from *Archelaus*; but promiſed, that he would let all alone, till *Cæſar*'s pleaſure
were underſtood. But ſo ſoon as one of them that hindred him was gone to *Antioch*,
and the other, to wit, *Archelaus*, to *Rome*; he ſtill remaining at *Cæſarea*, now haſted
to *Jeruſalem*, and took the King's Palace: Where, calling for the chief of the Guard,
and the Purveyers, he exacted of them an account, and ſought to take into his cuſto- K
dy the Caſtles and ſtrong Holds. But the Captains of the Garriſons, mindful of the
charge which *Archelaus* had given them, refuſed him entrance; affirming that they

Antipas elected King by *Herod*'s former Teſtament, ſtriveth with *Archelaus* for the Kingdom.

kept them more for *Cæſar* than *Archelaus*. At this time alſo, *Antipas*, one of *Herod*'s
Sons went to *Rome* with a deſign to obtain the Crown; alledging that *Herod*'s firſt
Teſtament was of more force than the laſt, and that he in the firſt was declared King;
and both *Salome*, and divers others of his Kindred, who ſailed with *Archelaus*; promiſ-
ed him their aid. He took with him his Mother and *Ptolomey*, Brother to *Nicholaus*;
in whom he had great confidence, becauſe he had been always faithful to *Herod*, and
was held by him in great credit. But none had ſo much encouraged him, as *Irenæus*
the Orator, who had an excellent faculty of ſpeaking. Truſting to theſe, he refuſed L
the counſel of them who ſought to perſwade him to yield to *Archelaus*, both as the
elder, and appointed by the laſt Teſtament of his Father. Now, when they were all
arrived at *Rome*, thoſe of the Kindred that hated *Archelaus*; and eſpecially thoſe that
looked upon it as a ſort of Liberty to be governed by the Romans, favoured *Antipas*;
in hope, that if their deſign of being freed from the Rule of Kings did not ſucceed,
they ſhould, at leaſt, have the comfort to be commanded by him, and not by *Arche-*

Antipas accuſeth *Archelaus* by Letters to *Cæſar*.

laus. And to further him the more, he obtained *Sabinus*'s Letters to *Cæſar*; wherein
Archelaus was accuſed, and *Antipas* commended. *Salome*, and the reſt of the Com-
plices, preſented Accuſations againſt *Archelaus*, to *Cæſar*, who, after them, deliver-
ed alſo his Juſtification in writing; and withal, his Father's Ring, and an Inventory M
of his Treaſure, by *Ptolomey*. *Cæſar* pondering with himſelf what both Parties alledg-

Cæſar calleth a Council of Roman Nobility.

ed, and the greatneſs, and large Revenues of the Kingdom, and the number of *Her-
od*'s Children; and having alſo read the Letters of *Varus* and *Sabinus*, he called the chief
of the Romans to Council; where *Caius*, the Son of *Agrippa*, and his Daughter *Julia*,
whom he had adopted by his aſſignment, ſate in the firſt place, and ſo he licenced the
Parties to plead their Rights. *Antipater*, *Salome*'s Son, being the greateſt of all *Arche-*

Antipater's vehement Accuſation againſt *Archelaus*.

laus's Adverſaries, ſpake firſt, and ſaid, that *Archelaus* now only for form diſputed for
the Kingdom, of which he had already poſſeſſed himſelf without waiting to know *Cæ-
ſar*'s Pleaſure; and that he did now ſtrive in vain, to render *Cæſar* favourable to him,
whom he would not attend to judge of his Lawful Succeſſion. That after *Herod*'s N
death, he ſuborned ſome to offer him the Diadem: And that ſitting on a Throne of
Gold in Kingly manner, he had changed all Orders of the Souldiers, diſpoſed of Offi-
ces, and granted unto the people their Requeſts; which could not be affected but by
a King. That he had alſo ſet at liberty many men, who for great Crimes were impri-
ſoned by his Father. And having done all this, he came now to *Cæſar*, to crave the ſha-
dow of the Kingdom, the ſubſtance and body whereof he already poſſeſſed; ſo that
herein he left nothing to *Cæſar* to diſpoſe of, but the bare Title. Moreover, he al-
ledged that *Archelaus* did but counterfeit ſorrow for his Father's death, feigning him-
ſelf to mourn in the day time, and in the night he would be drunk and riotous. By

Antipater ſpareth no vehemency in accuſing *Archelaus*.

which carriage, he ſaid, that he had cauſed the Sedition of the people, and incurred O
their hatred. After theſe Accuſations, he inſiſted upon the horrid ſlaughter of the multi-
tude about the Temple: for he ſaid, that they only came againſt the Feſtival Day, to
offer

A offer Sacrifice; and that they themſelves were ſacrificed, as they were offering the Sacrifices which they brought: And that there were ſuch heaps of dead bodies in the Temple, as never in any foreign War, the like had been ſeen. That *Herod*, foreſeeing his cruelty, never judged him worthy of the Kingdom, till ſuch time as his Underſtanding failed him; when being more ſick in mind than body, he knew not whom he named his Succeſſor in his laſt Will; whereas, he had nothing whereof he could blame him, whom in his former Will, he had appointed his Succeſſor, when he was in health, both of mind and body. Yet (ſaid he) put the caſe, *Herod* in his extremity, knew what he did, yet *Archelaus* hath rendred himſelf unworthy of the Kingdom, by having committed many things againſt the Laws. For (ſaid B he) what will he be after he hath received Authority from *Cæſar*, who before he received any, hath murthered ſo many? *Antipater* having ſpoken more to this effect, and at every Accuſation taking Witneſs of his Kindred that ſtood by, ended his Speech.

The year of the world, 3964. before Chriſt's Nativity, 2.

The Will changed during *Herod's* Sickneſs.

Antipater againſt *Archelaus.*

Then *Nicolaus* ſtood up, and firſt of all ſhewed, that the ſlaughter of them in the Temple was neceſſary and unavoidable; for they, for whoſe death *Archelaus* was now accuſed, were not only enemies of the Kingdom, but alſo of *Cæſar*: And for other Crimes objected, he ſhewed how that they were done, even by the counſel and perſwaſion of the Accuſers. He alſo urged, that the ſecond Teſtament might be of force, for that therein *Herod* had referred it to *Cæſar*, to confirm his Succeſſor. And C he who had ſuch remembrance, as to leave the Arbitrament of his Will to him who is Lord of all; could not be thought to miſtake himſelf in appointing his heir, nor yet deprived of his Senſes, ſeeing he knew by whom he ſhould be eſtabliſhed. When *Nicholaus* had ended his Speech, and declared all that he thought might make for *Archelaus*, *Archelaus* coming into the midſt of the Council, proſtrated himſelf at *Cæſar's* feet. *Auguſtus* courteouſly raiſed him from the ground, and declared him worthy to ſucceed his Father. Yet did he not pronounce a definitive Sentence but the ſame day, the Council being diſmiſſed, that he might deliberate with himſelf at more leaſure, whether any one ſingle perſon of thoſe nominated in the two Wills, ſhould ſucceed their Father in the Kingdom, or that the Kingdom ſhould be divided amongſt the whole D Family; becauſe they were many in number, and had all need of Eſtate to ſupport themſelves with honour.

Nicholaus defendeth *Archelaus.*

Archelaus humbleth himſelf at *Cæſar's* feet.

Cæſar's Bounty and Humanity towards him.

CHAP. II.

Of the Fight and Maſſacre at Jeruſalem, *between the Jews and the Sabinians.*

BEfore *Cæſar* determined any thing concerning this matter, *Malthace*, the Mother of *Archelaus*, fell ſick and died; and many Letters came out of *Syria*, ſignifying E that the Jews had rebelled. Which *Varus* foreſeeing after the departure of *Archelaus* from thence, had gone to *Jeruſalem* to repreſs the Authors of that Sedition: And becauſe the multitude would not be quiet, he left one Legion of the three which he brought out of *Syria*, in the City, and ſo returned to *Antioch*. But *Sabinus* coming afterwards to *Jeruſalem*, was the cauſe that the Jews began a new Broil: For he forced the Garriſons to render to him the Caſtles, and rigorouſly made ſearch for the King's Treaſure: And he was not only aſſiſted by thoſe that *Varus* left there, but alſo he had a great multitude of his own Servants all armed, to further his Avarice. And in the Feaſt of *Penticoſt* (ſo called, becauſe it happens at the end of ſeven times ſeven days) the People gathered themſelves together, not for Religions ſake, but for anger F and hatred; ſo that there was an infinite multitude of people which came out of *Galilee*, and *Idumæa*, and *Jericho*, and the Countreys beyond *Jordan*. Yea, the Jews which were inhabitants of the City, ſurpaſſed the reſt both in number and courage: and they therefore parted themſelves into three Bands, and made three Camps; one on the North ſide of the Temple, another on the South towards the Hippodrome, the third on the weſt near the Palace; and ſo they beſieged the Romans on every ſide. *Sabinus* greatly fearing them, both for their multitude, and for their courage, ſent many Letters to *Varus*, earneſtly requeſting him with all ſpeed to bring ſuccour; for if he did not, the whole Legion would be deſtroyed. He himſelf got into the high- eſt Tower of the Caſtle of *Phaſælus*, ſo called from the name of *Herod's* Brother, whom G the Parthians killed; and from thence he gave a ſign to the Roman Souldiers to iſſue out ſuddenly upon their enemies; for himſelf was in ſuch a fear, that he durſt not come down to the Souldiers of whom he was Commander. The Souldiers obeying his

Ant. lib. 17. cap. 14. Sedition in *Jeruſalem.*

Sabinus ſeizeth the King's Treaſure, and laboureth to get poſſeſſion of his Fortreſſes.

Three Camps of the Jews.

Sabinus getteth into the higheſt Tower of the ſtrongeſt Caſtle.

The year of the World, 3564. after Christ's Nativity, 2.

Command, attacked the Temple, and there fought a fierce Battel with the Jews; who having none to assist them, and being unexperienced in Warlike Affairs, were soon conquered by them that were skilful. At last, many Jews got upon the Porches, and cast Darts at them from the Pinacles, so that they killed many: But the other could not revenge themselves of them, who fought against them from so high a place; neither could they sustain the force of them who joyned Battel with them; till at last the Romans fired the Porches, which for greatness, and curious work, were admirable. By this means many Jews were either destroyed with the suddain fire, or else, leaping down amidst their enemies, were by them slain; others going backward, were cast headlong from the Wall; others despairing of life, killed themselves with their own Swords; and they who privily came down the Walls, being assaulted by the Romans, and astonished with fear, were easily overcome: Till at last, all being either put to the Sword, or fled through fear, the Treasure dedicated to God, was left destitute of Keepers; so that the Soldiers took away thereof about four hundred Talents; and that which they left, *Sabinus* got. H I

A Skirmish between the Jews and Romans.

The Romans fire the Porches.

But this loss of men and money stirred up many more Jews, and those more brave than the first, against the Romans; whom they besieged in the King's Palace, and threatned all their destructions, unless they would presently depart from thence: Yet promising *Sabinus* and the Legion leave to depart, if he so liked. Part of the King's Soldiers, who of their own accord fled to them, assisted them. But the most Warlike and valiant amongst them, were three thousand men of *Herod*'s Army, whose Leaders were *Rufus* and *Gratus*; one of the Foot, and the other of the Horse; both which, although they had had no Soldiers with them, might yet for their Valour and Counsel, have been considerable to the Party of the Romans. The Jews earnestly continued the Siege, and assaulted the Castle-Walls, crying upon *Sabinus* to depart, and not to hinder them now, after so long time, to recover their Countrey's Liberty. *Sabinus*, though with all his heart he wished himself away, yet he durst not trust them; but he suspected, that their courtesie was but a plot to entrap him. And on the other side, hoping that *Varus* would come and help him, he still endured the danger of the Siege. At the same time there were tumults in many places of *Judæa*; and many, through opportunity of the time, aspired to the Kingdom. For in *Idumæa* two thousand old Souldiers, who had born Arms under *Herod*, gathering together, and having armed themselves, went to attack the King's Forces commanded by *Achiab*, *Herod*'s Nephew; who because they were old Souldiers, and very well armed, durst not meet them in the Field, but withdrew into some Fortresses. At *Sephoris* also, a Town of *Galilee*, *Judas* the Son of *Ezechias*, Captain of the Thieves which formerly were defeated by King *Herod*, and had wasted the Countrey; gathered together a great multitude, and brake into the King's Armory, and armed all his Company, and fought against them who affected the Royal Dignity. Also, beyond the River, one *Simon*, who had been *Herod*'s Servant; being a goodly man, and of a huge stature, put a Crown upon his own head; and gathering together a company of Vagrants, went about with them to *Jericho*, and burnt the King's Palace, and many fair and sumptuous houses there, and so got a great Booty there; and he had surely fired all other Buildings of Note, had not *Gratus*, Captain of the King's Footmen, made haste to fight him with the Bow-men of *Trachon*, and the most Warlike men of *Sebaste*. *Simon* lost many men in this Encounter; and when he fled into a strait Valley, *Gratus* overtook him, and cut him overthwart the neck, so that he fell to the ground. In like manner, other of the King's Palaces near *Jordan*, by *Bethara*, were burnt by a multitude of other Rebels, gathered together in Bands from beyond the River. At this time a Shepherd, named *Athrongæus*, pretended to make himself King: His Birth was so low, that formerly he had been but a simple Shepherd; and he had no other merit, but that he was very large, and strong of body, and despised death. With this resolution he armed his four Brethren, each of which had a Company armed, and they were as his Lieutenants, to make Incursions; whilst he, like a King, meddled only with great Affairs, and wore a Crown upon his head: And thus he continued a long time wasting the Countrey, and killing, not only the Romans, and King's Souldiers; but also the Jews, if there was hope to gain any thing by them. One day he met a Company of the Romans at *Emmaus*, who carried Corn and Armour unto the Legion; he fought with them, and killed one *Arius* a Centurion, and forty of the most valiant amongst them upon the place; the rest being in like danger, through the help of *Gratus* with the Soldiers of *Sebaste*, escaped. After they had done many things in this manner against their own Countrey-men as well as strangers, at last, three of them were taken; the eldest by *Archelaus*, and the two other, who were eldest after him, fell into the hands of *Gratus* and *Ptolomey*; K L M N O

Ant. lib. 17. cap. 15.

Simon, one of the King's Servants taketh the Kingdom upon him.

Athrongæus a Shepherd, usurpeth the Kingdom.

The End and Issue of the War.

A *Ptolemey*; and the fourth yielded himself to *Archelaus* upon Composition. Such was the success of the bold Enterprize of these five men. But at that time a War of Thieves filled all *Judæa* with Troubles and Robberies. *The year of the World*, 3664. *after Christ's Nativity*, 2.

CHAP. IX.

Varus, *Governour of* Syria *for the Romans, represses the Insurrections in* Judea.

WHen *Varus* had, by the Letters of *Sabinus*, understood the danger wherein the whole Legion was, being besieged in *Jerusalem*; he hasted to succour them: B But first he went to *Ptolemais* with two other Legions, and four Cornets of Horse; where he had appointed the King's Forces, and the other Auxiliary Troops to meet him. As he passed by *Berytus*, the Inhabitants gave him fifteen hundred men. Also *Aretas* the King of *Arabia*, for the hatred he bare to *Herod*, sent him a great number, both of Horse and Foot. As soon as the Host was assembled, *Varus* incontinently directed part of his Army into *Galilee*, adjoyning to *Ptolemais*; and appointed a friend of his, the Son of *Caius* their Governour, who presently put all to flight against whom he was sent; and having taken the Castle of *Sepphoris*, he fired it, and made all the Inhabitants thereof Slaves. *Varus*, with the rest of the Army, went to *Samaria*, and took it; yet he did C the City no harm, because he found, that amidst all these Tumults, they had been quiet. When he had pitched his Tents at a Village called *Arus*, which belonged to *Ptolomey*, the Arabians sacked it, for they hated those that loved *Herod*. From thence they went to *Sampho*, another strong Burrough; which they in like manner sacked and destroyed, without sparing any thing. All was filled with the slaughter and fires which the Arabians made, there was no end nor hindrance of their Avarice. Also *Varus* commanded *Emmaus* to be burnt, being angry for the death of *Arius*, and the rest that were slain there; and the Inhabitants thereof abandoned it, every one by flight seeking to save himself. From thence he went to *Jerusalem*; and at his approach, the Jews that besieged the *Roman Legion* fled and scattered themselves, some here, some there, all about D the Countrey: They that remained in the City excused themselves, that they were not consenting to the Tumult; but that for the Celebration of the Feast, they permitted those Seditious to come into the City; affirming that they had rather have been besieged together with the Romans, than have joyned with those of the Sedition; and so they laid the cause of that Tumult upon others. But first *Josephus*, *Archelaus*'s Cousin, with *Gratus and Rufus*, went to meet him; leading the King's Army, and the Sibastians, and the Roman Soldiers, adorned in their accustomed Apparel. *Sabinus* durst not be seen by *Varus*, and therefore got him out of the Town before, and went to the Sea-coast. *Varus* divided his Army, and sent some Parties into the Countrey, to seek the Authors of the Tumult: And those that were brought to him who were in less fault, he E committed to Prison; those who were the chiefest, he crucified, to the number of two thousand.

And understanding that in *Idumæa* there yet remained ten thousand men in Arms, he presently sent the Arabians home, because he perceived that they did not serve as they that came to help him, but as they themselves pleased, wasting the Countrey against his Orders; and so, accompanied with his own Army, he hastned against the Enemies: But they without any fight, through *Achiab*'s Counsel, yielded themselves to *Varus*. And he pardoned the Common Soldiers, and sent the Captains to *Cæsar* to answer the matter: Who, pardoning most of them, yet punished some that were of *Herod*'s Kind-red, because they had rebelled against their own King. *Varus* having thus quieted the F Estate of *Judea* and *Jerusalem*, left in the Fortress of *Jerusalem*, the same Legion that was there before, and departed to *Antioch*.

Ant. lib. 17. *cap.* 16.

Varus assisteth the Romans against the Jews.

Varus taketh divers Cities and Castles of *Judæa*.

Emmaus burnt.

Varus cometh to *Jerusalem* with his Army, and with his only Presence dismayeth the Jews.

The year of the World, 3966. *after Christ's Nativity*, 4.

Varus crucified two thousand of the Seditious.

Varus's mercy and bounty to the Idumeans.

CHAP.

G

H

The year of the world, 3965. after Christ's Nativity. 4.

CHAP. IV.

How the Jews had an Ethnarch constituted over them.

NOw *Archelaus* met a new obstacle at *Rome*; for the Jews, who before the Sedition, with the leave of *Varus*, were gone to *Rome*, to crave the liberty of their Country. Those who went as Ambassadours in their Countrey's behalf, were fifty in number; and they were assisted by more than eight thousand Jews, that lived at *Rome*. Whereupon, *Cæsar* called a Council of the Nobility of *Rome* in the stately Temple of *Apollo*, which he had built on Mount *Palatine*. The whole Body of the Jews appeared with the Legats against *Archelaus* and his friends. *Archelaus*'s Kindred neither came with him, nor with the rest of the Jews: with him they would not joyn, for envy; and with the Jews they durst not, for shame. Amongst them also was *Philip*, the Brother of *Archelaus*, whom *Varus* sent in courteous manner to assist his Brother; or to the end, that if it should please *Cæsar* to divide *Herod*'s Kingdom among his Children, he might have a part. The Ambassadours spoke first, and began to declaim against *Herod*'s Memory: First of all they said, that they found him not a King, but the most cruel Tyrant that ever was; and that he had murthered many; and those whom he left alive, endured such misery, as they thought themselves far more unhappy than those that were so butchered. *For* (said they) *he was not only contented to tear his Subject's bodies with torments, but also defaced and ruined the Cities of his own Countrey, to adorn and beautifie the Cities of Strangers: And he permitted Forreigners to massacre the Jews without revenge. And instead of their ancient and wonted happiness which* Judea *enjoyed by a Religious observation of the Laws, the Countrey was by him made so poor, and so wasted with Injustice, that within these few years that* Herod *reigned, they have suffered more Murthers and Massacres, than all their Ancestors had, from the time of their departure out of* Babylon, *in the Reign of* Xerxes, *to the days of* Herod. *That being, by enduring such misery, now accustomed to the Yoke, they had willingly subjected themselves to his Son* Archelaus *after that* Herod *his Father was dead, notwithstanding he was the Son of such a Tyrant; and had publickly mourned for the death of* Herod, *and offered Sacrifice for the prosperity of his Successor. But he, to shew himself* Herod's *true Son, began his Reign with the slaughter of three thousand Citizens; and because he had so well deserved the Kingdom, he offered so many men to God for Sacrifice; and on a Festival Day, filled the Temple with so many dead bodies. Wherefore, 'tis not strange that they who escaped that Massacre, consider their own calamity; and as in Battel, turn their faces against those who wounded them, and beseech the Romans, that they would think the remnant of the Jews worthy of compassion; and not abandon and expose the residue of their Nation as a Prey to them, by whom they are like to be most cruelly butchered; but that it may please them to adjoyn their Countrey to* Syria, *and to let them be ruled by the Romans; that so they may find that the Jews, though now counted seditious and rebellious, are under peaceable and quiet Governours, a peaceable Nation.* With this Petition the Jews ended their Accusation. After this, *Nicholaus* stood up against them; and first of all acquitted the King's of the Crimes laid to their charge, and then reproved his Countreymen, as people not to be easily governed, and of their own nature averse, except forced, to obey their King: And by the way he also blamed the Kindred of *Archelaus*, who joyned with his Accusers. *Cæsar* having heard what both parties could say, dismissed the Assembly. And within few days after he gave *Archelaus* half the Kingdom, with the Title of Ethnarch; promising moreover, to make him King, if he behaved himself well: the other half he divided into two Tetrarchies, and gave the same to the rest of *Herod*'s Sons; one to *Philip*, the other to *Antipas*, who contended with *Archelaus* for the Crown. *Antipas* his Part lay from *Galilee*, beyond the River *Jordan*; the Revenus whereof amounted to two hundred Talents a year. *Philip* had *Batanæa*, and *Trachonitis*, and *Auranitis*, and part of what belonged to *Zenodorus* near *Jamnia*; the Revenues whereof amounted to one hundred Talents a year. *Archelaus* had in his Ethnarchy *Idumæa*, and all *Judæa* and *Samaria*, which was freed from the fourth part of the Tribute, because they had not rebelled with the rest. These Cities also, were given him, *Strton*'s Tower, *Seqaste*, *Joppa* and *Jerusalem*. But *Gaza*, and *Gadara*, and *Hippon*, *Cæsar* took from the Kingdom, and joyned them to *Syria*. *Archelaus*'s yearly Revenues amounted to four hundred Talents a year. *Cæsar* also, besides that which *Herod* had left *Salome*, as *Jamnia*, *Azotus* and *Phasælis*, gave her the Palace at *Ascalon*; all which amounted to threescore Talents a year. But *Cæsar* obliged her to live in the Country subject to *Archelaus*. And having confirmed the rest

Ant. lib. 17. cap. 17. *Ethnarca*, Ruler, or Governour.

The Jews call *Archelaus* in question.

A bitter Accusation of the Jews against *Herod* and his Sons.

Herod's Tyranny and cruelty.

The Jews beseech the Romans to have compassion on the remainder of the Jews.

Nicholaus defends *Archelaus* before *Cæsar*, and the rest.

Cæsar maketh *Archelaus* Ethnarch of *Jewry*.

The distribution of the Kingdom to *Herod*'s Children.

Those Cities that were under *Archelaus*'s subjection.

Salome Princess of *Jamnia*, *Azotus* and *Phasælis*.

of

A of *Herod*'s Kindred the Legacies which in his Teſtament he had left them, he gave his two Daughters that were Virgins, over and above, a hundred and fifty thouſand Drachmes of Silver, and married them to *Pheroras*'s two Sons. Laſtly, he divided that which *Herod* had bequeathed unto himſelf, amounting unto a thouſand Talents, amongſt his Sons; leaving himſelf only ſome Jewels of ſmall value, which he reſerved in honour and remembrance of the dead.

The year of the World, 3966. after Chriſt's Nativity, 4.

CHAP. V.

B *Of the Impoſtor* Alexander, Herod's *pretended Son, and how he was taken.*

AT the ſame time, a certain young man, a Jew born, brought up by a Freed-man of *Rome* in the Town of *Sidon*, being very like *Alexander* whom *Herod* had put to death, went to *Rome*, having one of his Countrey-men for his companion, who knew very well the Eſtate of the Kingdom; and by whoſe inſtructions he affirmed, that they who ſhould have put him and *Ariſtobulus* to death, being moved to compaſſion, let them go, and put two others in their room like them. With this tale he deceived many Jews living in *Creet*, where he was honourably received: From thence he ſailed to *Melos*, where he was entertained with greater pomp; and enriching C himſelf, he uſed ſuch means, that he got his Hoſts (which gave him entertainment) to accompany him to *Rome*. At his landing at *Puteoli*, he received great Preſents from the Jews who dwelt there, eſpecially thoſe that were well affected to his Father, honoured him as a King. For he was ſo like *Alexander*, that they that had ſeen *Alexander*, and knew him well, would have ſworn he had been the ſame. Wherefore, when he arrived at *Rome*, all the Jews deſired to ſee him, and an infinite multitude followed him whitherſoever he went in the ſtreets; and they ſo doted upon him, that they carried him in a Horſe-litter, and at their own proper coſt and charges, prepared for him a Royal Train.

Ant. lib. 17. cap. 18. A certain young man feigning himſelf to be that *Alexander*, whom *Herod* ſl w, deceiveth many.

But *Auguſtus* well remembred *Alexander*'s viſage (for *Herod* had accuſed him be- D fore him) and although, before he ſaw him, he judged that he was ſome Impoſtor, yet he made as though he believed all; and ſent one *Celadus*, who knew *Alexander* well, to bring this young man to him. *Celadus* no ſooner beheld him, but forthwith he perceived the difference betwixt them; and eſpecially, when he took notice of his hard fleſh and ſervile ſhape, he preſently underſtood the whole matter. But he could not but be greatly ſurprized at his bold ſpeeches; for when they demanded of him what was become of *Ariſtobulus*, he anſwered, that he was alive; but on purpoſe tarried behind, and lived in *Cyprus*, becauſe, being aſunder, they could not both ſo eaſily be entrapped. *Celadus* taking him apart from the reſt of the Company, told him, that *Cæſar* would ſave his life, if he would truly confeſs, by whoſe counſel he E feigned himſelf to be *Alexander*. He, accepting this proffer, followed him to *Cæſar*, and declared to him the Jew, who, for lucre ſake, had made uſe of his likeneſs to *Alexander*; confeſſing that he had received as great Gifts of the Cities by which he paſſed, as they would have given *Alexander*, if he had been alive. *Cæſar* laught at the Cheat, and condemned this falſe *Alexander* to the Galleys, but put the other Jew to death, who had induced him to this Impoſture. And as for the Jews at *Milo*, he thought that they had puniſhment ſufficient, in loſing all that which they had laid out, and beſtowed upon him.

Cæſar deſireth to ſee the young man.

Cæſar maketh the counterfeit *Alexander* a Galley-ſlave and executeth his Counſellor.

CHAP. VI.

F *Of the Baniſhment and Death of* Archelaus.

ARchelaus being now made Prince, remembred the conteſts paſt; and in revenge thereof, he ill treated, not only the Jews, but alſo the Samaritans. But in the ninth year of his Reign, the Jews and Samaritans ſent Ambaſſadours againſt him, to *Cæſar*; by whom he was baniſhed to *Vienna*, a City of *Gallia*, and all his Goods confiſcated. 'Tis reported, that before he was ſummoned to appear before *Cæſar*, he had a ſtrange Dream, in which he ſaw nine great Ears of Corn devoured by Oxen; and G preſently ſending for ſome Chaldeans, he demanded what that Dream betokened. Some interpreted it one way, and ſome another; but one *Simon* an Eſſean told him, that the nine Ears of Corn betokened the number of years he had reigned, and the Oxen

Ant. lib. 17. cap. 19. Archelaus baniſhed for his Tyranny, and his goods confiſcated.

Archelaus's Dream of the Oxen and ears of Corn.

The year of the World, 3966. after Christ's Nativity, 4.

Oxen signified the change of his Fortune; for as much as these creatures in labouring the Land, turned up and altered the face of it: And therefore nine years being past since he had been established Prince, he was to prepare himself for death. Five days after this Interpretation, *Archelaus* was sent for to *Rome*, to answer before *Augustus* the things whereof he was accused. I have also thought it worth rehearsing, to set down the Dream of his Wife *Glaphyra*, Daughter to *Archelaus* King of *Cappadocia*, who was first married to *Alexander*, Brother to this man, and Son to King *Herod*, by whom he was put to death, as we have said before: After whose death, she was married to *Juba*, King of *Lybia*; and he being dead, she returned home to her Father; where living in her Widowhood, *Archelaus* the Ethnarch beholding her, was so inflamed with her love, that presently he divorced his Wife *Mariamne*, and married her. Soon after she came to *Judea*, she dreamed that she saw *Alexander* her first Husband, standing before her, and saying unto her; It had been enough for thee to have married the King of *Lybia*; but thou, not contented therewith, comest again to mine house, greedy of a third Husband; and which is worst of all, art now married to mine own Brother. I will not conceal nor dissemble this injury which thou dost me, but I will recover thee against thy will. And she scarcely lived two days after she had related this Dream to her friends.

Archelaus refusing *Mariamne*, marrieth *Glaphyra*. *Glaphyra* saw *Alexander* in her sleep.

CHAP. VII.

Of Judas *the Galilean, who established a fourth Sect; and of the three Sects amongst the Jews.*

Ant. lib. 18. cap. 12.

The year of the World, 3573. after Christ's Nativity, 11.

After that *Archelaus*'s Dominions were reduced into a Province, a certain Roman Knight called *Coponius*, was made Governour thereof. During his Administration, a certain Galilean named *Judas*, incited his Countrey-men to revolt; reproaching them for paying Tribute to the Romans, and for being subject to any but to God. This *Judas* was Author of a new Sect of his own devising, nothing like other Sects. For there are three Sects of Philosophers amongst the Jews; one is that of the Pharisees, another of the Sadducees, and the third of the Essens, which is the most famous of all the three. The Essens are Jews born, but live in the greatest union together imaginable: They consider all Pleasures, as Vices that are to be avoided; and esteem Continence and Victory over the Passions, as the greatest Vertues. They reject Marriage, and account other men's Children, put to them to be taught whilst young, as their own Kinsmen, whom they diligently instruct in their Manners and Opinions; not for that they condemn Marriage and Propagation of Mankind, but to avoid women's incontinence; for they think that none of them keep themselves true to one man. Also, they contemn Riches, and all things with them are common, and no man amongst them is richer than other. And they have a Law amongst themselves, that whosoever will embrace their Sect, he must make his Goods common, for so, neither any amongst them seems abject for Poverty, nor any great for Riches; but they have, as it were, all equal Patrimonies like Brethren. They account it a shame to anoint the body with Oyl; and if any man, though against his Will, be anointed therewith, they use all diligence to wipe it away: And they account themselves fine enough, if their Cloaths be white. They have amongst them Stewards, to oversee all things for their common benefit; who are chosen from amongst them, by a common consent. Their Revenue is distributed according to the need that every one hath. They have not one certain City, but are dispersed in many Cities; and if any of their Sect, though a stranger, come to them from another place, they give him any thing they have, as if he were their ancient Acquaintance. In like manner, they go boldly to those, whom they never in their lives saw before, as though they were familiarly acquainted with them: And therefore, when they take a journey, they only arm themselves against Thieves, and carry nothing with them else. In every City there is one appointed, whose Office is to receive and lodge those of their Sect that come thither; and to see that they neither want Cloaths, nor any thing else necessary for them. All Children under Government, brought up by them, go apparelled alike; and they never change their Apparel nor Shooes, except they have worn out their first Apparel. Among themselves they neither buy nor sell; but every man that hath any thing which another wanteth, giveth him it, and taketh that of him which himself needeth; yea, every one of them may take any thing he hath need of from whom he pleaseth, without any change. Above all, towards God they are

Three Sects among the Jews, of which the Essens were the best.

The Essens Doctrine of Marriage.

Among the Essens, goods are common.

The Essens Hospitality.

The Essens Apparel.

A are very Religious; for before the Sun-rise, they speak of nothing but holy things, and then they make certain Vows and Prayers after the custom of their Countrey, as it were praying that God would please to make it rise upon the earth. After this, every one is dismissed to practice the Art he knoweth: And when every one hath diligently laboured till eleven a Clock, they all meet together again, and being covered with linnen cloaths, they wash their bodies with cold water: and having thus purged themselves, they go to their Cells, into which no man that is not of their Sect is admitted: And then they come to the Refectory, as into a holy Temple; where all sitting down with silence, there is set before every man in order, a loaf, and a little mess of pottage, all of one sort. Before they eat a Priest giveth thanks, and no man may eat
B any meat till this Prayer be made to God. Likewise, when dinner is ended they pray again; for both before and after, they give thanks to God, the Giver of all: And then putting off that Apparel as Sacred, they apply themselves to their work till evening. At Supper they do as before, causing their Guests to sup with them, if by fortune any come. Their house is never troubled with cries or tumults, for every one is appointed to speak in his turn; so that their silence produces respect in strangers. The cause of this moderation is their continual sobriety, and that every one is limited how much to eat or drink. And although, that in all other matters they are ruled by their Superior, yet in these two, to wit, compassionating and helping, they may do as they think good: for every one may when he pleaseth, help those whom he thinketh de-
C serve help; and when he pleaseth, give meat to them that are in need. Yet may not they give any thing to their Kindred, without the leave of their Superior. They take great care to suppress their anger; they keep their promise, and maintain peace; and people account every word they speak of as much force, as if they had bound it with an Oath: And they shun Oaths worse than Perjury; for they esteem him a Lyar, who is not to be believed, without he call God to witness. They study diligently ancient Writers, chiefly gathering out of their Writings, what is most convenient for the Soul and the Body. Out of them they learn Remedies for Diseases, and the Vertues of Herbs, Stones and Mettals. Those who are desirous to be of their Order, do not straightway converse with them; but for a year before live out of the Colledge, and
D have the same diet, a little hatchet, and such a girdle as is before spoken of, and a white garment. But at the years end, if they perceive such a person to be continent, they give him a dyet more agreeing with their own, and he is permitted to wash himself in cold water, to the end, to purifie himself; yet is he not admitted in common amongst them, till for two years more, they have observed his life and manners: And at last, when he is thought worthy, he is admitted to their common company. But before he is received to the common Table, first he is to protest solemnly to honour and serve God with all his heart, to observe Justice and Fidelity towards all men; never willingly to hurt any man, nor injure any for another man's command; but always to hate the wicked, and assist the good; to keep his faith to all, but especially to his Su-
E periors; because they hold their power from God. To which they add, that if he be put in Authority over others, he never will abuse it to the prejudice of those that are under him; and neither exceed the rest in Apparel, nor any other ambitious pomp: That he will always love the truth, and severely reprove lyars: And that he will keep his hands and soul pure from all theft and unjust gain: And that he will not conceal any Mysteries, or Secrets of their Religion from his companions, nor reveal them to any strangers, although he should be thereto threatned by death. Adding moreover, that he will never deliver any Doctrine, save that which he hath received; and diligently preserve the Books, as well as the Names, of those from whom they received it. These Protestations they oblige those to take solemnly, who enter into their Order, to
F the end to fortifie them against Vices. Those of the Society who transgress notoriously, they thrust out of their company: And whosoever is so punished, for the most part dieth a miserable death; for, it being not lawful for him to eat with any stranger, he is reduced to feed on grass like beasts, and so he perisheth through Famine. For which cause oftentimes they are moved with compassion, to receive many into their Order again, when ready by Famine, to yield up the Ghost; judging them to have endured penance enough for their offences, who with famine were almost brought to death's door. They are very severe and just in their Judgments; and to decide any matter, there is never fewer of them than an hundred; and that which is by them agreed upon, is irrevocable. Next after God, they reverence their Law-giver, insomuch that if a-
G ny one revile him, they forthwith condemn him to death. They take it for a great duty to obey their Elders, and what is appointed by many; so that if ten of them sit together, no man of them must speak, without he be licenced thereto by nine of the company.

The year of the World, 3673. after Christ's Nativity, 11.

Their Religion and labor.

The Esseans in compassion and helping others have free choice, in other things they are ruled by their Governour.

The Esseans swear not.

The Esseans Vows and Covenants.

The Esseans circumspection Justice.

pany. They account it a great incivility to be in the midst of the Assembly, or on their right hand. And they are more severe than any other Jews in observing the Sabbath; for they do not only abstain from dressing meat (which they dress the Evening before) that day, but also, they may not remove any Vessel out of its place, nor satisfie the necessities of Nature. Upon other days they dig a pit a foot deep in the ground with the hatchet, which (as we before said) every one, at his entrance into their Order, hath given him; and then covering themselves diligently with their garment, as if they feared to be irreverent to the light of Heaven, in that pit they ease themselves: and then cover their ordure with the earth they took out of the pit: And this they do in most secret places. And although this purging of their bodies be natural, yet do they by washing purifie themselves after it, as after great uncleanness. Furthermore, amongst themselves they are divided into four Orders, according to the time which they have continued this exercise of life; and they that are Juniors bear such respect to the Seniors, that if they do but touch one of them, they are obliged to purifie themselves, as though they had touched a stranger. They are long-liv'd, so that most of them live an hundred years, which I judge is by reason of their well ordered diet, and their temperance. They contemn adversity, and by constancy and fortitude triumph over Torments. They prefer an honourable death before life. The Wars which the Jews made against the Romans, shewed what invincible courage and hardiness they have in all things; for they suffered the breaking of the members of their bodies, Fire and Sword, and all kind of Tortures, rather than be brought to speak the least word against their Law-giver, or to eat meats forbidden: They could not be forced to any of these, neither would they entreat the Torturers, nor shew any sorrow amidst their Torments: Yea, in the midst of their pains they scoffed at their Tormentors; and joyfully yielded up their Souls, as though they hoped to pass to a better life. For it is an Opinion amongst them, that the Body is mortal and corruptible, but the Souls remain ever immortal; and being of a most Pure and Etherial Substance, wrap themselves in Bodies as in Prisons, being drawn thereunto by some natural inclination: But when they are delivered out of these Carnal Bonds, then presently, as freed from a long Bondage, they joyfully mount into the Air. And of the good Souls they say, as did the Grecians, that they live beyond the Ocean in a place of Pleasure, where they are never molested with rain, nor snow, nor heat, but have always a sweet and pleasant Air. But the wicked Souls (as they say) go into a place very tempestuous, where there is always Winter weather, always lamentations of those who for ever are to be punished. For I judge that the Greeks are of this opinion, when they say there is an Isle for the vertuous, whom they call Heroes and half-gods; and that the Souls of the wicked go to a place in Hell, where it is feigned, that some are tormented, as *Sysiphus*, *Tantalus*, *Ixion* and *Tityus*. These *Essens* also believe that they are created immortal, that they may be induced to Virtue, and averted from Vice; that the good are rendred better in this life, by the hope of being happy after death; and that the wicked, who imagine they can hide their evil actions in this World, are punished for them in the other with eternal Torments. This is the *Essens* Opinion, touching the excellency of the Soul; from which we see very few of those depart, who have once embraced it. There are also some among them, who promise to foretel things to come; which faculty is obtained as well by the studying of Holy Books and Ancient Prophecies, as by the care they take of sanctifying themselves: And their predictions seldom fail.

There is another sort of *Essens*, agreeing with the former, both in apparel, diet and kind of life, and observance of the same Laws and Ordinances; only they differ in the matter of Marriage: Affirming, that to abstain from Marriage, tends to abolish mankind. For (say they) if all men should follow this opinion, presently all mankind would perish. Notwithstanding, these people use such moderation, that for three years space they observe the Women they intend to marry; and then, if they appear sound enough to bear Children, they marry them. None of them lie with their Wives when they are with Child; to shew that they do not marry to satisfie Lust, but to have Children. When their Wives wash themselves, they are covered with a Garment, as the men are, and this is the manner and custom of this Sect. Of the two former Sects, the Pharisees are said to be most skilful in Interpreting the Laws. The chief Article of their belief is, that all things are to be attributed to God, and Fate; yet so, that every man may in many things, of his own power, do good or ill; though destiny may help much therein: And that the Souls of men are all incorruptible; but only the Souls of good men go into other bodies, and the Souls of wicked men are sent into everlasting pain. But the Sadducees deny Fate, and affirm, that as God is the Author of no evil, so he takes no heed to what men do; that a man hath power to do

well

The year of the world, 3973. after Christ's Nativity. 11.

The Essens reverence the Sabbaths.

The Essens live a long time.

The Essens constancy in the War with the Romans.

The year of the world, 3979. after Christ's Nativity, 17.

The Essens esteem the soul immortal, but they believe not the Resurrection of the dead.

The *Grecians* opinion of the soul of man.

The *Essens* prophesie.

There is a College of the Essens that differeth from the former in the point of Marriage.

The second Sect of the *Pharisees*.

The third of the *Sadducees*.

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A well or ill, and every man may chuſe whether he will be good or bad, and they generally deny both pains and rewards for ſouls after this life. The Phariſees are as ſociable and loving one to another, as the Sadduces are at diſcord amongſt themſelves, living like ſavage beaſts, and as uncourteous to their own Sect, as to ſtrangers. This is all which I have to ſpeak concerning the Philoſophers among the Jews. Now I will return to my purpoſe.

The year of the world, 3979. after Chriſt's Nativity, 17.

CHAP. VIII.

B *Of the Cities which* Philip *and* Herod *built; and of* Pilates *Government.*

Ant. l. 18. c. 7.

The year of the World, 3997. after Chriſt's Nativity, 35.

ARchelaus his Ethnarchy being now made a Province, the reſt of his Brethren, to wit, *Philip* and *Herod*, who was ſurnamed *Antipas*, continued to govern their Tetrarchies. And *Salome* dying, left *Julia* by her Teſtament the Toparchy which ſhe ruled, as alſo *Jamnia*, and a ground ſet with Palm-trees in *Phaſaelis*. When *Tiberius* the Son of *Livia*, upon the death of *Auguſtus*, (after he had reigned ſeven and fifty years, ſix months, and two days) was made Emperour of *Rome*, *Philip* built a City near the head of *Jordan* in the Country of *Paneade*, and called it *Cæſarea*; and another he built in the lower part of *Gaulanitis*, and named it *Tiberias*, and another in C *Peræa* on this ſide *Jordan*, which he named *Julias*. *Pilate* being ſent by *Tiberius* to be Governour over the Jews, cauſed in the night ſome Enſign on which was the Image of *Cæſar* to be brought into *Jeruſalem*; which thing, within three days after, cauſed a great tumult among the Jews: for they who beheld this action were aſtoniſhed, and conſider'd it as a violation of the Law of their Countrey, which forbids expreſly, any Picture or Image of men or other creatures to be brought into the City. At their lamentation who were in the City, there was gathered together a great multitude out of the villages adjoyning, and they went preſently to *Pilate* then at *Cæſarea*, beſeeching him earneſtly that the Images might be taken away out of *Jeruſalem*, and that the Laws of their Countrey might remain inviolated. When *Pilate* denied their ſuit, D they proſtrated themſelves before his houſe, and there remained lying upon their faces, for five days and nights, without moving. On the ſixth day *Pilate* ſitting in his Tribunal ſeat, call'd all the Jews together before him, as though there he would have given them an anſwer: but on the ſudden a company of armed Souldiers (for ſo it was provided) compaſſed the Jews about on all ſides: The Jews were hereat amazed, ſeeing that which they expected not. Then *Pilate* told them, that except they would receive the Images of *Cæſar* he would kill them all; and to that end made a ſign unto the Souldiers to draw their ſwords. The Jews, as if they had agreed together, fell all down at once, and offered their naked necks to the ſtroke of the ſword, crying out that they would rather loſe their lives, than ſuffer their Religion to be propha- E ned. Then *Pilate* admiring the conſtancy of the people in their Religion, preſently commanded the ſaid Enſigns to be taken out of the City of *Jeruſalem*.

The people would not condeſcend to *Pilate* to alter their Country laws.

Pilate admiring the conſtancy of the Jews in their Religion, ſent the Statues from *Jeruſalem*.

The year of the World, 3998. after Chriſt's Nativity, 39.

After this, he cauſed another tumult among them; for they have a ſacred Treaſure called *Corban*, which *Pilate* reſolv'd to make uſe of to bring water into the City, four hundred furlongs off: for this cauſe the people murmured; ſo that when *Pilate* came to *Jeruſalem*, they flocked about his Tribunal to make their complaint. *Pilate* foreſeeing a Tumult, cauſed Souldiers ſecretly armed to mingle themſelves among the people in private apparrel, and commanded them not to uſe their ſwords, but to beat thoſe with clubs whom they ſaw make ſuch clamours. And when he had thus plot- *Pilate* beateth the ſeditious with clubs.

F ted the matter, ſitting in his Tribunal, he gave a ſign unto the Souldiers; and preſently the Jews were beaten; and many of them, partly with blows, and partly trodden upon by the multitude, died miſerably. The multitude amazed at the calamity of thoſe that were ſlain, held their tongues. For this cauſe *Agrippa* Son of *Ariſtobulus*, whom *Herod* the King his Father put to death, went to *Rome*, and accuſed him to *Cæſar*. *Tiberius* not admitting his accuſation, he remained ſtill at *Rome*, and fought the favour of other great men there, and eſpecially he courted *Caius* the Son of *Germanicus*, he being yet a private perſon: and upon a certain day, having invited him to a banquet, he ſtretched forth his hands, and openly pray'd Almighty God in ſtead of *Tiberius Cæſar* he might ſee him Lord of all the world. *Tiberius* having no- tice hereof by one of his familiar friends, cauſed *Agrippa* to be impriſoned; where G he endured hard and ſtrait impriſonment till the death of *Tiberius*, which was ſix months after. After he was dead (having reigned two and twenty years, ſix months, and three days) *Caius Cæſar*, who ſucceeded him in the Empire, freed him from priſon,

The year of the World, 4001. after Chriſt's Nativity. 36.

Agrippa Ariſtobulus's Son hateth *Tiberius*, and inſinuateth himſelf into *Caius Caligula's* friendſhip.

Tiberius reigned 22 years, ſix months, and 3 days.

The year of the world, 4001. after Christ's Nativity, 39.

Caius Cæsar giveth the Tetrarchy to *Agrippa*, *Aristobulus*'s Son, and maketh him a King. *Ant. l. 18. c. 14.*

Herod and his wife remain in *Spain.*

son, and gave him the Tetrarchy of *Philip*, who was newly deceased, and the title of King. When *Agrippa* came into his Kingdom, *Herod* the Tetrach began to envy his estate; and *Herodias* his wife still urged him forward, in hope that he should be made a King also: for (said she) thou wanteſt that dignity only through slothfulness, because thou wouldest not go to *Cæsar*: for if *Agrippa* be made a King, being before but a private man, how canst thou doubt to be made a King, who art already a Tetrarch? *Herod* herewith perswaded, went to *Caius Cæsar*, who greatly reproached his ambition, insomuch as he fled into *Spain*: for *Agrippa* had followed him to *Rome* to accuse him before *Cæsar*; and *Caius* gave him *Herod*'s Tetrarchy. And so *Herod* remained in *Spain* with his wife till his death. H I

CHAP. IX.

The year of the world, 4002. after Christ's Nativity, 40.

The Emperour Caius *orders* Petronius *Governour of* Syria *to constrain the Jews by Arms to receive his Statue into the Temple.* Petronius *forbears to do it. The death of* Caius *saves him from punishment.*

Ant. lib. 18. cap. 15.

Caius Cæsar calleth and reputeth himself a God.

The fear the Jews had of *Petronius*'s Army.

Caius Cæsar so abused his Authority, that he would be thought to be a god, and so called. Also he put many Noble men of his Country to death by his cruelty; which he likewise extended even to *Judea*: for he sent *Petronius* with an Army to *Jerusalem*, commanding him to set his Statues in the Temple; and if the Jews refused to receive them, that those who withstood him should be put to the sword, and the rest led away captive. Almighty God did otherwise dispose this proud commandment. But *Petronius* accompanied with three Legions, and many assistants out of *Syria*, came with all speed from *Antioch* to *Judea*: many of the Jews would not believe any War towards, notwithstanding that they heard a general report thereof: and they that believed it, could not bethink themselves of any means to resist. Suddenly all were in a great fear; for the Army was now come to *Ptolemais*, which City is situate by the Sea-shoar in *Galilee*, in a fair Field; and on the East-side it is compassed with Mountains, distant from it threescore furlongs, which belong to *Galilee*; on the South-side it is invested with Mount *Carmel*, which is distant an hundred and twenty furlongs: on the North-side it is environed with an exceeding high Mountain, which the Inhabitants call the Tyrians Ladder: this Mountain is an hundred paces distant from the City. Two miles from this City there is a River running by, call *Belus*, a very little one, near which is the admirable Sepulchre of *Memnon*, which is a hundred cubits high and of a concave form. In this place is seen a sort of Sand as transparent as Glass, which many ships carrry away for Ballast; but though they empty the place of it, yet that place is presently after covered with the like sand again. For there are winds which as it were on purpose, carry this sand from the higher places round about it thither; and this sand being put into the furnace is presently changed into Chrystal or Glass. And that which in my opinion is more to be wondred at, is, that the sand being so turned into Glass, if afterward any part thereof be cast upon the brink of this place, it is again turned into ordinary sand. And this is the nature of that place. K

The description of *Ptolemais.* L

Sand like Glass near *Memnon*'s Sepulchre. M

Now the Jews with their wives and children gathered themselves together in the field where the City *Ptolemais* is situate, and humbly besought *Petronius* not to violate their Country-laws, but to have compassion on them. *Petronius* seeing the multitude that humbly sued to him, and how earnestly they sought his favour, left *Cæsar*'s Statues at *Ptolemais*, and himself went from thence to *Galilee*, and at *Tiberias* called all the Jews and Nobility together, he represents to them the power of the Romans, and how dreadful *Cæsar*'s threatnings ought to be to them; adding moreover, that the Jews supplication was indeed a contumely, seeing all Nations under the dominion of the Romans (the Jews only excepted) had already placed *Cæsar*'s Statues in their Temples among those of their gods: and herein they did as it were revolt from the Emperour, and affront him their Governour who represented his person. They answered, it was against the Laws and Customs of their Country: for it was not lawful for them to have the Image of God, much less of a man; and that they were not only forbidden by the Law to have an Image in the Temple, but also to have it in any prophane place. *Petronius* replied, if you observe your Laws so religiously, I must also observe my Lord's command; for if I do not, but spare you, I shall be justly punished: and 'tis not to me, but to him you must make your addresses; for I my self, as well as you, am subject to him. At these words the whole multitude

Petronius certifieth the Jews of the Romans power and *Cæsar*'s threats. N O

A multitude cried out together, that before they would see their Religion violated, they would willingly expose themselves to any danger. When the noise of the people was ceased, *Petronius* said; Are ye then prepared and minded to fight against *Cæsar?* The Jews answered, No, we every day offer Sacrifices for *Cæsar* and the Romans. But if *Cæsar* must needs place his Image in the Temple, he must first kill us all with our wives and children. Hereat *Petronius* greatly marvelled, and was moved to compassion when he beheld the constancy of the Jews in their Religion, and so great a multitude prepared to die for it. And for that time they departed, nothing being done. The next day following he assembled only the Nobility of the Jews, and spoke to them both generally and one by one, exhorting them to obey
B *Cæsar*'s command, and sometime admonishing them, otherwhile threatning them, and putting them in mind of the power of the Romans, and *Cæsar*'s indignation, and that he must of necessity do as he was commanded. But they were moved by none of these. Whereupon *Petronius*, fearing the ground would be left untilled, (for it was now seed-time, and all the people had remained idle in the City for fifty days space) calling them together, he said, that he would go about a thing which might greatly endanger himself. For (said he) I will either (God assisting me) appease *Cæsar*'s wrath, or else I will lose mine own life to save such a multitude as you are. And dismissing the people, who made daily prayers to God for him, he led his Army from *Ptolemais* to *Antioch*, from whence he presently sent to *Cæsar* in all haste, recounting to him
C with how great an Army he went into *Judea*, and that all the whole Nation made supplication to him; whose request and humble suit if he denied, he must utterly destroy the men and their Country; for they remained resolute in their Country-Religion, and vehemently resisted any new Law. *Caius* writ an answer of these Letters to *Petronius*, threatning him, that it should cost him his life, because he made no more haste to execute his command. The messengers that brought these Letters, were tossed in a tempest upon the Sea three whole months together; but others coming after them to bring news of *Caius*'s death, had a prosperous wind: so *Petronius* received the Letters of *Caius Cæsar*'s death twenty seven days before the other threatning Letters came.
D

The year of the World, 4002. *after Christ's Nativity*, 40.

The constancy of the Jews.

Petronius once more assembleth the Jews, and threatens them.

Petronius sendeth to *Cæsar* and signifieth the Jews supplication.

Petronius receives letters of *Cæsar*'s death.

CHAP. V.

The Roman Army declares Claudius *Emperor. Of the Reign and Death of* Agrippa.

Caius Cæsar being assassinated, after he had reigned three years and six months, *Claudius* was made Emperour by the Army which was at *Rome*. The Senate by the instigation of the Consuls *Sentius Saturninus*, and *Pomponius Secundus*, commanded three Legions of Souldiers to keep the City, during the Council holden in the
E Capitol: and abhorring *Caius Cæsar*'s cruelty they determined to fight against *Claudius*, and to reduce the Empire to the ancient Government; that as before-time, so for ever after, those should rule that the Senate judged worthy. It chanced that at this time *Agrippa* came to *Rome*, and the Senate sent to him, requesting him to come and take place in their Council. *Claudius* also desired him to take part with the Army, intending to use his help where need required. *Agrippa* perceiving that *Claudius* was in a manner already Emperour for his power, he took part with him; who presently sent him as Ambassadour to the Senate, to tell them his purpose; how that first of all, the Souldiers, whether he would or no, set him in that dignity; and it had been in him an undiscreet part, to have forsaken such an offer from the Souldiers, who
F did it for good will; that if he had refused it his life had been in danger; and it was sufficient danger, that he had been elected Emperour. Moreover, he purposed to rule, not as a Tyrant, but as a good Prince: for he would be contented only with the Title of Emperour, and do nothing without the common consent of them all. And although he was not naturally inclined to modest and courteous behaviour, yet he had a sufficient example to beware, that he abused not his authority, by *Caius Cæsar*'s death. *Agrippa* carried this message to the Senate, who answered, (as though they trusted to their Souldiers and the Justice of their Cause) that they would not thrust themselves into voluntary bondage. *Claudius* receiving this answer, sent *Agrippa* again to tell them, that nothing could cause them to abandon them by whom he was made Em-
G perour: and that he was forced to make war against them, with whom he was very loath to contest; and therefore willed them to chuse a place out of the City for the battel to be fought in: for it stood with no reason to deface the City with civil wars

The year of the World, 4005. *after Christ's Nativity*, 43.

Ant. lib. 19. *cap.* 3.

Caius reigned three years and six months.

Agrippa is chosen both betwixt the Senate and *Claudius* for an Arbiter.

The Senates answer to *Agrippa*.

The year of the World, 4005. after Christ's Nativity, 43.

and Massacres, for the obstinacy of some few. *Agrippa* did this message also to the Se- H
nate; and one of the Souldiers that were for the Senate drew his Sword, and said, *Fellow Souldier, what should move us to massacre our Friends and Kindred, and Parents, who follow* Claudius? *especially, seeing we have an Emperour with whom we can find no fault; unto whom we should rather go forth with Congratulations, than with Arms.* When he had said this, he passed thorough the midst of the Court, and all the Souldiers followed him.

The Senate follow the Soukliers to *Claudius.*

The Senate, being thus left desolate, and abandoned by their Forces, began to be in great fear; and seeing it was no standing out for them, they followed the Souldiers, and went to *Claudius*. Before the City Walls, there met them some that endeavoured to shew themselves dutiful to *Claudius* for his Fortunes sake; who, having their Swords I
drawn, had killed the formost before *Cæsar* understood any thing of their coming, had not *Agrippa* hastened to advertise him of the matter. He told him, that if he did not presently appease the Souldiers fury, now raging against the Citizens, all the Nobility would presently be destroyed, and he should be left Emperour of a desolate place. When *Claudius* heard this, he repressed the Souldiers fury, and very honourably received the Senate into his Camp; and went forth presently with them, and offered Sacrifice to God (as the manner is) for the good Estate of the Empire, and to give him thanks for that Soveraignty which he held of him. Also, he presently made *Agrippa* King of all his Father's Dominions; giving him likewise, all that *Augustus* had given *Herod*, to wit, *Trachonitis* and *Auranitis*, and besides them, another Countrey, called K
the Kingdom of *Lysania*; and published this his Gift by Edict to the people, and commanded the Senate to engrave that Donation in Brazen Tables, and to place it in the Capitol. Moreover, he gave the Kingdom of *Chalcis* to his Brother *Herod*, who was become also his Son-in-law by the marriage of *Bernice*, his Daughter. *Agrippa* now received greater Revenues of his Kingdom than he could desire; which he spent not vainly, but in building such a Wall about *Jerusalem*, as, had he finished it, the Romans could never have taken it: But before he could end that work, he died in *Cæsarea*; having reigned three years with the Title of King, and other three years before with that of Tetrarch. He left behind him three Daughters, which he had by *Cypris*; *Bernice*, *Mariamne* and *Drusilla*; and one Son by the same Wife named *Agrippa*; who, L
because he was very young *Claudius* reduced the Kingdom into a Province, and made *Cuspius Fadus* Governour thereof. After whom succeeded *Tiberius Alexander*; who nothing violating the Laws of the Nation, ruled them in Peace. After this, *Herod*, King of *Chalcis* died; leaving behind him two Sons, which he had by his Brother's Daughter *Bernice*; to wit, *Bernicianus* and *Hircanus*; and by his first Wife *Mariamne*, *Aristobulus*. His other Brother also, *Aristobulus*, died a private person, leaving one Daughter, *Jotapa*. And these were the Posterity of *Aristobulus*, Son of King *Herod* by *Mariamne*, whom he put to death: But his elder Brother *Alexander*'s Posterity reigned in the greater *Armenia*.

Claudius honourably entertains the Senate.

Agrippa's Kingdom.

The year of the World, 4008. after Christ's Nativity, 46.

Ant. lib. 19. cap. 5. Agrippa after he had reigned three years in *Cæsarea*, dies.

Herod after he had reigned in *Chalcis*, dieth.

Ant. lib. 19. cap. 7, 8. Alexander and *Aristobulus*'s Genealogy.

M

CHAP. XI.

Of divers Tumults in Judæa *and* Samaria.

The year of the World, 4011. after Christ's Nativity, 49.

After the death of *Herod*, who reigned in *Chalcis*, *Claudius* created *Agrippa*, the Son of the former *Agrippa*, King of *Chalcis*, his Unkle's Kingdom: And *Cumanus* was made Ruler of the other Province after *Tiberius Alexander*; under whom many new tumults and calamities befel the Jews. For when they were assembled together at the Feast of Unleavened bread in *Jerusalem*, the Roman Souldiers standing in the Porch of N
the Temple (for always armed men kept that place upon Festival days, lest the people gathered together should make any tumult) one of the Souldiers taking up his coat, turned his bare buttocks against the Jews faces, speaking words as unseemly as was his gesture. At which insolence the whole multitude began to murmure; and they flocked about *Cumanus*, requesting him to punish the Souldier for his misdemeanour: And some of them, rash young men, and prone to Sedition, began to revile the Souldiers, and threw stones at them. *Cumanus*, fearing that the whole multitude of the Jews would violently move against him, called to him many armed Souldiers, and sent them to seize the Gates of the Temple. The Jews being in great fear, fled and left the Temple; and there was such a throng, that as they hasted to flee, above ten thousand people O
were prest and trodden to death: So that this Festival day was turned into woful lamentations and mournings in every place. This calamity was followed soon after by another;

A filthy fact and speech of a Souldier against the Jews on a Festival day.

Cumanus feareth the peoples rage. Some ten thousand men thronged to death.

A another; for near *Bethoron*, one *Stephanus*, Servant to *Cæsar*, carrying some rich houshold-stuff, was robbed of it in the High-way. But *Cumanus* sending for those in the Villages next adjoyning, in order to discover the Thieves, commanded them to be bound and brought to him, because they had not taken the Thieves: In one of which Villages, a certain Souldier finding the Book of the Holy Scripture, cut it in pieces, and burnt it. Hereupon all the Jews of this Countrey gathered themselves together from all places, being no less incensed, than if they had seen their Countrey set on fire; and carried by zeal for their Religion, they forthwith went to *Cæsarea*, to *Cumanus*, there beseeching him, that the Souldier, who had affronted God and their Law, might not escape unpunished. *Cumanus* perceiving that the Jews would not be appeased without

B some satisfaction, condemned the Souldier to death, and sent him to execution in their presence; which done, they all departed.

The year of the world, 4014. after Christ's Nativity, 52.

A Souldier cuts the Book of the Holy Scripture in pieces and burneth it.

The Souldier executed, that burned the Bible.

A Galilean slain in *Samaria*.

At the same time there arose a great difference between the Galileans and Samaritans; for at a Village called *Geman*, scituate in the great plain of *Samaria*, a certain Galilean, of the number of the Jews that came to the Feast, was slain: For which fact many Galileans joyned together, to be revenged of the Samaritans: And the Principal of the Country went to *Cumanus*, requesting him, before any more harm were done, to go into *Galilee*, and punish the Authors of this Murther. But *Cumanus* being busied in greater Affairs, sent them away without granting their request. When this murther was known in *Jerusalem*, all the multitude left the solemnity of the Festival,

C and went to *Samaria*, refusing to be restrained by the Magistrates. Of this their Tumult and Sedition, the Son of *Dinæus*, called *Eleazar*, and one *Alexander* were Captains; who, with violence entring the Borders of the Countrey of *Lacrabatana*, killed man, woman and child, and burnt the Towns. When *Cumanus* heard this, he took the Cavalry of *Sebaste*, and went to help them that were thus oppressed; and he killed and made Prisoners many of them who took part with *Eleazar*. Now the Magistrates of *Jerusalem* went out to the rest of the Jews which so wasted *Samaria*, cloathed in sackcloth, and ashes upon their heads, and beseeched them not to seek revenge upon the Samaritans, lest thereby they moved the Romans to destroy *Jerusalem*; but to be merciful to their Countrey, the Temple, their Wives and Children, and not at once ha-

D zard all, and overthrow their whole Countrey and Nation in revenging the death of one Galilean. The Jews hereby were pacified, and departed. At the same time there were many that made it their Trade to rob and steal (as most commonly people by long peace grow insolent) so that they robbed in every part of the Countrey, and the strongest and most audacious oppressed those that were weaker. Hereupon the Samaritans went to *Tyre*, to pray *Numidius Quadratus* Governour of *Syria*, to revenge them of those that so robbed and spoiled their Countrey. The chief men of the Jews went thither also; and *Jonathas*, the Son of *Ananus*, who was High Priest, defended the Jews against the Samaritans Accusation; affirming, the Samaritans to have been cause of that tumult by killing the Galilean; and that *Cumanus* was cause of the rest of their

E calamities, who refused to punish the murtherers. *Quadratus* for that time sent away both Parties, promising them that when he came into their Countrey, he would diligently enquire of the matter: And coming from thence to *Cæsarea*, he crucified all those whom *Cumanus* had made Prisoners. And departing from thence to *Lydda*, he heard the Samaritans complaints, and sent for eighteen men, whom he understood for certain to have been in that broil, and beheaded them, and sent the two High-Priests, *Jonathas* and *Ananias*, and his Son *Ananus*, with some of the most considerable Jews, to *Cæsar*; and also, the chief of the Samaritans. He likewise commanded *Cumanus* and *Celer* the Tribune, to go to *Rome*, and justifie themselves to *Claudius*, for that which they had done in that Countrey.

Eleazar and *Alexander*, two Princes of the Jews, exercise much cruelty.

Conspiracy in Robbery.

Quadratus Governour of *Syria*, heareth the Samaritans and Jews.

Quadratus giveth Sentence betwixt the Jews and Samaritans.

F This done, he went from *Lydda* to *Jerusalem*; and finding there the multitude celebrating the Feast of Unleavened Bread, without any tumult or disorder, he returned to *Antioch*. *Cæsar* at *Rome* hearing the Allegations of *Cumanus*, and the Samaritans (*Agrippa* was also there, earnestly defending the Cause of the Jews; as also *Cumanus* was assisted by many Potentates) he pronounced sentence against the Samaritans, and commanded three of their chief Nobility to be put to death, and banished *Cumanus*, and sent *Celer* the Tribune bound to *Jerusalem*, that the Jews might draw him about the City, and then cut off his head. This done, he sent *Felix*, Brother to *Pallas*, to govern *Judæa*, *Samaria* and *Galilee*. And he preferred *Agrippa* from *Chalcis*, to a greater Kingdom; making him King of that Province, whereof *Philip* had been Tetrarch; to

Claudius's Sentence against some Samaritans, *Cumanus* and *Celer*.

G wit, *Trachonitis*, *Batanæa* and *Gaulanitis*; adding thereunto the Kingdom of *Lysania*, and the Tetrarchy whereof *Varus* had been Governour. *Claudius* having reigned thirteen years, eight months, and thirty days, departed this life, leaving *Nero* to succeed him.

Claudius dies and *Nero* succeeds him.

The year of the World, 4014. after Christ's Nativity, 52.

Nero killeth his Brother his Mother and Wife.

him, whom by the perſwaſions of his Wife *Agrippina* he adopted to the Empire, though he had a lawful Son of his own named *Britannicus*, by his former Wife *Meſſalina*; and a Daughter called *Octavia*, whom he married to *Nero*: He had alſo another Daughter by *Agrippina*, named *Antonia*. How *Nero* abuſed his Wealth and Felicity; and how he ſlew his Brother, Mother and his Wife, and afterwards raged againſt all his Kindred; and how in a mad vein, he became a Player on a Stage; becauſe it requireth a long Narration, I will ſpeak nothing thereof. H

CHAP. XII.

Of the Tumult in Judea *under* Felix. I

The year of the World, 4018. after Christ's Nativity, 56.

Act. lib. 20. cap. 11.

Felix ſurpriſeth *Eleazar* the Captain of the Thieves, and many others, and ſends them bound to *Rome*.

Another ſort of Thieves, who at noon days went about the City to murther men.

Jonathan the High Prieſt with many others ſlain.

Ant. lib. 20. cap. 12.

BUt I think my ſelf to relate particularly the Actions of this Emperour towards the Jews. He made *Ariſtobulus*, *Herod*'s Son, King of the leſſer *Armenia*; and added to *Agrippa*'s Kingdom four Cities, and the Territories belonging unto them: Two of them, *Abila* and *Julias*, were in the Countrey of *Pæræa*; the other, *Tarichæa* and *Tiberias*, were in *Galilee*: And he made *Felix* Governour over the reſt of *Judea*. This *Felix* took *Eleazar*, Captain of the Thieves, after he had robbed and ſpoiled the Countrey twenty years, and many more with him, and ſent them bound to *Cæſar*; and he crucified a great number of them, who either were Thieves and his Confederates, or elſe had aſſiſted him. The Countrey was no ſooner cleanſed from theſe, but preſently another ſort of Thieves aroſe in *Jeruſalem*, called *Sicarii*, from their ſhort Swords, who at high Noon in the midſt of the City killed many in every place; and eſpecially at the celebrating of Holy Feaſts, they mixed themſelves with the multitude, having ſhort Swords under their coats, and therewith killed thoſe to whom they bare any grudge; and when men fell down dead, they amongſt the reſt, cried out of the murther. By this deceitful means they were a long time unſuſpected and unknown. And firſt of all they killed *Jonathan* the High Prieſt, and after him, every day ſome were ſlain; and the City was put in no leſs fear, than if it had been in a time of War, for each man every moment expected death, and caſt a diligent eye upon thoſe that came near him, and no man truſted his familiar friends; and yet were they murthered, whilſt they were looking about them to eſcape danger. So cunningly did theſe Thieves cover and conceal their actions. Moreover, there aroſe another ſort of miſchievous people, who did not ſo much harm with their hands as the firſt, but with their impious counſel more; and did no leſs trouble the quiet Eſtate of the City, than did the Thieves. Theſe people being Vagabonds and Juglers, deſiring alteration under pretence of Religion, made the people frantick; for they led them into the Wilderneſs, affirming that there God would ſhew them tokens of his purpoſe to ſet them at liberty. *Felix*, perceiving that theſe Aſſemblies tended to Rebellion, ſent an Army of Horſe and Foot againſt theſe people, and killed many of them. K L M

An Egyptian Prophet gathereth well nigh thirty thouſand men.

Felix overthroweth the Egyptian.

The Thieves and Magicians work much miſchief to many men.

The year of the World, 4020. after Christ's Nativity. 58.

Ant. lib. 20. cap. 13.

But a certain Egyptian, a falſe Prophet, occaſioned a far greater Maſſacre among the Jews than this: for being a Magician, he came into the Countrey; and calling himſelf a Prophet, he gathered unto him almoſt thirty thouſand Jews, who were by his Magick Arts ſeduced: and leading them from the Wilderneſs to Mount *Olivet*, he determined from thence to go to *Jeruſalem*, and to drive thence the Forces of the Romans, and there to fix the ſeat of his Dominion over the people. He choſe for his Guard a good number of his followers. *Felix* foreſeeing his intent, met him with his Legions of Romans, and a great number of other Jews; and fighting againſt him, the Egyptian being defeated, fled, and many that were with him were taken and committed to Priſon, and the reſt of the multitude diſperſed themſelves into their Countrey. Theſe being thus repreſſed, another part (as it happened in a ſick body) began to riſe: For ſome Magicians and Thieves being gathered together, exhorted the people to ſhake off the Roman Yoke, and threatned preſent death to thoſe that continued to ſuffer ſo ſhameful a Servitude; ſo that they forced them who were contented with their ſubjection to the Romans, to diſobey them. Theſe people being diſperſed all over the Countrey robbed and ſacked rich men's houſes; killed them, and fired the Villages; ſo that all *Judea* was in extream fear of them, and every day their cruelty encreaſed. N

At this time aroſe another tumult at *Cæſarea*, between the Jews that dwelt there, and the Syrians. The Jews challenged the City to be theirs, becauſe it was founded by *Herod*, who was a Jew. But the Syrians denying not the builder of the City was a Jew; yet affirmed, that it ought to paſs for a Greek City; for (ſaid they) the Founder O

A Founder would not have placed in it Shrines and Statues, if he had meant that it ſhould have belonged to the Jews. Hereupon there aroſe a great controverſie among the Jews and Syrians, ſo that the matter came to blows; and every day, thoſe that were the hardeſt of both parts, fought together. For the wiſer ſort of the Jews could not reſtrain thoſe of their Nation from being ſeditious; and the Greeks ſcorned to give place to the Jews. The Jews ſurpaſſed them in riches and ſtrength of body, and the Grecians truſted to the help of the Roman Souldiers; for a great many of the Roman Army being levied in *Syria*, were ready to aſſiſt the Syrians, becauſe of Kindred and Conſanguinity. The Officers that commanded them endeavoured to appeaſe the Tumult, and took thoſe that were moſt ſeditious, and beat them, and caſt them into Priſon. But the puniſhment of thoſe that were apprehended, terrified not the reſt; on B the contrary, they were hereby more tumultuous. *Fœlix* finding them at blows as he paſſed into the great Market-place, commanded the Jews, who had the advantage, to retire; and becauſe they obeyed not, he ſent for Souldiers, who ſlew them, and plundered their Goods. The Sedition being ſtill on foot, he ſent ſome of the Nobility on either Part, to *Nero*, to plead their Cauſe before him. *Feſtus* ſucceeded *Felix*, who vigorouſly perſecuted them that troubled the Countrey, and deſtroyed many Thieves.

The year of the World, 4020. *after Chriſt's Nativity*, 58.

A Fight between the Jews and Syrians about *Cæſarea*.

Sedition and Slaughter among the Jews.

The year of the World, 4024. *after Chriſt's Nativity*, 62.

CHAP. XIII.

C

Of Albinus *and Florus, Preſidents of* Judea.

Ant. lib. 20. *cap.* 15.

Albinus Preſident of *Judea*, full of all wickedneſs.

Albinus, who ſucceeded *Feſtus*, followed not his ſteps; for there was no miſchief ſo great, which he was not guilty of: For, he, not only took away by force men's Goods from them under colour of Juſtice, and at his own pleaſure exacted a greater Tribute; but alſo freed and let looſe any one, whom, either the Magiſtrates of the City took, or his Predeceſſors had left in Priſon, ſo that their Friends would give a piece of money; and they only, who were not able to give money, were inpriſoned as moſt hainous Offenders. At this time, they in *Jeruſalem* that deſired alteration, D began to take courage; and thoſe that were rich among them feed *Albinus* with money, to have his Protection: and the common people that loved not to be in quiet, were much pleaſed with *Albinus*'s Government; and each of the moſt wicked, had a Troop of Thieves after him: But *Albinus* himſelf was over them all, as chief of the Thieves; whom he uſed as his Guard to rob the meaner ſort. They, whoſe houſes were ſacked and ſpoiled, were glad to hold their peace; and they, who yet had eſcaped, were glad to be very officious towards thoſe who deſerved death, for fear they ſhould ſuffer it. In general, no men could truſt one another. Every one trembled under the Rule of ſo many Tyrants: And all theſe miſchiefs were the Seeds of the Servitude, which after befel this miſerable City.

The Seditious bribe *Albinus* to wink at their Robberies.

E Notwithſtanding that *Albinus* was of ſuch behaviour, yet *Geſſius Florus*, who ſucceeded him, ſo behaved himſelf, that in compariſon of him, *Albinus* might have been thought a good Governour. For *Albinus* did all things ſecretly and craftily, but *Geſſius* committed any iniquity, how great ſoever, ſo openly, as though he gloried in miſchief; and behaved himſelf, not as a Ruler of the Country, but as a hangman ſent to execute Malefactors; omitting no manner of Theft, nor any means whereby he might afflict the people. Where he ought to have ſhewed pity, there he was a Tyrant; and where he ought to have been aſhamed, there he ſhewed himſelf ſhameleſs. No man ever could invent more means to betray the truth, and deviſe more ſubtil ways to do F harm, than he; for it ſufficed him not, for his own gain to abuſe men one by one at his pleaſure, but he waſted and ſpoiled whole Cities at once, and deſtroyed the people in great multitudes. He was not aſhamed, by the publick voice of a Cryer, to proclaim it through the whole Countrey, lawful for any one that would, to rob and ſteal, ſo that they would bring him a part of their Booty. In brief, his Avarice was ſuch, that the Countrey was almoſt left deſolate; people forſaking their own native home, and fleeing into ſtrange Lands. And all the time that *Ceſtius Gallus* was Governour of *Syria*, no man durſt go to him, to make any complaint againſt *Florus*. But when, at the Feaſt of Unleavened Bread, *Gallus* came to *Jeruſalem*, there met him a multitude of the Jews above three hundred thouſand; all beſeeching him to help and ſuccour their G afflicted Countrey, and baniſh *Florus*, who was the very Peſt of their Nation. Yet *Florus* was ſo impudent, that being with *Gallus*, and hearing theſe Out-cries againſt him, he was no whit moved, but laughed at it. *Ceſtius* for that time appeaſed the people,

The year of the World, 4028. *after Chriſt's Nativity*, 66.

Ant. lib. 20. *cap.* 16.

Geſſius Florus ſucceeded *Albinus*, and proved worſe than *Albinus*.

The Covetouſneſs of *Florus* ſpoileth whole Cities.

The year of the World, 4028. *after Christ's Nativity*, 66.

Cestius Gallus appeaseth the people, & promiseth a mitigation of *Florus*'s severity. The beginning of the war of the Jews, the 12. year of *Nero*'s Reign.

people, promising that hereafter he would make *Florus* more gentle unto them, and H
so returned to *Antioch*. *Florus* conducted him to *Cæsarea*, and justified himself to
him with lyes, devising with himself how to make the Jews rebel, which he thought
was the safest means to cloak his villanies: for if they continued in peace and obedience,
he feared that some of them would accuse him before *Cæsar*; but if he could make
them revolt, then he hoped that their great fault would shadow his injustices. Where-
fore to bring about his purpose, he every day oppressed them with new calamities, in
order to force them to rebel against the Romans. At this time the Gentiles of *Cæsarea*
got their Cause against the Jews, before *Nero*, and brought Letters to testifie the De-
cree in their favour. Which was the beginning of the War of the Jews in the twelfth
year of *Nero* his Empire, and the seventeenth of *Agrippa*'s reign in the month of *May*. I

CHAP. XIV.

Of Florus *his cruelty against the Jews of* Cæsarea *and* Jerusalem.

Ant. lib. 20. *cap.* 15. The causes of the War of the Jews.

HOw great soever the evils were which *Florus* perpetrated tyrannically, our Na-
tion suffer'd them without revolting. But that which hapned at *Cæsarea* was as a
spark that kindled the fire of War. The Jews dwelling at *Cæsarea*, had a Synagogue near
unto a piece of ground that belonged unto a Gentile dwelling there. The Jews of- K
ten sought to purchase it of him, offering him far more than it was worth: but the
man not only contemned their request, but also, to their great grief, he resolved in
that place to build Taverns; and so to leave them a very strait and narrow passage
to go to their Synagogue. Some young men among the Jews, led with zeal, resist-
ed the workmen, and would not suffer them to build. *Florus* hearing this, com-
manded the Jews to let the workmen go forward in their work. The Jews not
knowing what to do, one *John*, a Publican, offered *Florus* eight talents to hinder
the building; whom he promised for that money to fulfil their request: and now
having it, he presently departed from *Cæsarea*, and went to *Sebaste* without perform-
ing any thing, giving as it were occasion of sedition, as though he had received mo- L
ney of the Nobility of the Jews to permit them to fight a certain time. The next
day, which was the Jews Sabbath, when they were all assembled to go to the Syna-
gogue, one of *Cæsarea*, a seditious person, took a great earthen vessel, and set it at
the entrance into the Synagogue, and upon it offer'd Birds. This fact so moved the
Jews, that they would not be pacified, because it was done in contempt of their
Religion and thereby the place was prophaned. One part of the Jews that was more
modest and wise, counselled the Jews to complain to them that were in Authority:
but those who by heat of youth were prone to sedition, began contumeliously to
revile their adversaries. On the other side, the authors of this action and the more
seditious of the people of *Cæsarea* were also prepared to fight with them, having M
caused it to be done before the Synagogue, only to pick a quarrel; and so they
fought together. *Jucundus*, General of the Horse, that was left to keep all in quiet,
presently came with Souldiers, and commanded the Vessel to be taken away, and so
endeavoured to appease the tumult: but not being able to do it through the vio-
lence of them of *Cæsarea*; the Jews took the Books of their Law, and retired them-
selves to a place called *Narbata*, belonging to them, which was distant from *Cæsarea*
threescore furlongs: from whence twelve of the chief of them, together with *John*
the Publican, went to *Florus* being at *Sebaste*, to complain of the injury done to
them, and to request him to assist them, and modestly put him in mind of the eight
Talents they gave him. But he presently commanded them to be bound and im- N
prisoned, because they had presumed to take and carry their Law from *Cæsarea*.
Hereat those of *Jerusalem* were greatly moved; but they shewed it not. Whereupon
Florus, as upon set purpose to give occasion of rebellion, sent for seventeen Ta-
lents out of the Sacred Treasury, pretending that it was to be employed in *Cæsar*'s
affairs. At this time the people were much troubled, and ran to the Temple calling
upon the name of *Cæsar*, that he would deliver them from *Florus* his tyranny.
Some of them being seditious, began to curse *Florus* bitterly, and took a Box, and
carried it about and begged an alms for *Florus*; which they did in derision, as who
should say, he was as miserable as beggars that have nothing. *Florus* for all this a-
bated not his avarice, but was more eager to rob the inhabitants of their goods. O
So that when he should have gone to *Cæsarea*, to have quieted the sedition and re-
moved the cause of tumults, as also he had received money to that end; taking an
army

The year of the World, 4030. *after Christ's Nativity*, 68.

Florus's perjury and deceit towa.d the Jews.

The conflict of the Jews with the Cæsareans.

Florus imprisoneth twelve of the chiefest Jews in *Cæsarea*.

Another cause of war raised by *Florus*.

A Army of horſe and foot, he march'd to *Jeruſalem*, that with the help of the Roman Souldiers he might effect his pleaſure, and terrifie the whole City.

The year of the World, 4030. after Chriſt's Nativity, 68.

The people to pacifie him, went out in courteous ſort to meet the Army, ſhewing themſelves ready to give them the beſt entertainment they could, and to receive *Florus* with all honour and reverence. But he ſent before him one *Capito* a Centurion, with fifty horſemen; commanding them to depart, and not to mock him with a pretence of honour, whom they had ſo heinouſly affronted. That if they had any courage, they ſhould flout and reproach him to his face; and not only in words, but in deeds ſhew, that they deſired liberty. Herewithal the multitude was terrified; and the horſemen that came with *Capito* aſſaulting them with violence, every

Another occaſion of the War.

B one fled before they ſaluted *Florus*, or did any honour to his troops: and going every one unto his houſe, they paſs'd the watchful night in fear and ſorrow. *Florus* for that night lodged in the Kings Palace. The next day he cauſed a Tribunal openly to be placed, and the high Prieſt and all the chief of the Jews reſorted thither and ſtood before the Tribunal. Then *Florus* ſitting in the Tribunal ſeat, commanded them to bring forth preſently all thoſe, that had uſed any opprobrious words againſt him, and threatned to be revenged on them except they did it. The Jews made anſwer, that the people intended nothing but peace and quietneſs, and requeſted that they that had offended in words, might obtain pardon. For it was no marvel in ſo great a multitude, if there were ſome raſh and fooliſh young men: and that it was

Florus ſcorneth the gratulation of the Jews.

Florus in his Tribunal requireth them to be yielded unto him, who had ſpoken ill of him.

C impoſſible to diſcern all that offended, ſeeing every one was now penitent for that which was done, and at leaſt for fear would deny it; and that if he intended to maintain the quietneſs of the Nation, and preſerve the City ſtill to the Romans, he then muſt rather pardon a few ſeditious for ſo many good mens ſake, than revenge himſelf of a few wicked perſons, by the hurt and moleſtation of ſo many that thought no harm. Hereat *Florus*'s Choler was increaſed, and preſently he commanded the Souldiers to plunder the Market-place (which was the higher part of the City) where things were ſold, and put all they met or found to the ſword. The Souldiers who were deſirous of gain, having now authority from their Ruler, did not only ſack the place they were ſent to, but alſo all the houſes, and murthered the Inhabitants.

The outrages of *Florus*'s Souldiers.

D All ſtreets and gates were filled with them that fought to flee, and the dead bodies of them that fell into the Souldiers hands: no ſort of ſpoiling was omitted. They alſo apprehended many of the Nobility, and brought them to *Florus*: and he cauſing them to be whipt, afterward hanged them. There were ſlain on that day, of men, women and Children (for they ſpared not the Infants) ſix hundred and thirty. So horrid an action appeared ſo much the more inſupportable to the Jews, in regard it was a new ſort of cruelty which the Romans had never exerciſed. *Florus* then doing that which none before durſt ever preſume to do: for he cauſed Knights before the Tribunal-ſeat to be whipped, and after hanged; who though they were Jews born, yet had received that dignity from the Romans.

Florus's Souldiers kill 630 Jews in one day.

E

CHAP. XV.

Of another oppreſſion of the Citizens of Jeruſalem *by* Florus.

AT this time King *Agrippa* was gone to *Alexandria* to ſee *Alexander*, whom *Nero* had ſent to be Ruler over *Egypt*. His Siſter *Bernice* in the mean while remained in *Jeruſalem*; and ſeeing the cruelty of the Souldiers, ſhe was much grieved, and often ſent the Lieutenant of her horſemen and her own guard to *Florus*, requeſting him

Bernice requireth *Florus* to pacifie his diſpleaſure againſt the Jews.

F to abſtain from the ſlaughter of the Citizens. But he neither regarding the multitude of them that were ſlain, nor the dignity of her that entreated, but only his private gain, and what he could gather by oppreſſion and rapine, denied her requeſt: ſo that the rage of the Souldiers extended it ſelf alſo againſt the Queen. For they did not only before her face beat and kill all that came in their way, but they had alſo killed her, had ſhe not fled into the Palace, where ſhe watcht all night, keeping a guard about her, in fear that the Souldiers would break in upon her. She came to *Jeruſalem* to fulfil her vow to God: for it is the cuſtom, that if any be afflicted with grievous ſickneſs, or be in any other diſtreſs, they muſt abide in prayer thirty days before they offer ſacrifice, and abſtain from wine, and ſhave their hair; which

The fury of Souldiers againſt *Bernice*.

G cuſtom Queen *Bernice* then obſerving, went alſo barefoot to *Florus* his Tribunal-ſeat, to entreat him: but he not only contemned, but alſo put her in danger of her life. This was done the ſixteenth day of *May*. The day after, the multitude gathered together

The year of the World, 4030. after Christ's Nativity, 68.

gether in the upper part of the City in the Market-place, and with great cries complain H
The people exclaim against *Florus*. that so many were slain, and especially used contumelious words against *Florus*: which the Nobility and high Priests (fearing death) apprehending, beseeched them to abstain from such words as had already caused that calamity in the City, and not to provoke *Florus* to greater indignation. And so the multitude was pacified for their sakes who entreated, and hoped that hereafter *Florus* would desist from such cruelty. *Florus*, when he saw the multitude quieted, was sorry: and that he might again provoke them, he assembled together the Nobility and high Priests, telling them that it would be an argument that the people did not seek alteration any more, if they would go in courteous manner and meet the Souldiers which were coming from *Cæsarea*, whereof there were two Legions. Having thus assembled the Jews together to I
Florus renewed the discontents of the people. *Florus*'s subtilty and treason. go meet the Souldiers; he also sent and commanded the Centurions not to salute the Jews who came to meet them: and if therefore the Jews were offended, and gave any hard speeches, they should fall upon them with their weapons. The high Priests assembling themselves together in the Temple, desired them to go, and solemnly meet and entertain the Souldiers, for fear of a greater inconvenience. Notwithstanding this counsel, those that were seditious refused to do as they were requested: and others for grief of them that were slain, took part with the seditious.

The exhortation of the Priests and Princes to the people. Then all the Priests and Levites brought forth the holy vessels and ornaments of the Temple, and with Harps, Songs, and musical instruments came before the multitude, and on their knees conjur'd them by the care that they ought to have of K
the honour and preservation of the Temple, not to provoke the Romans through contumelious words, lest they should sack the Temple. There might you have seen the chief of the Priests with ashes upon their heads, and their cloaths rent, so that their naked breasts were perceived; calling every Nobleman by his name, and speaking to all the multitude, requesting them not for a small offence, to betray their whole Country to them, who still gaped after the destruction thereof. For what thanks shall ye have from the Romans for your former salutations, if now in hope of amendment of your miseries you go not forth to meet them? contrariwise, if you would go to them in solemn manner, then you take from *Florus* all occasion of violence, and save your Country from ruine, and your selves from further calamities. L
Adding that it was a great shame that such a multitude should be led away with a few seditious persons; and that it was more fit that so many should force those few seditious people to obey them, and joyn with them in opinion.

With these perswasions they mollified the obstinacy of the Jews, and also perswaded many of the seditious people, some with threats, and some with reverence of themselves to be pacified. And so they going before, all the people followed, and went out to meet the Roman Souldiers. At their coming near them they saluted them; who answering nothing again, those of the Jews that were seditious, began to rail
The event sheweth *Florus*'s intent and counsel. against *Florus*, by whose order this was done; whom presently the Souldiers apprehending, beat them with clubs; and the rest flying, the Roman horsemen pursued M
The slaughter of the Jews. them, and trod upon them with their horses. Many were slain by the Romans, and more were killed in the throng, one tumbling upon another. There was a great throng in the gates of the City; for every one hasting and striving to get in, hindred themselves and others. Many died most miserably in the throng, and some were stifled, and some prest to death and trodden upon; so that their neighbours coming to bury them, could not know them. The Souldiers also cruelly assaulted them, killing all that they could come to, and hindred the people from going in by the gate called *Bezetha*, because they desired first to recover the Temple and the Castle called *Antonia*.

The seditious for fear lest *Florus* should seize their spoils, flee to the Temple. *Florus* taketh the spoils, and entreth the Temple. *Florus* seeing the Jews inexpugnable in the Temple, surceaseth his violence, and leaving a band behind him, goeth to *Cæsarea*. At the same time *Florus* coming with a party of Souldiers out of the Palace pursued them thither, striving to get the Castle; yet he did not prevail: for the people N
made resistance, and threw down stones from the houses tops, and killed many of the Romans; who being pester'd with stones and darts cast from aloft, could not resist the people, who on every side came against them, but retired themselves to the rest of the Army at the King's Palace. Those that were seditious, fearing that *Florus* would again assault them, and by the Castle *Antonia* get entrance into the Temple, got upon the Galleries that reached from the Porch of the Temple to *Antonia*, and beat them down, hereby to defeat the covetousness of *Florus*, who greedily gaped after the sacred Treasure, and strived to enter by *Antonia* into the Temple to take it: but seeing the Porches beaten down, he offered no more violence. Aud calling O
together the high Priests and Nobility, he said that he was content to depart out of the City, but he would leave them as great a garrison as they would request. Whereunto

A unto they answered, that nothing should be alter'd, if he would leave one company to keep all quiet; provided he left not that, which lately so ill treated the people, because the people would not easily brook them, for that which they had suffered at their hands. *Florus*, as he was requested, changing the garrison, with the rest of the Army went to *Cæsarea*.

Tot yea of the world, 4030. *after christ's Nativity*, 58.

CHAP. XVI.

Of Politianus *the Tribune: King* Agrippa's *speech to the Jews, exhorting them to obey the Romans.*

B

FLorus yet devised another way to stir the Jews to rebellion: for he sent word to *Cestius* that the Jews were revolted, impudently belying them to have committed that which indeed they endured at his hands. The Nobles of *Jerusalem* and *Bernice* certified *Cestius* of all that *Florus* had done. He receiving Letters from both parties, deliberated with his Officers what to do. Some counselled *Cestius* to go into *Judea* with an Army, and punish the Jews, if they were revolted; and if they were not, then to confirm them in their obedience. Yet it pleased him better to send some about him thither before, to bring him true news of their estate, and what had

C hapned. So he sent *Politianus* the Tribune, who in his way met with *Agrippa* in *Jamnia*, as he was returning from *Alexandria*, and told him all, for what, and from whom he was sent. Here also were present the Priests and the chief of the Jews, to welcome *Agrippa*; and having saluted him as courteously as they could, they presently bewailed the misery which had befallen their Nation, and the cruelty of *Florus*. Which although *Agrippa* compassionated, yet he made as if he were angry with the Jews whom he greatly pitied; purposing hereby to allay their passions in stead of further irritating them by testifying the same sentiments to reveng. All the better sort, who for the sake of their lands and estates desired quietness, well perceived that the Kings reprehension was not of malice, but for their good.

Cestius Gallus Prefident of *Syria* consulteth with the Princes what were best to be done. *Politianus* is sent to *Jerusalem*, and meets with *Agrippa*.

D Also the people of *Jerusalem* went out to meet the King threescore furlongs off, and received him and *Politianus* very courteously; yet the women lamented the death of their husbands slain, and with tears moved the whole multitude to sorrow, who besought *Agrippa* to have compassion on their Nation, and entreated also *Politianus* to go into the City, and behold what *Florus* had done. There they shewed him the Market-place desart, and the houses destroyed; and by means of *Agrippa* they perswaded him to go round about the City as far as *Siloa*, only with one man, and behold with his eyes what *Florus* had done, and that they were obedient to the Romans in all things, and only were enemies to *Florus* who had used them so cruelly. *Politianus* having gone about the whole City, ascended into the Temple

E where he well perceived many arguments of the Jews fidelity towards the Romans: and calling the people there together, he praised their Loyalty, and exhorted them still to continue in like obedience, and worshipped God and the holy places, as far as the Law permitted him: and so he returned to *Cestius*. After his departure, the multitude of the Jews came to *Agrippa* and the high Priests, requesting them to send Ambassadours against *Florus* to *Nero*, because otherwise they should give occasion to think it a voluntary rebellion, by not complaining of such murthers: For *Florus* would make him believe that they had rebelled, except they went to him to shew that *Florus* gave first occasion; and it was certain that the multitude would not be quieted, if any one hindred that Embassage. *Agrippa* thought

F it would be an hateful matter to send Ambassadours to *Rome* to accuse *Florus*; and on the other side he perceived, that it was to no purpose to contradict the Jews, who were ready now to rebel: wherefore calling the people together he made a speech to them, having seated his Sister *Bernice* in an eminent place in the house of the Asmoneans. The porch wherein he called them together, was in such a place that it overlook'd all the higher part of the City, for there was only a bridge between it and the Temple, which joyned this and that together; and there he spake to the Jews in manner following: *If I saw that you were resolved to make war against the Romans, and*

G *that the better part of the people were not inclined to peace, I would not have come unto you, nor have presumed to have counselled you in any thing. For it is in vain to give counsel of such things as are expedient, where all the Auditors are already determined to follow that which is contrary to the counsel given them. But for that some are ignorant what misery War produces, because by reason of their young years they have not known it, others*

The multitude of the people go out to meet *Agrippa* and *Politianus*.

Politianus assembleth the people, and inciteth them to peace, and after returns to *Cestius*. The Jews require the King, that there might be some Ambassadors sent to *Rome* to complain of *Florus* to *Nero*.

Agrippa's Oration to the Jews.

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Agrippa sheweth to make the common sort flexible and attentive.

others are moved with a rash and unadvised desire of liberty, and others are drawn by H *avarice and hope of gain in combustions, I thought good to assemble you all together, and declare unto you what means are to be used to restrain such people, that the good may the better know how to resist and overcome the practices of the wicked. But let no man murmure, if he hear that which displeaseth him, and I will tell you nothing but that which seemeth expedient for you. For they that are so bent to rebellion, that they will not be recalled, may for all my words continue in the same mind still. And I will speak nothing at all, except you will all keep silence. I know many seek to aggravate the injuries that are done by the Rulers of this Country, and highly commend and extol liberty: yet before I begin to declare unto you the difference between you and those against whom ye purpose to make war, I must first divide and separate two things which you think inseparable.* I *For if you seek only to get satisfaction upon those that have injur'd you, why do ye so extol liberty? or if you think it not tolerable to obey any other, these complaints against your Rulers are superfluous: for although they were never so mild, still would subjection be intolerable. Call all things to mind, and consider what a small cause of war is given you.*

It behoveth to honour the Magistrate, and not to provoke him by injury.

And first of all, weigh with your selves the crimes and offences of your Rulers; for you ought to shew your selves humble and dutiful to those that are in authority, and not exasperate and provoke them to wrath by reproachful speeches. For in reviling them for small offences, you incite against you those whom you so revile: and whereas before they only did you a little injury, and with some shame, now being moved by your resistance, they will openly set upon you and destroy you. There is nothing that so restraineth K *cruelty as patience; so that oft-times the patience of them who have suffered injury, makes them that did the injury ashamed thereof. Be it so that they, which are sent into the Provinces and appointed by the Romans for your Governours, are grievous to you: yet*

Agrippa excuseth *Cæsar* and the Romans.

all the Romans do not oppress you, nor Cæsar, *against whom you must take Arms: For they command no cruel Governours to come to you; nor can they who are in the furthest part of the West, easily know what is done in the East, or indeed be exactly informed thereof. And truly it is a thing most against reason to take Armes for so small a cause; especially, when they against whom they take Arms know nothing of the matter. But there is reason to hope, that these matters you now complain of will not be always so: For there*

Depulsion of the Jews liberty, which they so vehemently seek.

will not be always the same Governour; L *and it is credible, that they who succeed this, will be more gentle and courteous. But if once you begin to make War, it is not easie to end or sustain it without great calamities. And let them who so thirst after liberty, diligently advise with themselves, that they do not bring upon their necks a greater bondage. Slavery is a cruel thing; and it seemeth a lawful cause to make War to avoid being brought into it; yet he that is already in bondage and revolteth, is rather a rebellious slave, than one who loveth liberty. You should therefore have endeavoured to resist the Romans, when first* Pompey *entred this Land: but then our Ancestors and their Kings far exceeding you in riches, strength of body and courage, were not able to withstand a small part of the Roman forces; and do you who are their successors, and far weaker than they, having succeeded them in subjection, think that you are able to resist all the whole power of the* M *Romans?*

The example of the Athenians, and others who obey the Roman Empire.

The Athenians, who sometime to preserve the liberty of Greece, *feared not to set their own City on fire, and with a small fleet defeated that proud* Xerxes, *whom they forced to flee with one ship, (though he had such a navy that the seas had scarce room for one ship to sail by another, and all* Europe *was not able to receive his Army) and got that famous victory over* Asia, *near the little Isle of* Salamina, *yet now are subject to the Romans, and that City, the Queen of all* Greece, *is now ruled by the commands it receives from* Italy. *The Lacedemonians also, after they had gotten such a victory at the* Thermopyles, *and under their General* Agesilaus *sacked* Asia, *acknowledge now the Romans for their Lords. The Macedonians also, who had before their eyes the valour of* Philip

The Lacedemonians.

The Macedonians.

The comparison of the Romans force with the Jews weakness.

The Romans have brought the whole world under their government, and have sought another world beyond the Ocean sea.

and Alexander, N *and promised themselves the Empire of the whole world, now patiently bear this change, and obey them whom fortune hath made their Masters. Many other Nations, who for their power and strength have far more cause than you to seek their liberty, yet patiently endure to serve the Romans: But you only think it a disgrace to obey them, who are Lords of the whole world. And where are the Armies that you trust in, or your navy to make you masters of the Roman Seas? Where are your treasures to effect what you intend? Think you that you are to war against the Egyptians or Arabians? and do you not consider the bounds of the Roman Empire? Do you not consider your own inability? Know you not that your neighbour-nations have often by force taken your City? and that the forces of the Romans have passed thorow the whole world unconquered, and* O *as it were searching for something greater than the world? Their dominion towards the East is extended beyond* Euphrates, *and towards the North beyond* Ister, *and towards*

the

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A *East is extended beyond* Euphrates, *and towards the North beyond* Ister, *and towards the South beyond the Wilderness of* Libya, *and towards the West beyond* Gades; *they have found another World beyond the Ocean, and with an Army entred* Britain; *where never any came before. Are you richer than the* Gauls, *stronger than the* Germans, *wiser than the* Greeks; *are you more in number than the whole World beside? What hope can you have to encourage you against the* Romans? *But some of you will say, that bondage is a grievous thing. But how much more should the* Greeks *think so, that were thought to be the noblest Nation under Heaven, and had such large Dominions; yet now obey the* Roman *Governours? as also the* Macedonians *do, who have greater cause than you to seek their liberty? What shall I say of the five hundred Cities of* Asia? *do they not all*

B *obey one Ruler, and the authority of one Consul, without any Garrison? What shall I speak of the* Enochians, Colchians, *the people of* Taurus, *the inhabitants of* Hellespont, *and* Pontus, *and about* Mæotis, *who in times past had no Masters, no, not of their own Nation, yet now three thousand Soldiers keep them in awe; and forty long Gallies keep peaceably those Seas that were never sailed on before? What think you, the* Bythinians, Cappadocians, *and those of* Pamphilia, Lydia *and* Cilicia, *could say for their liberty, who notwithstanding peaceably pay Tribute to the* Romans? *What of the* Thracians, *whose Countrey is five days journey in breadth, and seven in length, far more inaccessible and stronger than yours, by reason of the mountains of Snow and Ice? yet do they obey two thousand* Romans, *who are in Garrison? Beside them the* Illyrians, *whose Countrey reach-*

C *eth to* Dalmatia *and* Ister, *are kept in obedience only by two Legions, with help of whom they also resist the* Dacians. *The* Dalmatians *themselves, who have so often attempted their own liberty, and still as their wealth increased rebelled, are now in peace under one Legion of the* Romans. *Nay, if any have reason to rebel, 'tis the* Gauls, *whose Countrey is by nature strong, being on the East-side compassed with the* Alpes, *on the North with the River of* Rhene, *on the South with the* Pyrenæan *Mountains, on the West with the Ocean. Notwithstanding, having amongst them three hundred and five Nations, and as it were the very fountain of plenty of all sort of goods and commodities wherewith they inrich the whole World; yet do they pay Tribute to the* Romans, *and account that their happiness depends upon that of the* Romans; *and that neither for want of courage in them or*

D *their Ancestors, who fourscore years long fought for their liberty. They could not see without astonishment, that the valour of the* Romans *was attended with such success that they gained more by fortune, than they did by courage in all their War. Yet now they obey a thousand and two hundred Souldiers, having almost against every Souldier a City.*

Neither could the Spaniards, *though Gold grew in their Countrey, keep themselves from being subject to the* Romans. *Nor the* Portugals *and the Warlike* Cantabrians, *for all the distance of Sea and Land between them and* Rome. *The Ocean, whose Waves beating against the shoar, terrifie the Inhabitants adjoyning, could not stay them, but they passed it; and carried an Army beyond the Pillars of* Hercules, *and passed the tops of the* Pyrenæan

E *Mountains, which reach to the Clouds, and so made all those people subject to them: And for all that they were so Warlike a Nation, and so far from* Rome, *the* Romans *have left only one Legion for Garrison amongst them. Which of you hath not heard of the multitude of the* Germans; *whose Vertue, and mighty bodies, I think you have often seen, for in every Countrey the* Romans *have them for Captives: Yet they, whose Countrey is so large, having hearts far bigger than their bodies, and souls that contemn death, and are more cruel than brute beasts; yet are they now limited by the River* Rhine, *and kept in subjection by eight Legions of* Romans; *and those that were taken were made slaves, and the rest chose rather to save themselves by flight than fight. Moreover, you who have such confidence in the Walls of* Jerusalem *consider the Walls of* Britain; *which Countrey, though compassed*

F *with the Ocean, and almost as great as our whole* World; *the* Romans *sailing to it, have conquered; and four Legions keep that so populous an Island. What shall I say more, when the* Parthians, *a most Warlike People; who lately reigned over so many Nations, and abound in so much Wealth, are now compelled to send Hostages to* Rome; *Nay, you may see all the Nobility of the East at* Rome; *where, with the Pretext of Peace, they shadow their Captivity. Almost all the Nations under the Sun tremble and dread the* Roman Puissance; *and will you only war against them? Do you not consider what befel the* Carthaginians, *who boasted themselves of that great* Hannibal, *and were sprung from the Noble Race of the*

Phenicians; *yet, at last, were destroyed by* Scipio? *Neither the* Syrenæans, *who descended from the* Lacedemonians, *nor all the Race of the* Marmaridans, *extending as far as*

G *the Deserts (which are very scarce of Waters,) nor the* Syrtes, *nor the* Nazomonians, *nor the* Moors *nor the innumerable multitude of the* Numidians, *have been able to resist the power of the* Romans; *who by force of Arms, have conquered that third part of the World*

500 Cities of Asia obey the Romans.

The defence of France.

The Spaniards subject to the Romans.

The Germans multitude, vertue and huge stature.

The Britains subject to the Romans.

The Parthians.

The Carthaginians made subject by Scipio's hands.

The Romans govern the Moors.

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(*the Nations whereof can hardly be numbred*) *which from the Sea* Atlantick, *and* Hercules's *Pillars, unto the Red Sea, containeth all* Ethiopia, *and innumerable Cities: Who, besides that, they pay so much Fruits and Corn to the Romans, as for eight months in every year, will keep and sustain all the people of* Rome, *do also pay Tribute; and moreover, assist them any way they can, and never murmure at it, as you do: And there is only one Legion left to keep them in obedience. But what should I need to tell you of Forreign Examples, to convince you of the Power of the* Romans, *seeing you may well understand it by what they have done in* Egypt, *your neighbour Countrey; which reaching to* Æthiopia *and* Arabia *the Happy, and bordering upon* India, *and having in it an infinite number of people, besides the Inhabitants of* Alexandria *(which is esse to be counted, by the Tribute paid of every person by the Poll) yet they disdain not to live under the Dominion of the Romans.* Alexandria *is both populous and very rich, in length thirty Furlongs, in breadth ten, and pays more Tribute in a month, than you do in a whole year; and, besides their money, finds all* Rome *with Corn four months in the year: And is on every side compassed about, either with a vast Wilderness, by which none can pass; or the fierce Sea, which is boundless; or with great and strong Rivers; or muddy and dirty Quagmires, and Marish-grounds: Yet all this little avails them to withstand the force of the Romans. For two Legions only placed in the City, keep all the great Countrey of* Egypt, *and the Nobility of* Macedon *in awe. Now, since all the inhabited World is subject to the Romans, what Associates will you have from some Countrey not inhabited, to aid you against the Romans? Except peradventure some of you hope for help from beyond* Euphrates, *and that your Countrey men of* Adiabena *will help you: But they will not entangle themselves in these dangerous Wars, without reasonable cause; and if they would consent to so bad counsel, the Parthians will not suffer them: For they are careful to maintain their League with the Romans; and would think it violated, if any under their Dominions should war against them. It remaineth then, that you must only trust that God will help you; but you see God doth assist the Romans: For it is impossible that such an Empire should have been without the help of God. Besides, consider that although you were to war against far weaker than your selves, yet you could not promise to your selves favourable success; and it may so come to pass, that if you Religiously observe the custom of Sabbaths, and in them do nothing, it will not be heard to conquer you. For so your Ancestors found by experience with* Pompey; *who design'd all his Enterprizes for that day, wherein his enemies were idle, and made no resistance. But if in War ye transgress your Countrey laws, I know not then for what you should rebel. For truly, all of you, at this time, are of that mind, that you take Arms to maintain your Countrey Laws. And I pray you, how will you request help at God's hands, if wilfully you break his Laws? All that begin War, either trust in Humane Riches, or Divine Succour: and they that war, having no probability to hope for any of those, wilfully lead themselves into open destruction. But if you cannot resist the passion which transports you, let every man with his own hands butcher his Wife and Children, and consume this goodly Countrey with fire; for so you shall gain this, not to abide the shame of a Conquest. It is good, O Friends, it is good, whilst yet the Ship is in the Haven, to fore-see and provide for future Tempests; and not then begin to fear, when you are amidst the Waves and Surges of the Sea. They who fall into misery not fore seen, are worthy to receive compassion; but they that run into wilful calamity, deserve no pity, but reproach. Unless perhaps ye think that the* Romans *will fight with you, on certain conditions; and that if they overcome you, they will not use you hardly, nor fire and destroy this Sacred City, and all the whole Nation, as they have done others. If ye be overcome, whoso escapeth unkilled, can have no place of refuge; for all Nations either are already subject to the* Romans, *or fear that they shall be shortly. So that not only you shall be in danger, but also all Cities wherein any* Jews *remain. For there is no Nation nor People in the whole World, among whom some of your Countrey-men are not, who all shall be most cruelly put to death, if you rebel: And for the wicked counsel of a few men, all Cities shall flow with the blood of the* Jews; *and no man shall be punished for killing* Jews, *because of your offence. But if you think the* Romans *will not execute all this Outrage after your Rebellion, then consider how impious a thing it is, to rebel against so mild Governours. Take compassion, if not of your Children and Wives, yet, at the least, of this City, which is the Mother-city of all your Nation. Have some regard to these Holy Walls, and the Sanctuary, and your Holy Laws: Assure your selves, that if the* Romans *again overcome you, they will not spare these things, seeing you were no more grateful unto them, for preserving them before. I protest before God, your Holy Temple, and all the Angels of Heaven, and our whole Countrey, that I have kept back no counsel which I think profitable for you. Now, if you consider those things which are profitable for you, ye shall live with me in peace: But if you follow your private passions, I will not be partaker of the miseries and dangers you thrust your selves into.* King *Agrippa* thus ended his discourse, which his

Alexandria acknowledgeth the power of the *Romans.*

God's favour towards the *Romans.*

The last Argument that proveth the Jews destitute of God's and man's help, and unapt to make War. Whilst the Ship is yet in the Port, it is good to prevent the future Tempest.

Agrippa's Prophecy of the *Jews* future misery.

Agrippa protesteth that he had omitted no counsel that he thought expedient for the *Jews.*

Sister

A Sister *Bernice*, standing by him, accompanied with her tears: And these reasons and testimonies of affection touched the hearts of the people; so that their fury being somewhat allayed, they cried out, that they meant not to take Arms against the Romans and *Cæsar*; but against *Florus*, for the injuries he had done them. To this, *Agrippa* answered; *But your deeds shew that you mean War against the Romans; for you have not paid your Tribute to* Cæsar, *and you have beat down the Gallery which joyns the Temple to the Castle of* Antonia: *But if you would stop your Rebellion, repair with speed the Gallery, and pay your Tribute; for this Fort belongeth not to* Florus, *nor the Money.* Herewith the people were content; and ascending into the Temple with *Agrippa* and *Bernice*, they began to re-edifie the Gallery; and the Officers went about and gather-
B ed the Tribute in every Village, and quickly brought forty Talents (for so much money was behind.) And thus *Agrippa* stifled the beginning of the War. After this, he began to perswade the people to obey *Florus*, till such time as another were sent to supply his place. Herewith the multitude was so moved, that they contumeliously reviled the King, and threw stones at him, and drave him out of the City. The King seeing that their sedition would not be quieted, complaining of the injury done to him, he sent some persons of the best rank to *Florus*, who was at *Cæsarea*; that he might chuse whom he would amongst them, to gather the Tribute through the whole Countrey. And so he departed into his own Kingdom.

The year of the world, 4030. after Christ's Nativity, 68.

Agrippa the King is by the people driven out of the City with stones.

C

CHAP. XVII.

Of the Rebellion which the Jews begun against the Romans.

AT this time, some of the chief Incendiaries, assembled together, suddenly assaulted a Castle called *Massada*, which they took by surprise, and killed all the Romans and in their places put a Guard of their own Company. In the Temple also, *Eleazar*, Son of the High Priest *Ananias*, a bold and desperate young man, Captain of the Souldiers; perswaded them who offered sacrifices, not to offer any, but those that were
D given by Jews. And this was the ground and cause of the War that ensued: For they rejected those Sacrifices that were wont to be offered in the name of the Emperour. And although the High Priests, and People of Account, requested them not to omit that Custom of sacrificing for their Kings and Governours; yet they refused so to do, trusting greatly to their Faction: All those of the City that desired alteration, were of this mind, and especially *Eleazar*, who at that time was General, as is before said. Wherefore all the chief men, High Priests, and Principal of the Pharisees, assembled themselves; and perceiving into how great danger those Rebels brought the City, they determined to make tryal of the courage of the Seditious people: Wherefore, they assembled them together before the Brazen Gate, which was in the inner part of
E the Temple, towards the East. "And first of all, they greatly complained of their "rash and unadvised Rebellion, and that they sought to stir up so great a War against "their Countrey; inveighing against the cause that moved them thereto, as being "without reason: Telling them, that their Ancestors, for the most part, adorned the "Temple with the Gifts of Gentiles, never refusing the Offerings of Strangers; and "not only not refused their Offerings (for that were an impious fact,) but also placed "in the Temple the Gifts that they sent, which were yet to be seen. And that it was "strange, that now only they thought to provoke the Romans to War, by making new "Laws: And besides other danger also, to make the City guilty of a great Crime in "matter of Religion, as though it were such, wherein none might offer Sacrifice but
F "Jews, nor any but they adore God. If we should make such a Law against any pri-"vate person, he had just cause to accuse us of Inhumanity. But now the Romans are "despised, and *Cæsar* himself accounted prophane; and it was to be feared, that if the "Jews disdained to accept of *Cæsar*'s Offerings, *Cæsar* would hinder them from offer-"ing any: And the City of *Jerusalem* would presently be accounted as an enemy to "the Empire, unless they presently accepted *Cæsar*'s Sacrifice; and before such time as "they heard these news, against whom this outrage was attempted. Having thus spoken, they brought forth the most learned amongst the Priests, to recount from time to time how their Ancestors had always accepted of the Sacrifices of Strangers.

The Jews refuse *Cæsar*'s Sacrifices for the prosperity of the Romans

Against those who refuse Forreign Sacrifices.

None of the Seditious gave ear to those that were in Authority.

But none of the Mutineers gave ear to any thing that was said, and the Levites came
G not to serve at the Altar, as now preparing for War. When the Nobility saw that they could not appease this sedition, and that they themselves should first feel the Romans power, they devised all means to pacifie the Tumult, and sent some Deputies to

Ambassadors sent to *Florus* and *Agrippa*, against the Seditious.

The year of the World, 4030. after Christ's Nativity. 68.

Florus; the chief whereof was *Simon*, the Son of *Ananias*; others also, were sent to *Agrippa*, of which the chief were *Saul*, *Antipas* and *Costobarus* (who were all a kin to the King) requesting them both to come with an Army to the City, and suppress the Sedition which was raised, before it went further. *Florus* was glad of these tidings; and desiring nothing more than War, gave no answer to the Deputies. But *Agrippa*, willing to spare both parts, as well the Good as the Rebels; and to preserve *Judea* to the Romans, and the Temple to the Jews; thought it not meet for him to busie himself in such affairs, but sent three thousand Horse to aid the people against the Rebels; Which Horse were of *Auranitis*, *Batanæa* and *Trachonitis*; and he made *Darius* their Captain, and *Philip*, Son of *Joakim*, General of all the Army. These coming into the City, the Nobility, with the High Priests, and the rest of the people that desired Peace, received this succour in good part, and quartered them in the higher part of the City; for the Rebels kept the lower part, and the Temple. The War began instantly with Darts and Slings, and shooting of Arrows; and sometimes they encounter'd one another hand to hand. The Seditious were more valiant, but the King's Souldiers were more skilful in War, and chiefly endeavoured to get the Temple, and expel out of it those who thus prophaned it. The Rebels, with *Eleazar*, endeavoured, besides that which they had already, to get also into their hands the higher part of the City. Wherefore, during the space of seven days, there continued a great conflict betwixt them, and either part kept what they had. When the Celebration of the Feast called *Xylophoria* was come, wherein every one carrieth Wood to the Temple, to keep a fire continually upon the Altar; the Rebels would not suffer their enemies to do their Devotion.

War in *Jerusalem* between the Seditious and those that favoured Peace.

Xylophoria a Feast.

Now many of the *Sicarii* or Thieves, who carried short Poyniards under their Coats, went amongst the weaker multitude, and boldly followed their old practice. By which, those of the King's side were forced to leave the higher part of the City; which the Rebels presently entring, set the Palaces of *Ananias*, *Agrippa* and *Bernice*, on fire; and forthwith went to the place where all Charters were kept, purposing there to burn all Bonds and Obligations of Debtors, thereby to defraud the Creditors; and so to joyn all the Debtors to their Faction, and stir up all the poor people against the rich. The keepers of these publick Writings fleeing the seditious persons set all on fire: And so having destroyed those Records, which were in a manner the publick Estate of the City, they addressed themselves against such as refused their Proceedings. Some of the High Priests and Nobles hid themselves in Vaults; others fleeing with the King's Souldiers into the higher Palace, locked up the doors after them; amongst whom was *Ananias* the High Priest, and *Ezechias* his Brother, and they who (as is before spoken) were sent Deputies to *Agrippa*: And so the Seditious were satisfied that day with the Victory, and firing of the houses aforesaid.

The King's Souldiers are overcome.

The next day, which was the fifteenth of *August*, they assaulted the Castle *Antonia*; having besieged it two days, they took all that guarded it and killed them, and placed in it a Garrison of their own company. This done, they went to the King's Palace, whither *Agrippa*'s Souldiers were fled; and dividing their Company into four parts, they began to pull down the Walls; none of them that were within durst come out for fear of the multitude, but went up to the Turrets of the Palace, and killed all those that offered to come up, and many of the Thieves under the Walls, with things that they cast down. This Conflict continued day and night, for the Rebels thought that those within could not hold out long for want of Victuals; and they within thought that the Seditious being wearied, would soon give over. In the mean season, one *Manahem*, the Son of *Judas* of *Galilee* (that most crafty subtil Sophister, who reproached the Jews in *Cyrenius*'s time for paying Tribute, and for being subject to any but to God) taking with him certain Nobles, went to *Massada*, where King *Herods* Armory was; and breaking into it, he armed the common people, and the other Thieves; and having them for his Guard, he returned again to *Jerusalem* as King: And being thus made Head of the Rebellion, he prepared the Battery against the King's Palace. But they wanted Engines, and could not openly undermine the Walls, by reason of the enemies, who continually cast down Darts upon them. Wherefore they began a Mine a great way off, till it came under one of the Towers, which then they supported with Posts of wood; and they set fire on the wood supporting it, and went their way; so the Supporters being consumed with fire, the Tower presently fell down. But those within foreseeing their adversaries intent, perhaps by the shaking of the Tower; had built a Wall behind it, to keep out the Rebels, between them and it. The Seditious verily thinking that with the fall of the Tower they should be Victors, when they saw another Wall, were amazed. Yet the besieged sent to *Manahem* and others that were chief

The Jews take *Antonia*, and burn it.

A chief of the Rebels, requesting them to give them licence to depart; which *Manahem* only granted to the King's Souldiers, and to the Jews; who, presently accepting thereof, departed, and so left the Romans in great fear; for they were not able to resist so great a multitude, and they thought it a shame to entreat that they might depart; besides, that it was dangerous for them, although it were granted. Wherefore, leaving the lower place, which was called *Stratopedon*, because it might easily be taken, they retired into the King's Towers, whereof one was called *Hippicos*, the other *Phaselus*, the third *Mariamne*. The Rebels that were with *Manahem* brake presently in to the lower part that the Romans had forsaken, and killed all that they found there; and when they had sacked it, they set it on fire: And this was done the sixth day
B of *September*.

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The Romans forsaking the *Stratopedon*, flie into the King's Forts.

CHAP. XVIII.

Of the death of Ananias *the High-Priest*, Manahem, *and the Roman Souldiers.*

THe next day following, *Ananias* the High-Priest was taken in one of the Water-Conduits of the King's Palace, where he had hid himself, and was there killed, with his Brother *Ezechias*, by the Seditious: And the Rebels besieged all the Towers round about, and kept diligent watch, lest any of the Romans should escape. But *Ma-*
C *nahem*, both upon his good success in destroying the strong Holds, and upon the death of *Ananias* the High-Priest, became so proud and insolent, that he thought none so capable as himself for Government, and became an intolerable Tyrant. Now *Eleazar* and some of his Companions assembled together, said, That it would be shameful for them that had revolted from the Romans, only to recover their Liberty, to receive for Master one of their own Nation, who, although he were not so violent as *Manahem*, yet was so inferiour to them; and if it were so, that it were expedient to have one Ruler over all the rest, *Manahem* ought to be the last that should be chosen to command them. Being thus agreed, they set upon him in the Temple, where he was praying with great pomp, apparelled like a King, and having about him a Guard of his Friends in Ar-
D mour; Now when *Eleazar* and his followers set upon *Manahem*, the people all took up Stones to stone him, hoping that by his Death the Sedition would be extinguished. The Guard of *Manahem* at first made some resistance; but when they perceived the whole Multitude against them, every one shifted for himself as he could; and those that were taken were put to death, and they that escaped were afterwards sought for; only a few of them fled to *Massada*, amongst whom was *Eleazar* the Son of *Jairus*, *Manahem*'s Kinsman, who afterwards became a Tyrant there. But *Manahem* fled into a place called *Ophias*, where he hid himself: and being taken, he was drawn out from thence, and, after many torments, put to Death, and with him all the chief Ministers of his Tyranny, and particularly *Absalomon*, who was his chief Officer. And in
E this matter (as I have said) the People greatly helped, hoping hereby to have some end of that Sedition. But the Rebels did not kill *Manahem*, to the end to extinguish Sedition, but to the intent to rob and plunder more freely.

The death of *Ananias* the High-Priest, & *Ezechias* his Brother.

Eleazar's followers assault *Manahem* in the Temple.

Manahem with the Princes slain.

The People indeed with many entreaties besought them to let the Romans alone, whom they besieged; but they were so much the more earnest against them: till being no longer able to make resistance, with the consent of *Metilius* their Captain, and some other of more Authority, they sent to *Eleazar*, requesting him to give them leave to depart with their Lives, and leave their Baggage to the Jews. He accepting their offer, sent to them *Gorion* the Son of *Nicodemus*, and *Ananius* the Saducee, and *Judas* the Son of *Jonathas*, to confirm the Promise of their Lives. Which done, *Metilius* led
F away the Souldiers: and whilst the Romans had their Weapons, none of the Rebels durst attempt any of their Treachery against them: but so soon as, according to Covenant, they had laid down their Shields and Swords, and so departed, mistrusting nothing, *Eleazar*'s Guard set upon them and killed them; they neither made Resistance, nor any entreaty for their Lives, only put them in mind of their Promise and Oath. So they were all slain save only *Metilius*, who greatly entreating for his Life, and promising that he would become a Jew in Religion, and be circumcised, they spared him. Though this was a small loss to the Romans, because there were but a few slain of their great and almost infinit Army; yet it was easy to judg that it would cause the Ruine and Captivity of the Jews.

The Romans unable any longer to resist, yeeld themselves.

The Romans against all Covenant & Law are all slain, save *Metilius*.

G When they saw themselves to have given sufficient cause of a War, and that the City was now so filled with Iniquity, that the Wrath of God hung over it; tho there had been no fear of any harm to them by the Romans, yet the whole City mourned,

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and was sorrowful and desolate, lamenting as though they themselves should answer for the Seditious, for that Murther which was committed on the Sabbath, when it is not lawful for the Jews to do even any good work. H

CHAP. XIX.

Of the great Massacre of the Jews at Cæsarea, *and in all* Syria.

AT the same hour, on the self-same day, it happened, as it were by God's Providence, that the Inhabitants of *Cæsarea* massacred the Jews that dwelt amongst them; so that at one time above twenty thousand were slain, and not one Jew left alive in all *Cæsarea*: for those that escaped, *Florus* took and brought them forth bound to the people. After this Massacre done at *Cæsarea*, the whole Nation of the Jews was enraged; and dividing themselves into Companies, they wasted and destroyed in short time all the Borders of *Syria*, and the Cities thereabout, to wit, *Philadelphia* and *Gebonitis*, *Gerasa*, *Pella* and *Scythopolis*: Also they took by force *Gadara*, *Hippon*, and *Gaulanitis*; pulling down some places, and firing others. From thence they marched towards *Cedasa*, a City of the Tyrians, and *Ptolemais*, *Gaza*, and *Cæsarea*, and neither *Sebastia* nor *Ascalon* could resist them, but they also were consumed with Fire. Likewise they destroyed *Anthedon*, with *Gaza*: And most places belonging to these Cities were sacked, to wit, the Fields and Villages; and a mighty slaughter was made of them that were taken in these Towns. The Syrians made as great a Massacre of the Jews as this, among them; for all the Jews inhabiting among them were murthered, not only for an old grudge, but also, to render their own danger less, by diminishing the number of their Enemies. By this means all *Syria* was in a most deplorable condition, and every City was exposed to the disorders and violences of two several Armies, each of which placed their safety in making a great Effusion of Blood: The Days were spent in blood-shed, and the Nights in fear, worse than Death it self. For though they only pretended to destroy the Jews, yet were they drawn to suspect other Nations, that followed the Jews Religion; and because they were, as it were, Neuters, the Syrians thought it not good to destroy them; but, on the other side, for their agreeing in Religion with the Jews, they were constrained to hold them as Enemies. Many of the contrary part, who before seemed modest, were now through Avarice incited to meddle in this Murther; so that every one took the Goods of them that were slain, and carried them to other places, as Conquerors. He was most renowned that had stolen most, or killed most. There might you see in several Cities, the dead Bodies of all Ages unburied; old Men, and Children, and Women lying in most shameful manner, their secret parts being uncovered. Briefly, all the Country was filled with exceeding great Calamity; and the fear of yet greater misery to come, was unspeakable.

I K L M

The Jews spoil the Villages, and burn the Cities of *Syria*.

All *Syria* full of miserable Calamities.

These were the Conflicts between the Jews and strangers. But afterwards, making Incursions upon the Borders of *Scythopolis*, the Jews there dwelling, became their Enemies. For they conspiring with the Citizens of *Scythopolis*, and preferring their own Commodity and Security before Kindred and Consanguinity, joyned with the Gentiles against the Jews; and yet, for all that, they were suspected for their forwardness. For the Scythopolitans fearing that they would assault the City by night, and excuse their revolting by their great misery, commanded all the Jews, that if they would shew themselves trusty to the Gentiles, they, with all their Children, should go into a Wood hard by. The Jews forthwith did as they were required, suspecting nothing; and the Scythopolitans were quiet for two days after, and did nothing: But the third night they sent out Scouts to see what they were a doing, who finding most of them asleep, they surprized them in a moment, and killed them all, who were in number thirteen thousand; and afterwards took their Goods. Here I think it not amiss to speak of the death of *Simon*, who was the Son of *Saul*, whose Race was very Noble: He was a Man of great courage, and strength of Body, both which he used to the great hurt of his Nation; for he daily killed many Jews who dwelt near *Scythopolis*, and often scattered divers Companies, and put whole Armies to flight; but at length he had an end worthy of his deeds, and the murther of his Country-men. For when the Scythopolitans had compassed the Wood about, so that none could escape their hands, they killed the Jews in every part thereof. *Simon* not drawing his Sword, made no resistance to any of his Enemies; for he saw that it was bootless to strive against such a multitude. But pittifully crying out, *I receive, O Scythopolitans, a worthy reward for that*

Jews against Jews.

The Scythopolitans kill 13000 of the Jews.

Simon daily kills many of his Country-men in *Scythopolis*.

N O

A *that which I have done; who, to shew my fidelity to you, have killed so many of mine own Countrey-Men: and it is a just Plague, that a strange Nation should be false to us, who impiously forsook our own Brethren. I am not worthy to receive death from the hands of mine Enemies, and therefore I will kill my self with my own; and this death will be a sufficient punishment for my Offences, and a full Argument of my magnanimity, that none of my Enemies may boast of my death, nor insult over me.* When he had thus said, he beheld all his Family with compassion and rage mixt together, as his Wife and Children, and aged Parents. And first, taking his Father by the hair of the Head, he stood upon him, and thrust him through; after him he killed his Mother, who was willing to die; after them his Wife and Children, every one of them as it were offering their bodies to the Sword; B and desirous to prevent the Enemies. When he had slain all his Kindred, himself remaining alive, he stretched forth his Arm, that they might see what he would do; and thrust his Sword into his own Body, up to the Hilts. A young Man, who for his magnanimity, and strength of Body, was worthy to be pitied; yet he had a just and deserved end for uniting himself to Strangers against his own Country.

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Simon kills his Parents, his Wife & Children, and at last himself

CHAP. XX.

Cruelties exercised against the Jews in divers other Cities, and particularly by Varus.

C

AFter this so great a Massacre of the Jews at *Scythopolis*, other Cities also, where they inhabited, rose against them; and two thousand five hundred were slain at *Ascalon*, and two thousand at *Ptolomais*; and the Tyrians killed divers, and put more in Prison: likewise they of *Gadara* and *Hippon* slew the most valiant, and those of least Courage they cast into Prison. Also all other Cities, who either feared or hated the Jews, rose up against them. Only they of *Antioch*, *Sidon*, and *Apamea*, spared those that dwelt with them, and neither killed nor imprisoned any of them; perhaps they stood in no fear of them if they should have risen, because their Cities were so populous; yet I think they spared them only for pities sake, because they saw they D were quiet, and not seditious. The Inhabitants also of *Gerasa* did no harm to the Jews amongst them; but when they desired to depart, they conducted them safely to the end of their Borders. In the Kingdom also of *Agrippa* much Cruelty was shewed against the Jews; for he being gone to *Cestius Gallus* at *Antioch*, left the Rule of his Country to one of his Friends named *Varus*, Kinsman to King *Sohemus*; to whom there came Seventy of the chief Nobility of the Country of *Batanæa*, requesting a Garrison to repress those that should attempt Rebellion amongst them. *Varus*, instead of receiving them well, sent certain of the King's Souldiers by night, and killed them all as they were coming to him. He committed this Murder without *Agrippa*'s consent, only for Avarice. But being imboldened by this Fact, he ruined the whole Realm, E still continuing such Cruelties and Violencies against his Nation, till such time as *Agrippa* understood thereof; who, for *Sohemus*'s sake durst not put him to Death, but dispossessed him of his Place. In the mean while the Revolters took the Castle of *Cypros*, which is situate above *Jericho*; and after they had killed the Garrison, they destroyed the Fortress. At the same time a multitude of Jews laid Siege before the Castle of *Macheron*, and perswaded the Souldiers left in Garrison, to yield the Castle; who, fearing, that if they denied, they should be compelled thereto, delivered it to them, upon condition, that they might quietly depart: Which done, the Jews placed a strong Garrison in it.

Another slaughter of the Jews.

The Cities in Arms against the Jews.

Varus kills seventy Jews in their journey.

The Romans yeild up their Castle in *Macheron* to the Jews.

F

CHAP. XXI.

Fifty thousand Jews slain at Alexandria.

THE Citizens of *Alexandria* had always a quarrel against the Jews that lived with them, since the time that *Alexander* the Great for their help against the Egyptians, permitted them to inhabit *Alexandria*, and to have the same priviledges with the Grecians. This Honour and Priviledge was also continued to them by the Successors of *Alexander*; who also gave them a certain place in the City to dwell in, that they G might live more commodiously, and not be mingled with the Gentiles: And permitted them also to call themselves Macedonians. Afterwards, when *Egypt* was brought under the rule of the Romans, neither *Cæsar*, nor the following Emperors, diminished the

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the Jews Priviledges which *Alexander* had given them. But there were daily Conteſts between them and the Greeks; and although the Judges on both parts ſtill puniſhed thoſe that were in fault, yet the Sedition more and more encreaſed; and though all Cities elſe were filled with Troubles, yet here the Tumult was moſt vehement. For when the Alexandrians had called together the People, to determine of an Embaſſage to *Nero*, certain Jews mingled themſelves amongſt the Greeks, and ſo went into the Amphitheater: Who being eſpied by their Adverſaries, the Greeks cryed out, that the Jews were enemies, and came as Spies, and ſo they laid violent hands upon them. Some of them fled, only three of them were taken by the Greeks, whom they drew unto a place to burn them alive. All the Jews of the City came to ſuccour them; and firſt they threw ſtones at them, and then taking fire-brands, they ran in a rage into the Amphitheater, and threatned to burn all the people there aſſembled; which they had done, if *Tiberius Alexander*, Governour of the City, had not appeaſed their fury; who did not at firſt uſe Force of Arms againſt them, but ſent ſome of their chief Men to perſwade them to ceaſe, and not to incite the Roman Army againſt them. But the ſeditious Jews refuſed this advice, and mocked *Tiberius*: Who ſeeing that they would not otherwiſe be appeaſed, ſent two Legions of Romans, and five thouſand other Soldiers, who by chance came out of *Lybia*; and gave them charge, not only to kill them, but alſo to fire their Houſes, and take their Goods. The Soldiers preſently went into the place called *Delta* (where the Jews were gathered together) and did as they were commanded, though not without a bloody Victory. For the Jews gathering themſelves together, placed thoſe amongſt them that were beſt armed, in the Front, who held out for a long time; But when they began to flee, they were Maſſacred like Beaſts; ſome of them were killed in the Field, ſome were burnt in their Houſes; the Romans firſt taking what they found, and ſparing neither Infants nor Old Men, but killing all Ages and Sexes. So that all that place flowed with blood, for there were ſlain fifty thouſand Jews; and all the reſt had been extinguiſhed, had not *Alexander* (moved to compaſſion by their entreaties) commanded the Soldiers to leave off; who being obedient toh im, preſently departed: But the people of *Alexandria* were hardly withdrawn from the Maſſacre, becauſe of the hatred which they had conceived againſt the Jews; and with much ado, they were withheld from tyrannizing over the dead bodies. And this befel the Jews of *Alexandria*.

Sedition in Alexandria between the Greeks and Jews.

Tiberius Alexander exhorts the ſeditious Jews to keep peace.

A cruel Victory, wherein 50000 Jews were ſlain.

CHAP. XXII.

Of the Maſſacre of the Jews by Ceſtius Gallus.

Ceſtius Gallus now thought it time to beſtir himſelf, for as much as the Jews were now hated every where, and taking with him the twelfth Legion out of *Antioch*, two thouſand choſen Foot, and four Companies of Horſe out of the other Legions, and with them the King's Forces that came to help him, to wit, two thouſand Horſemen of *Antioch*, three thouſand Foot all Bow-men, and three thouſand Foot, ſent by *Agrippa*, a thouſand Horſe; and four thouſand which *Sohemus* brought, whereof the third part were Horſe, the reſt Foot, and for the moſt part Bow-men; he went towards *Ptolamais*. Many joyned themſelves to them out of every City, who, though they were not ſo skilful in War as the Romans, yet their hatred was more than theirs. *Agrippa* himſelf was there with *Ceſtius*, commanding thoſe he brought. There *Ceſtius* taking a part of the Army, went to *Zabulon*, (which is the ſtrongeſt City of *Galilee*, called alſo *Andron*, and parts the Borders of the Jews from *Ptolomais*) and when he found it deſolate of Inhabitants (who were fled into the Mountains) but full of Riches; giving licence to the Souldiers to ſack it, he afterwards ſet it on fire, although he admired the beauty thereof (for it was not inferiour to *Tyre*, or *Sidon*, or *Berytum*) and after ſpoiled all the Territories about it. When he had burnt all the Villages thereabout, he returned to *Ptolomais*. The Syrians, and eſpecially thoſe of *Berith*, ſtayed ſtill behind to get Booties: Which when the Jews underſtood, and that *Ceſtius* was departed, they took courage, and came and ſet upon them, and killed of them two thouſand. *Ceſtius* departing from *Ptolomais*, went to *Ceſaria*, and ſent part of his Army before to *Joppa*; commanding them to keep the Town, if they could get it; and if the Townſmen made any reſiſtance, that then they ſhould ſtay till he came with the reſt of the Army. Some of them attaqued it by Sea, ſome by Land; by which means they eaſily took it. The People thereof had neither time to flee, nor to prepare themſelves to fight, but they were all killed with their Families. After the ſack-

Huge Companies of the Romans.

Zabulun, a ſtrong City of Galilee, ſpoiled and burnt.

The Jews kill two thouſand Syrians.

The Romans take *Joppa*, and burnt it, and kill eight thouſand four hundred Jews.

ing

A ing of the Town, they set it on fire. The slain were 8400. In like manner he sent part of his horsemen to *Narbatena* in the Toparchy near *Samaria*, who spoiled the Country, killed a great number of the inhabitants, robb'd and burnt the villages and carried away much booty with them.

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CHAP. XXIII.

Of Cestius *his Battel against* Jerusalem.

B HE sent also *Cesennius Gallus*, General of the twelfth Legion, into *Galilee*, and gave him as many other Troops as he thought sufficient to conquer that Nation. The strongest City of *Galilee* called *Sephoris* open'd the gates to them, and other Cities followed their example. They that were seditious and gave themselves to robbing, retir'd to the Mountain of *Azamon* which is situate in the midst of *Galilee* over against *Sephoris*: These *Gallus* went to attacque with his Army; and so long as they kept the higher part of the Mountain, they easily repelled the Romans, and killed above 200 of them: but when they saw the Romans had gained a higher place than that wherein they kept, they resisted no longer: for not being armed they could not stand out, and if they should have fled, they could not have escaped the Horsemen; so that C only a few who hid themselves in difficult places escaped, and above 2000 of them were slain. *Gallus* finding he had no more to do in *Galilee*, returned with his troops to *Cæsarea*, and *Cestius* with his whole Army went to *Antipatris*: where understanding that a great company of Jews were gathered together in the Tower called *Aphec*, he sent some before to attacque them: but the Jews would not abide battel, and the Romans burnt their Tents and the Villages adjoyning. *Cestius* going from thence to *Lydda* found the City desolate; for all the people were gone to *Jerusalem*, because of the Feast of Tabernacles: and when he had killed fifty persons whom he found there, he fired the Town, and went by *Bethoron* to *Gabaon*, which is but fifty furlongs distant from *Jerusalem*. When the Jews saw the War draw near their D capital City, they left their solemnity, and run to their arms, and having got together a great multitude, they went to fight with the Romans, observing no order, nor regarding the Sabbath, which formerly they held in so great estimation: and the same fury that made them leave their devotion, made them also victorious in the battel; for they assaulted the Romans with such courage, that they brake their body, and killing all that resisted,, pressed into the midst thereof: and if a fresh supply both of Horse and Foot had not come in in time, all *Cestius*'s Army had been in danger. There were slain five hundred and fifteen Romans, whereof four hundred were Foot, and the rest Horse; but of the Jews only two and twenty. The most valiant in this combat were *Monobazus* and *Cenelæus*, Kinsmen to *Monobazus* King E of *Adiabena*; and next to them *Paraides Niger*, and *Silas* a Babylonian, who had fled to the Jews from King *Agrippa*, whom he had lately served. But at length the Jews being repulsed, returned to *Jerusalem*; and *Simon* the Son of *Gioras* attacqued the Romans, as they were returning towards *Bethoron*, and slew many of the Rereward, and took many Carts and much Baggage, which he brought into the City. *Cestius* stayed three days in the Field, and the Jews kept the high places, observing which way he would go, with a purpose to set upon the Romans if they stirr'd.

Sephoris and other Cities of *Galilee* do friendly entertain the Romans.

Two thousand seditious slain in *Galilee* by the Romans.

Antipatris spoiled and burned.

Lydda burnt.

Cestius planteth his Army fifty furlongs from *Jerusalem*.

The assault and victory of the Jews against the Romans.

The courage of the Jews against the Romans.

CHAP. XXIV.

F

Of the Siege of Jerusalem *by* Cestius, *and of the Massacre.*

Agrippa perceiving the Romans to be in great danger, because all the Mountains were covered with infinite numbers of Jews, he purposed to try, if with gentle words he could perswade them to desist from war; or if some refused, to receive those that were willing. Wherefore he sent unto them *Borcæus* and *Phœbus*, two of his Captains, whom they well knew, with charge to promise them pardon in the name of *Cestius*, and of the Romans, for all that they had already done, if they would lay down their Arms and return to their duty. But the Revolters fearing that all G the multitude, in hope of safety would joyn with *Agrippa*, determined to kill these Deputies; and they slew *Phœbus* before he spake a word; *Borcæus*, being wounded, escaped. But the people were angry hereat, and with stones and clubs drave them into

The Rebels kill one of the Kings Ambassadors: another of them escaped being wounded.

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into the Town that were the authors of this fact. *Cestius* perceiving them divided among themselves, thought that he had now a fit opportunity to assault them, and so came upon them with his whole Army: and putting them to flight, he pursued them to *Jerusalem*. And when he had pitched his Tents in the place called *Scopus*, seven furlongs from the City, he did nothing against it for three days space; perhaps hoping that they within would relent; and in the mean time he sent a great many Souldiers into the Villages adjoyning to fetch Corn. The fourth day, which was the thirteenth of *October*, he came against the City with his Army in battel array. The Jews were so surpriz'd and terrified to behold the Roman Discipline, that they forsook the outmost parts of the City, and retir'd into the Temple. *Cestius* passing *Bethezа*, burnt *Scenopolis*, and the place called the new Market; and coming to the higher part of the City, he took up his quarters near the King's Palace, and if at any time he had violently given the assault, he had taken the City, and ended the War. But *Tyrannus Priscus* General of the Foot, and many other Rulers and Captains of the Horse, being corrupted with money by *Florus*, hindred that his purpose; whereby the War was prolonged, and a thousand calamities befel the Jews. In the mean time many of the chiefest among the Jews, and *Ananus* the Son of *Jonathas* made an offer to *Cestius* to open the Gates to him: but either through anger or diffidence, he contemned the offer. The Rebels understanding this Treason, with stones constrained *Ananus* and his complices to throw themselves over the wall for their safety. Which done, they retired themselves to the Towers, from whence they beat back those that scaled the walls. The Romans for five days space assaulted the walls on every side, but all in vain; and the sixth day, *Cestius* with many chosen Souldiers and Bowmen assaulted the Temple on the North-side. The Jews valiantly made resistance out of the Porches, and often repulsed the Romans, as they approach'd the Wall: yet at last by the multitude of their adversaries Darts, they were forced to give back. Then the formost of the Romans holding their shields over their heads, and leaning against the wall, they in the second rank also held their Shields against those in the first, and so in order until the last, thereby making a Tortoise, as the Romans call it, or defence, that all their shot and darts could do them no harm; so that the Souldiers safely undermined the walls, and attempted to fire the Gates of the Temple.

Cestius draweth forth his whole Army against the Jews.

Divers Jews call for *Cestius* as if they intended to open their Gates unto him.

The Romans cover themselves with their Shields, and undermine the Walls, and burn the Temple-gates.

The seditious were hereat greatly amazed, and many fled out of the City as if it would presently be taken. But the people were as glad of it as the Rebels were dismaied; and came to the Gates to open them to *Cestius*, as one who had well deserved at their hands. And truly if he had but a little longer continued the siege, he had taken the City. But I think that God being angry with these wicked persons would not suffer the War to be ended at that time. For *Cestius* neither regarding the good will of the people, nor the desperation of the Rebels; removed his Army from thence; and having received no loss, very unadvisedly departed from the City: at whose unlooked for flight, the Rebels took heart; and making after him, they killed some Horse and foot of his Rear. *Cestius* quarter'd that day in the Camp which he had fortified near *Scopion*. The next day he went further into the Country, whereby he more encouraged the Rebels; who following, killed many of his Rear, because the place thorough which the Romans march'd was narrow, the Jews assaulted them on the flank, and the last durst not cast any darts against them who wounded them on their backs, thinking that an infinite multitude had followed them; and they were not able to resist them that assaulted them on each side, being heavy arm'd and not daring to break their order; whilst on the contrary the Jews were active and light: so that the Romans endured much harm at the hands of their Enemies, and did them none. And thus were they beaten all the way long, and many of them killed; amongst whom was *Priscus* Captain of the sixth Legion, and *Longinus* the Tribune, and *Æmilius Jucundus* Campmaster of a Regiment of Horse. And so with much ado, they came to *Gabio*; where they first pitch'd their Tents, casting away much of their baggage, which might any way hinder them. *Cestius* stayed there two days, doubtful what to do. The third day he perceived his enemies increased, and all places about filled with Jews: whereby he saw that his slowness was to his disadvantage, and the number of his enemies would still increase, if he made any longer abode there. Wherefore that he might flee speedily, he caused the Souldiers to cast away all those things that might be a hindrance to them, and to kill their Mules and Asses, and Cattle, saving only those that carried munition; fearing that if he should not destroy them, the Jews might make use of them against him; and so he led his Army toward *Bethoron*. The Jews in large manages little molested his Army: but when they were to pass a strait, then they set upon those of the

Cestius's sudden departure maketh the Thieves more condemn.

H I K L M N O

A the Rere, and drove others down precipices, and all the Army of the Jews were ſpread upon the eminent places, where the Romans were to paſs, expecting to welcome them with their Arrows. While the Roman Foot were in this extremity, the Horſe were in greater danger; for they could not keep their ranks for the multitude of Darts and Arrows; neither could they get up to their Enemies, the aſcent to the top of the Mountains was ſo ſteep: and they were compaſſed on each ſide with Rocks and deep Valleys, ſo that if any went out of the way he fell down and was killed; and thus there was no way either to flee or to reſiſt. In this deſperation they fell to lamentations and outcries, which the Jews anſwered with ſhouts of joy, encouraging one another to play the men, being glad of their enemies adverſity: and all the Army of *Ceſtius* had there
B periſhed, had not the night come on and helped them, which by the darkneſs gave leiſure to the Romans to flee into *Bethoron*. In the mean while, the Jews kept all the places thereabouts beſieged, and guarded the paſſages. *Ceſtius* ſeeing it not poſſible to march openly, thought beſt to flee, and choſe almoſt 400 of his ſtrongeſt Soldiers, and ſet them in very eminent places, commanding them that when they were aloft, they ſhould cry as they did before, that the Jews might think that the whole Army was there, and ſo he with the reſt of his Army marched quietly 30 Furlongs. In the morning, the Jews perceiving the Romans to be fled, aſſaulted the 400, by whom they were deceived, and preſently killing them with Darts, they purſued *Ceſtius*: who having fled away in the night, made more haſte the next day; ſo that the Soldiers for fear, left their Arms
C and Inſtruments to beat down Walls, and Slings, and much other munition; which the Jews taking, after uſed againſt them. Thus they followed the Romans to *Antipatris*: and ſeeing they could not overtake them, they returned, bringing with them the warlike Inſtruments, and rifling thoſe that were ſlain, and taking whatſoever the Romans had left behind; and ſo ſinging Songs of Victory, they returned to *Jeruſalem*, having loſt very few of their company, and ſlain 5380 of the Roman Foot and their Auxiliaries; and 980 Horſe. And this was done upon the eighth day of *October*, and in the twelfth year of the Reign of *Nero*.

The year of the World, 4030. after Chriſt's Nativity. 68.

The Jews purſue their Enemies, and bring them into a deſperate Eſtate. The mourning and lamentation of the Romans, and the Jews exhortation. Ceſtius's ſtratagem.

D

CHAP. XXV.

Of the Cruelty of thoſe of Damaſcus *againſt the Jews, and of* Joſeph's *affairs in* Galilee.

AFter this ill ſucceſs of *Ceſtius*, many of the chiefeſt among the Jews daily fled and forſook the City, as a Ship preſently ready to ſink. *Coſtobarus* and *Saul* two Brethren, and *Philip* the Son of *Joachim* General of *Agrippa*'s Army, retired themſelves to *Ceſtius*. As for *Antipas*, who was alſo beſieged by them in the Kings Palace, he would not flee with the reſt, and ſo was killed by the Rebels. But *Ceſtius* ſent *Saul* and the reſt of his Company into *Achaia* unto *Nero*, to inform him of the cauſe of his re-
E treat, and to ſhew how *Florus* had cauſed all theſe Wars: for ſo he hoped that *Nero* would turn his anger againſt *Florus*, and free him from danger. Then the People of *Damaſcus* underſtanding the defeat of the Romans, deviſed how to deſtroy the Jews which inhabited amongſt them: and they thought it was eaſie to be accompliſhed, for that the Jews were already aſſembled in the common places of exerciſe, for fear of ſome ſuch matter: yet they miſtruſted their own Wives, who all, except a few, were Jews in Religion. Wherefore they took great heed to conceal their intent from them; and ſo aſſaulting the Jews in a narrow place and unarm'd, they put them all to the ſword, to the number of ten thouſand. After the *Rebels* that had purſued *Ceſtius* were returned to *Jeruſalem*, they laboured to joyn all to them that favoured the
F *Romans*, either by force or by flattery; and aſſembling themſelves in the Temple, they determined to chuſe a great number of Captains to carry on the War. *Joſeph* the Son of *Corion*, and *Ananus* the High Prieſt, were appointed Rulers of the City, and eſpecially to ſee the Walls thereof repaired. *Eleazar* the Son of *Simon* was put into no authority, notwithſtanding that he had in his cuſtody great prey and ſpoil taken from the Romans, and *Ceſtius* his money, and a great part of the publick treaſure; becauſe they perceived he aſpired to a Tyranny, and had his greateſt Confidents about him as his Guards: yet in time *Eleazar* by money and craft perſwaded the people to obey him in all things. They alſo choſe other Captains, to be ſent into *Idumea*, who were *Jeſus* the Son of *Sapphas*, and *Eleazar* the Son of the new High Prieſt:
G And they commanded *Niger* who was born beyond *Jordan* to obey theſe Captains, who was therefore called *Peraites*, and was then Governour of *Idumea*, they neglected not to do the like by other Regions: for *Joſeph* the Son of *Simon* was ſent

The year of the World, 4031. after Chriſt's Nativity. 69.

Divers of the nobleſt Jews forſake the City, as if they had been in a ſhip ready to ſink.

The Damaſcenes kill 10000 Jews in one hour.

Joſeph the Son of Corion, and Ananus the High Prieſt, appointed to Govern the City.

The year of the World, 4031. after Christ's Nativity, 69.

sent to *Jericho*, and *Manasses* beyond the River, and *John* the *Essean* to *Tamna*, every one to assume the Government of his Country as a Toparchy. *Lydda*, *Joppe* and *Amaus* were annexed to *John* the *Essean*, and *John* the Son of *Ananias* was appointed Governour of *Gophnitis* and *Acrabatena*. *Joseph* the Son of *Matthias* was made Ruler over both *Galilees*, unto which was joyned *Gamala* the strongest City in all that Country. H

Joseph the Historiographer Governour of both *Galilees*.

Each of these Governours discharged his place according to his wisdom and dexterity. When *Joseph* came to *Galilee*, which was committed to his protection, his first care was to get the good will of the Inhabitants; knowing that it might much profit him, although in other matters he should offend: considering that he should have the most considerable persons his friends, if he made them partakers of his Authority. He chose seventy of the most ancient wise men amongst them, and made them Rulers over all *Galilee*, and elected seven Judges over the lesser Towns to judge inferiour matters: But he reserved all great affairs and Criminal Causes to his own hearing. Moreover, having ordained a form of Justice that those seventy should follow, he took counsel how to provide for his security abroad. And being assured that the *Romans* would come into *Galilee*, he compassed those places with strong Walls that were fit for his purpose, to wit, *Jotapata*, *Bersabea*, *Selamis*, *Perecho*, *Japha* and *Sigoph*, *Tarichea* and *Tiberias*: Moreover he fortified the Hill *Itaburin*, and the Caves near the Lake of *Genesareth*, which is in lower *Galilee*; and in high *Galilee Petra*, which is also called *Acheberon*, and *Seph*, *Jamnith* and *Mero*; in *Gaulanitis*, also, *Seleucia*, and *Soganes*, and *Gamala*; he only permitted them of *Sephoris* to build their own Walls, because he perceived them to be rich and prone to War of themselves. Likewise *John* the Son of *Levias*, at *Joseph's* command, built the Walls of *Gischala* himself alone; but in all other places that were fortified. *Joseph* put to his helping hand, and directed how they should be done. He listed an hundred thousand men, who were all young persons and fit for the War, and he armed them with old Armour, which he had gathered from all parts of the Countrey. And considering that that which made the *Roman Army* invincible, was that they were all obedient to their Officers and well disciplin'd, and that he could not exercise them in Martial Discipline, by reason of his other occasions, he thought good at least to teach them to be obedient. And calling to mind that the multitude of Rulers made obedience, he ordained many Captains, and constituted divers sorts of Soldiers, as the Romans used to do; making some Governours of ten, others over a hundred, and others over a thousand; and appointed likewise Rulers over them. He taught them also how to give the sign of War, and how to sound the Trumpet, both to call to combat, and to retire; how to march in length, and cast in a ring, and how to succour those that were most in danger: and in short, he taught them whatsoever might either encourage them, or make them active: but especially he exercised them in good Discipline, imitating in particular the order of the Romans, and often telling them that they were to fight with men, who for strength of body and courage surpassed all Nations of the World. Also, he told them that hereby he should perceive whether they would be obedient in War, if now they abstained from such things as were usual to Soldiers, to wit, robbing and spoiling their Countrey-men, crafty and deceitful dealing, and spoiling those with whom they conversed, for their own gain; for those Wars had always best success, where the Soldiers carried good Consciences; and those that were bad should not only have men, but God also for their enemy. After this manner he daily exhorted them: And now he had got together as many men as he desired; for their number was 60000 Foot, and 250 Horse, besides 4500 strangers whom he hired, and to whom he chiefly trusted, and 600 chosen men to guard his own Person. And the hirelings only excepted, the rest of the Soldiers were provided for by the Cities: for every City before mentioned, sent one half of their men for Soldiers, and the other half they kept to provide Victuals for them; that one part being employed in War, the other might do such business as the City required.

Joseph maketh 70 Elders Rulers in *Galilee*, and appointeth seven in every City to determine the causes of less weight. I

Joseph fortifieth the convenient Cities with Walls. K

Joseph instructeth the *Galileans* in War. L

Joseph teacheth the *Galileans* how they should obey in the Wars. M

Every one of the Cities of *Galilee* send the half of their multitude to warfare, the rest they keep to provide them Victuals. N

CHAP.

O

A

CHAP. XXVI.

Year of the World 4031. After Christ's Nativity 69.

Of Joseph's *danger and escape; and of the Malice of* John *of* Giscala.

WHilst *Joseph* thus ordered the Estate of *Galilee*, there arose a Traytor born in *Giscala*, *John* the Son of *Levias*, a most subtil and deceitful Man, who by vile means was now become the richest Person in that Country, having before been very poor, and unable to put his Villanies in practice. He could lie at his pleasure, and thought Deceit a Vertue, which he used even towards his dearest Friends; he was also a B great Counterfeiter of Humanity; and yet for the hope of gain became a cruel Murtherer. He always aimed at high matters, with an aspiring mind, and at first nourished his hope with small Villanies. For first he was a Thief alone, and lived in Woods and solitary places; at last he got to him a company of audacious People like himself, at first small, but afterwards he greatly encreased it. He also had a great care to chuse no weak Persons; but such as were strong of body, valiant of mind, and skilful in Martial Affairs: Of these he gathered four hundred, most of them out of *Tyre*, and the Villages thereabout; and with them he wasted all *Galilee*, and killed many of those whom the fear of War had driven thither. This Man, long time before, had desire to be General of a formed Army, and aspired to greater matters, only the want C of Money hindred him: And perceiving that *Joseph* considered him as a serviceable Man, he perswaded him to suffer him to build the Walls of that place where he was born, and which was now desolate; and to accomplish this, he gathered great summs of Money of the richer sort: after which, having perswaded *Joseph* to give order to all the Jews that were dispersed over all *Syria*, that they should send no Oyl to the neighbouring places, save only that which was made by their own Nation, he caused great quantities of Oyl to be brought to the Confines of *Galilee*; and buying four Barrels for a piece of Tyrian Money (which amounted to four Attick Groats) he sold them again to the Syrian Jews, the half of one Barrel for as much as all four cost him. And for that *Galilee* abounded with Oyls, and especially at that time, he conveyed it to such D places where there was great want, and none was brought but by himself: By this means he gathered an infinite mass of Money, which presently he turned to the prejudice of him who had given him licence to get it. And thinking that if he could depose *Joseph*, he might come to be Ruler over all *Galilee*, he commanded his followers to rob and spoil more than they did before; and so to trouble the Countrey, that he might either kill the Governour treacherously, if he sought to redress it; or if he neglected it, to accuse him of slothfulness, and so to make him odious to the people. Moreover, he had already given out speeches, that *Joseph* went about to betray *Galilee* to the Romans; and he devised many things to this effect, to work *Joseph*'s Overthrow. It happened that at that time some of the Village of *Dabarita*, who watched in the field, E set upon *Ptolomy*, who was Steward to King *Agrippa*, and his Sister *Bernice*, and plundered all his Carriages, wherein was much costly Apparrel, and many Silver Vessels, and six hundred pieces of Gold. And for that they could not carry it secretly, they brought all the whole Booty to *Joseph* at *Tarichea*; who reproving them for offering violence to the King's Servants, and commanded the things to be kept at the House of *Æneus*, who was one of the richest Men in the Town, and should restore them to the Owner when time served; wherein, thinking to do himself great good, he brought himself into much danger: For the Thieves being offended that they received no part thereof, and seeing that *Joseph* would restore to *Agrippa*, and his Sister *Bernice*, that which they had laboured for, they went round about the Villages in the night, F and spread this false Report in every place, that *Joseph* was a Traitor to his Country; and with the same Rumour also they filled the Cities thereabout. So that early in the next morning, ten thousand Men armed, assembled themselves together in the Theater at *Tarichea*; the greatest part of them cryed out in their fury, that the Traytor *Joseph* ought to be stoned, others that he ought to be burned; and *John* himself, with one *Jesus* the Son of *Sapphias*, who at that time was Magistrate in *Tiberias*, omitted nothing to animate the people yet more against him. All the Friends of *Joseph*, and his Guards, being terrified with such a Multitude, fled, four only excepted. *Joseph* in the mean while was asleep; and, had he slept a little longer, they had set his House on fire. The Tumult awakened him, and the four that remained with him, G counselled him to flee: but he not dismayed for that he was left alone, nor that so great a Multitude came against him, went boldly towards them with his Garment all torn, and Ashes upon his Head, holding his Hands behind him, and his Sword upon his

John a notable Dissembler, & a thirsty Murderer under hope of gain.

John imployeth the Money he got, against him by whose means he gained it.

Agrippa's President robbed.

Ten thousand Armed men come out against *Joseph*.

All *Joseph*'s Friends and Guard, save four, flee from him.

neck. At this sight they that bear him goood will, especially the People of *Tarichea*, were moved to Compassion; but the Country-people, who thought he overlaid them with Taxes and Tributes, cursed him; and bad him bring forth the publick Treasure, and confess his Treason; for seeing him in this plight, they thought he would not deny any thing whereof he was accused; and that he came so only to move them to Compassion, in order to obtain pardon for his Offence. This his Humility stood him in good stead; for hereby those that before were enraged against him, now began one to fall out with another in his behalf, when he promised to confess the whole matter: And having obtained Licence to speak, he said: *I was never minded to send back that Mony to* Agrippa, *nor to keep it to my private use. For (God forbid) that I should ever hold him for my Friend, who is your open Enemy; or that I should so seek my own Profit, as thereby to damnify you all. But (O ye Men of* Tarichea*) for as much as I perceived that your City especially had great need to be fortified, and that you were not able to build the Walls, and for that I feared the People of* Tiberias, *and others adjoyning, who still gaped after this Prey and Wealth that was taken from* Agrippa; *I determined to get those Spoils for you, to re-edify your Walls. If ye mislike this, I will bring out the Treasure, and give it to be divided amongst you: But if you like thereof, then you are obliged to defend me.*

The year of the World, 4031. *after Christ's Nativity*, 69.

Joseph's Oration to the Seditious.

This Speech of his well pleased the People of *Tarichea*, who gave him great Praises, and displeased them of *Tiberias*, so that they breathed out Threatnings against him. Thus they both left *Joseph*, and contested one against another. *Joseph* now having many Partakers (for the People of *Tarichea* were almost fourty thousand) spake more boldly to the Multitude, and rebuked their Timerity; telling them, that it was necessary to strengthen *Tarichea* with that present Money, and that he would also provide to strengthen other Cities; and that they should not want Money, if they would agree and conspire together against those from whom they might get it, and not offer Violence for him, who could procure it for them. The Multitude being thus deceived, though they were angry, yet departed: Yet two thousand of those that were animated against him, offered to set upon him: but he being already retired into his house, they there besieged him. Wherefore *Joseph* used another device likewise to repress these: and getting to the top of the House, he beckened unto them with his Hand, to keep silence; and then said, that he was ignorant what they requested at his Hands; for he could not hear one for another, because their Voices were confounded with their number; but if they would send some into the House to talk friendly with him, he would do whatsoever they requested. The Nobles and Magistrates hearing this, presently entred into the House; whom, when he had led into the innermost part of the House, and shut the doors, he caused to be beaten so long, till that their Ribs appeared. The doors in the mean time being fast, the people stayed before the House, thinking that the cause of their long tarrying was to debate Reasons to and fro: But presently *Joseph* opening the Doors, put them forth amongst the people all bloody as they were; whereat they were so daunted, that leaving their Weapons behind them, they ran away. Hereat *John* took occasion to encrease his Hatred and Jealousie against *Joseph*; and having ill success in this policy, he still attempted other plots to bring *Joseph* in danger. First he counterfeited himself sick, and requested *Joseph* to permit him to go to *Tiberias*, and use the hot Baths, in order to recover his Health. *Joseph*, not having yet perceived his Treason, writ Letters in his behalf to the Governour of the Town, to provide *John* with good Accommodation, and to let him want nothing that he needed. Two days after his arrival there, he went about the business which he designed; and enticed some with Money, others with Flatteries, to revolt from *Joseph*. *Silas*, whom *Joseph* had made Governour of the City, understanding this, presently by Letters gave notice thereof to *Joseph*; who receiving the same in the night, went to *Tiberias* very early in the Morning. All the people, except those that *John* had corrupted, went out to meet him: but *John*, notwithstanding he judged that he came against him, still counterfeited himself sick in bed, and sent a Man of his acquaintance to excuse his absence for not coming to meet *Joseph*. Then *Joseph* assembled the Tiberians together in a place to speak to them, concerning that which was written to him: And *John* sent armed Men thither with Commandment to kill *Joseph*. The people perceiving them to draw their Swords, cryed out; and *Joseph* at their cry looking about him, and perceiving their Swords even almost at his Throat, he leaped down a little Hill upon the Shore, which was six Cubits high, upon which he stood to speak to the people: And going into a Boat with two of his Guard which he found there, he went to the midst of the Lake; and presently his Guard taking their Weapons, assaulted the Traytors. *Joseph* fearing that a great Conflict would ensue, and so the whole City, for

Another stratagem of *Joseph* against the Jews.

John's Envy and Treason against *Joseph*.

John perswadeth the Tiberians to revolt from *Joseph*.

John sendeth certain Armed Men to kill *Joseph*.

Joseph flees in a little Boat by the Lake.

A for a few Men's fault be deſtroyed, ſent to his Soldiers, charging them only to take care for their own ſafety, and no more; and to kill none, nor reprove any, for that wicked Fact: and they forthwith obeying his Command, ceaſed from fight.

Theatre of the World, p. 31. after Chriſt's Nativity, 69.

. But thoſe that inhabited about the City, and heard of the Treaſon, and by whom it was attempted, armed themſelves and came againſt *John*; but he, before their coming, fled to *Giſcala*, where he was born. In the mean while, all *Galilee* came and joyned with *Joſeph*; and there were many thouſands of Armed Men gathered together, affirming that they came againſt *John*, and to fire that City which had received him. *Joſeph* thanked them for their good will, ſaying, that he had rather conquer his Enemies by Moderation, than by Fire and Sword; and therefore requeſted them

John fleeth in to his Country *Giſcala*. The Galileans flock to *Joſeph* againſt *John*.

B to be content. He alſo publiſhed an Edict, wherein he declared, that all thoſe that had rebelled with *John*, and did not forſake him within five days next following, ſhould loſe all their Eſtates, and their Houſes ſhould be ſacked and ſet on fire. Hereupon, three thouſand preſently forſook *John*, and came and laid down their Weapons at *Joſeph*'s Feet, proſtrating themſelves before him; ſo that there remained with *John* but two thouſand fugitive *Syrians*. By whom being aſſiſted, he again went ſecretly to work, having had ſo ill ſucceſs by open dealing; and ſo he privily ſent Meſſengers to *Jeruſalem*, to accuſe *Joſeph* that he had gathered a great Army, and that except he were quickly prevented, he would come and uſurp Dominion over the Mother-city. But the people underſtanding before of *John*'s hatred, did not regard it; yet divers

John's Treaſon againſt *Joſeph*.

C rich Men and Magiſtrates who envied *Joſeph*, ſecretly ſent Money to *John*, to hire Foreign Souldiers, that he might make War againſt *Joſeph*; whom they determined amongſt themſelves to diſplace: And thinking that their order was not ſufficient to effect it, they ſent moreover two thouſand five hundred Men, and four of their Principal Nobility with them, to wit, *Joazar* the Lawyer, and *Ananias* the Saducee, and *Simon* and *Judas*, the Sons of *Jonathas*; all very eloquent Men, and learned in our Laws, to withdraw the people's minds from *Joſeph*; giving them charge, that if he of his own accord came to them, then they ſhould permit him to ſpeak for himſelf; but if he refuſed ſo to do, then they ſhould hold him as an Enemy. *Joſeph*'s Friends at *Jeruſalem* gave him Intelligence that an Army was coming againſt him, but for what cauſe

D they knew not, becauſe it was kept ſecret. And hereupon, before he could prevent it, four Cities revolted from him, to wit, *Sephoris*, *Gamala*, *Giſcala* and *Tiberias*, which nevertheleſs he ſoon after eaſily recovered, without Force of Arms: And having taken the four Captains and Counſellors of his Enemies, he ſent them to *Jeruſalem*; againſt whom the people being incenſed, would have killed them, and thoſe that ſent them, had they not fled in good time.

Four Cities of *Galilee* ſubmit themſelves to *Joſeph*'s Enemies.

CHAP. XXVII.

E *The Cities of* Tiberias *and* Sephoris *are recovered by* Joſeph.

NOw *John*, for fear of *Joſeph*, kept himſelf within the Walls of *Giſcala*; and a few days after *Tiberias* revolting again from *Joſeph*, the Inhabitants called in *Agrippa*, who came not at the day appointed, only a few Roman Horſe ſhewed themſelves. *Joſeph* underſtanding this at *Tarichea*; and having ſent his Soldiers to fetch Corn, he thought not good to go alone againſt the Rebels; nor yet did he think it beſt to delay the time any longer, fearing that whilſt he delayed, King *Agrippa* would come and poſſeſs the Town; beſides that, the next day being the Sabbath, he could do nothing. At length he reſolved to overcome the Rebels by policy; and ſo he command-

Tiberias is recovered by *Joſeph*, and ſaved by a Stratagem.

F ed the Gates of *Tarichea* to be kept ſhut, that his intent might not be revealed to them of *Tiberias*. Then taking all the Boats that were in the Lake, in number two hundred and thirty, and in every one of them four Sailers, he ſpeedily ſailed to *Tiberias*: And when he came near the City, yet ſo far off, that the Inhibitants thereof could not eaſily diſcry him, he commanded all the Boats to ſtop, and the Rowers to beat the Water ſtill as if they were rowing; and taking only ſeven of his Guard with him, unarmed, he went near enough the City, that they might ſee him. When the Rebels perceived him, and thought that the Boats were full of armed Men, they threw down their Weapons, and held up their Hands to him, beſeeching him to ſpare the City. *Joſeph*, with many threatning and bitter Speeches, reproached them firſt, that having un-

Joſeph with ſeven Soldiers cometh to *Tiberias*, and terrifieth his Enemies.

G dertaken War againſt the *Romans*, they with Civil Diſſentions conſumed their own Forces: Secondly, that they had ſought his Life, from whom they ought to expect their ſafety; and that they were not aſhamed to ſhut the Gates againſt him, who had built

built the Walls; yet if any would come and talk with him, and give him assuance of H
their fidelity, he would not refuse them. So ten of the chiefest among them came to
him, whom he carried away in a Fisher-boat far from the City, and he demanded fifty
Senatours, as though he required their promise also. And devising new Causes, he still
under pretence of agreement sent first for one, and then for another, as he thought
good, till he had loaded all the Boats: which done, he commanded all the Boat-men
with all speed possible to go to *Tarichea*, and put them in Prison; so he carried away
all the Council, which were in number six hundred, and two thousand more, all whom
he brought to *Tarichea*. But they which remained in the City, cryed with one voice
that one *Clitus* was cause of the revolt, and therefore besought *Joseph* to punish him
for all. *Joseph* told them that he would put none of them to death, but commanded I
one of his Guard, called *Levias*, to come and cut off *Clitus* his hands; but he fearing to
trust himself amongst so many Enemies, refused to do execution. *Clitus* perceiving that
Joseph was angry, and ready to come out of his Boat to do it himself, besought him to
grant him one of his hands; which *Joseph* did upon condition that he should cut off the
other himself. So *Clitus* drawing out his Sword with his right hand, cut off his left.
After this manner *Joseph* brought *Tiberias* again under his subjection. And within a
few days after he took *Gischala* and *Sephoris*, which had revolted, having given the
spoils thereof to his Souldiers; yet afterwards he restored most that was taken away
to the people; and the like he did to the Inhabitants of *Tiberias*: by which means he
got the good will of them all. K

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Joseph by a subtile policy toucheth out the cheifest of *Tiberias*, and carrieth them away in Boats to *Tarichea*.

Clitus the Author of the sedition, drawing his Sword with his right hand, cut off his left.

CHAP. XXVIII.

How the People of Jerusalem *prepared themselves for War, and of the Robberies of* Simon *Son of* Gioras.

The troubled Estate of *Jerusalem*.

After that these Broils, which hitherto hapned only in *Galilee*, were ceased, they prepared themselves against the Romans. And the chief Men of *Jerusalem*, and *Ananus* the High-Priest with all speed renewed and repaired the Walls, and made all L
sorts of Instruments for War, Arrows, and other Weapons; so that all the City was
busied herein, and trained their Men in Warlike Discipline. All places were filled
with Agitation and Tumult; but the graver sort were very pensive, and many, as it
were foreseeing the Calamity that after ensued, could not refrain from tears: They
that desired Peace, received no comfort in any thing: All things were done at their
beck, who were cause of all this War. And the Estate of the City, even then before
the Romans came, was like a City to be destroyed. But *Ananus* neglected that which
was necessary for War, and laboured to reconcile the Seditious Faction of those that
were called Zealous: but how he was overcome, and what his end was, we will de-
clare hereafter. In the mean time one *Simon* the Son of *Gioras*, in the Toparchy of M
Acrabatena, having gathered together a Multitude of Seditious People, robbed and
spoiled every where; and he not only broke into Rich-mens Houses, but also beat
them grievously, openly exercising his Tyranny. But when *Ananus* and the rest sent
an Army against him, he fled to his fellow-Thieves of *Massada*, and there staid till
Ananus and the rest of his Enemies were slain: and then he wasted *Idumea* with the
rest; so that the Governours of that place were fain to put a Garrison in every Vil-
lage, so great was the number of them that was slain by these Thieves. And thus
at this time stood the Affairs of the Jews.

Simon the Son of *Gioras* committed great rapines, and murders in *Acrabatena* and *Idumea*.

The

A

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The THIRD BOOK

Of the

WARS of the JEWS,

B

Written by *Flavius Josephus.*

The Contents of the Chapters of the Third Book.

1. *Of the coming of* Vespasian *General of the Romans into* Judea; *and of two Massacres of the Jews; and how the* Sephorites *yielded themselves to* Vespasian.
2. *The Description of* Galilee, Samaria *and* Judea.
3. *Of the Aid sent to them of* Sephoris, *and of the Military Discipline among st the Romans.*
4. *How* Placidus *assaulted* Jotapata.
C 5. *How* Vespasian *invaded* Galilee; *and how at his presence the* Galileans *fled.*
6. *How* Gabara *was taken.*
7. *How* Jotapata *was besieged; and of the situation and Battery thereof.*
8. *Of the Siege of* Jotapata *by* Vespasian; *and of* Joseph's *Diligence, and of the Excursions of the* Jews *against the* Romans.
9. *How* Vespasian *battered the Walls of* Jotapata *with a Ram, and other Warlike Engines.*
10. *How* Jotapata *was again assaulted.*
11. *How* Trajan *and* Titus *took* Japha.
12. *How* Cerealis *overcame the* Samaritans.
D 13. *How* Jotapata *was taken.*
14. *How* Joseph *being taken, saved his own Life.*
15. *How* Joppe *was taken again.*
16. *How* Tiberias *was yielded.*
17. *How* Tarichea *was besieged.*
18. *Of the Lake called* Genesareth, *and the Fountain of* Jordan.
19. *How* Tarichea *was delivered.*

CHAP. I.

E

Of Vespasian's *coming into* Judea, *and of the Massacre of the Jews.*

WHen the Empeor *Nero* understood the ill success of his Armies against the Jews, he was seized with Fear and Astonishment; yet he he dissembled it as much as necessity would permit him. In the mean while he set a good face on the matter, and made as though he were of more courage, saying, That that which hapned, was rather by the fault of his General *Cestius*, than the valour of their Adversaries; thinking that it behoved him, who was Emperor, not to shew himself moved with a little bad News; and that the greatness of his Empire ought to secure his mind from F the Apprehension of considerable Misfortunes. Yet it appeared by the vexation of his Spirit that he was much moved, and in great care to whom he should commit the charge of the East, which had rebelled; who might both reduce the Jews, and hinder the Inhabitants of other Countries from the like Attempts. At last, he pitcht upon *Vespasian*, whom he thought only meet for that purpose; a Man who from his Infancy had been trained up in War, even until he was gray-headed; who had appeased the people of the West, and helped them, being troubled by the *Germans*, and recovered it for the *Romans*: as also he did *Britain*, which was unknown before; and for that cause made his Father *Claudius* triumph, without taking any pains for it. *Nero* considered all these things, and his Prudence grounded on old Age and Experience; and that also he G had Sons in the flower of their Age, to be pledges for his Fidelity, who might assist their Father by their Courage. Wherefore God, as it should seem, even then disposing it so for the good of the whole Common-wealth, *Nero* sent him to govern the Armies in

Nero is amazed and afraid at the valiant Acts of the Jews.

Nero sendeth *Vespasian* to govern in *Syria*, and direct his War.

Syrian, greatly encouraging him with fair speeches and promises, as at that time need required.

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Accordingly *Vespasian* departed out of *Achaia*, where he was with *Nero*: and he commanded *Titus* his Son to lead the fifth and tenth Legions from *Alexandria*; and he himself crossing over the *Hellespont*, followed after by land into *Syria*, where he assembled all the Roman Forces, and all Auxiliaries of the Kings adjoyning that were confederates.

Vespasian and *Titus* gather great Forces against the Jews.

The Jews after *Gestius* unfortunate success, become proud of their Victory, and could not contain themselves; but like Men uncapable of moderation, they still gave more occasion of War: and gathering all their Forces together, they went to *Ascalon*, which is an old City seven hundred and twenty furlongs distance from *Jerusalem*, which the Jews had always hated, for which cause they also first assaulted it. The Commanders in this Expedition, were three Men excellent above the rest for Conduct and Valour, to wit, *Niger* of *Perea*, *Silas* the *Babylonian*, and *John* the *Essean*. Now the City of *Ascalon* had very strong Walls, but few Men to defend it; for it had only one Company of Foot and one Band of Horse, whom *Antonius* commanded. The Jews made such haste, as though they had dwelt hard by. *Antonius* perswading himself that they would assault him, caused his Horse to issue forth of the City: and neither fearing the multitude, nor the malice of his Adversaries, he valiantly received the first Assault of the Enemies, and beat them back that attempted to assault the Wall. So the *Jews* who were unskilful, having to do with them that were expert; and fighting on foot against Horsemen; without order, against those that were in good order; lightly armed, against their Adversaries who were well provided; they were easily defeated. Indeed, they were more led by rage and fury than good Counsel; and they against whom they fought were obedient, and would do nothing without the commandment of their Leader. Wherefore their first ranks being broken, they were forced by the Horse to turn their backs; and retiring themselves to their own Company who turned toward the Wall, they became as it were Enemies to themselves. So that seeking to avoid the Horsemen, they were all dispersed about the Field, which was in every place for the advantage of the Horse. This greatly helped the Romans to kill so many Jews: for they that fled were easily overtaken by the Romans, and killed; and others compassing divers of the Jews about, slew them with Darts; so that the Jews were in a great desperation for all their great multitude, as if they had been alone. The Jews willing to overcome their misfortunes, were ashamed to fly, and so fled not hastily, in hope that Fortune would change. But the Romans not wearied with that which they did with great dexterity, continued the Fight the most part of the day; so that there were slain of the Jews ten thousand, and two of their Leaders *John* and *Silas*. The rest, whereof many were wounded, followed their General *Niger*, who fled into a little Town of *Idumea*, named *Salis*: Of the Romans only some were wounded in that Fight. Yet the Jews were not daunted with this misfortune; but the grief thereof much increased their Courage: neither were they dismayed with the former loss of so many Men within so short time, but rather calling to mind the great Victory they had got before, they drew upon themselves another defeat. For before their Mens wounds were healed, they gathered together all their Forces, and went again to *Ascalon* in great number and fury, but with the same success and disadvantages in Warlike affairs which they had before. For *Antonius* having notice which way they meant to come, placed an Ambush in the way; and the Horse setting upon them at unawares, killed above eight thousand of them, before they could prepare themselves to fight, whereupon all the rest fled, and *Niger* with them, after he had given all the proofs that could be expected from a valiant Man: and for that the Enemies pursued them, they fled into the Tower of a Town called *Bezedel*. *Antonius* knowing it to be in vain to stay about the Tower that was invincible, and yet loth to let the General of the Enemies escape, set fire on the Walls; and so departed triumphing with the thought that *Niger* had been burnt. But he leapt into a deep Vault in the Castle and so escaped, and three days after he shewed himself unto his Souldiers, who sought for him weeping, that they might have his Body, for they thought him dead: whom against all expectation seeing alive, they were very glad, as though by Gods Providence he had escaped to be still their Leader.

The Jews besiege *Ascalon*.

Anthony fights with the Jews.

The Romans overcome the Jews, & make a great slaughter of them.

Ten thousand Jews slain.

8000 Jews slain at *Ascalon*.

Vespasian being arrived with his Army at *Antioch*, which is the Mother-City of *Syria*, for greatness and other advantages, doubtless the third in the whole World; and finding that King *Agrippa* there expected his coming, he hasted with all his Forces from thence to *Ptolemais*. At this place there came to him the Citizens of *Sephoris* a City of *Galilee*, who had no thought at all of Rebellion: these both provident for their own safety, and well-knowing the Forces of the Romans, before *Vespesian* came submitted themselves

Vespasian with his whole Army comes to *Ptolemais*.

The *Sephorites* do courteously entertain the Romans.

A selves to *Cestius Gallus*, and received from him a Garrison of Souldiers; and now also courteously entertaining *Vespasian*, offered their help against their Country-men. *Vespasian* at their request gave them a Guard of Horse and Foot, so great as he thought was able to resist the force of their Enemies, if the Jews should attempt any thing against them. For he thought it would be a great help to him in the future War to have *Sephoris* on his side, the greatest City of *Galilee*, scituate in a strong place, and which otherwise might be a safeguard to the whole Country. *Year of the World 4031. after Christ's Nativity 69.*

CHAP. II.

B

The Description of Galilee, Samaria, *and* Judæa.

THere are two places named *Galilee*, one called high *Galilee*, and the other low *Galilee*: and they are both compassed with *Phœnicia* and *Syria*. On the West *Ptolemais*, with the limits of its Territory, borders them, as also does Mount *Carmel*, which in time past belonged to *Galilee*, but now to the *Tyrians*. Unto which adjoyneth *Gabaa*, which signifieth the Horsmens City: so called, because King *Herods* Horsmen were sent thither to inhabit. On the South part it joyneth to the *Samaritans* and *Scythopolitanes*, as far as *Jordan*. On the East part it bordereth upon *Hippene*, *Gadaris*, C and *Gaulanitis*, which are the borders of King *Agrippa's* Country. On the North it bordereth upon *Tyria*. The length of lower *Galilee* reacheth from *Tiberias* to *Zebulun*; near which is *Ptolemais* by the Sea-Coast. In breadth it reacheth from the Village *Xaloth*, situate in a great Plain, to *Bersabe*, where also begins the breadth of high *Galilee*, and reacheth to a Village called *Baca*, bordering upon the *Tyrians*; and the length thereof is from a Village near *Jordan*, named *Thella*, to *Meroth*. And though of such bigness, and environ'd with so many Nations, yet they alwayes resisted Foreign Forces. For the *Galileans* are from their Childhood Warlike, and never daunted by fear or penury: for their Country is most fruitful, and abounding with all manner of Trees, notwithstanding the Inhabitants take small pains in tilling the Ground; and D there is no waste Ground.

The Description and Scituation of the higher *Galilee*.

The length and breadth of the lower *Galilee*.

The Cities are many, and in every place there are Villages populous and rich; so that the least Village there, hath in it above 15000 inhabitants. And although *Galilee* be less in compass than the Region beyond the River, yet it is more populous, fertile and rich than that: For it is all tilled, and all beareth fruit. But that beyond the water, though it be bigger, yet it is not all inhabited; for there are many Desarts and barren Places, unfit to bear fruits for the nourishment of Men. *Perea* hath a good soil and large plain, beset with divers Trees, especially Olives, Vines, and Palm-trees: and it is abundantly watred with Brooks running from the Mountains and Springs that continually stream forth during the greatest heats of Summer.

The Description of the Country beyond the Flood.

The length of this place is from *Macharen* to *Pella*; the breadth from *Philadelphia* E to *Jordan*. This Town *Pella* lieth on the North part, and *Jordan* on the West, and the Country of the *Moabites* bordereth on the South; and on the East *Arabia*, *Silbonitis*, *Philadelphia* and *Gerasis*. *Samaria* is seated between *Judea* and *Galilee*, beginning at a Town called *Ginea*, and endeth in the Toparchy of *Acrabatena*, nothing differing in nature from *Judea*. For both of them are full of Mountains, and have rich Plains and good for Tillage; full of Trees abounding with wild Apples and others: Though they are of their nature dry, yet they have rain enough, and have many sweet Waters, and abundance of good Grass, and great store of milch-Beasts; and which is a great argument of Wealth, both places are very populous. On the Confines of these Countries stand *Anauth*, a Village otherwise called *Borceos*, which lieth on the North part of *Judea*.

The Description of the Region of *Samaria*.

The Description of *Jury*, whose middle part is *Jerusalem*.

F The South part of *Judea*, if you measure the length, extends to the Village of the *Arabians*, called *Jordan*: the breadth reacheth from *Jordan* to *Joppa*: in the midst thereof is scituate *Jerusalem*; so that some call that City the Navel of the Country. *Judea* also bordereth on the Sea-Coast, even unto *Ptolemais*. It is divided into eleven portions: the first is *Jerusalem*, Head and cheif of all, and above all the rest, as the Head is above the Body: and the rest are *Toparchies*. *Gophna* is the second, after that *Achrabatena*, then *Thamna*, afterward *Lydda*; also *Emmaus*, *Pella*, *Idumea*, *Engadda*, *Herodium* and *Jericho*; besides these, *Jamnia* and *Joppa* command the places adjoyning. Moreover, there is *Gamala*, *Gaulanitis*, *Batanea* and *Trachonitis*, which are portions belonging to King *Agrippa's* Kingdom. This Country beginneth at Mount *Libanus*, and the Foun- G tains of *Jordan*, and reacheth in breadth to the Lake near *Tiberias*. And in length it reacheth from *Julias* to *Arphas*; and the inhabitants are partly *Jews*, and partly *Syrians*.

The Divisions of *Judea*.

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H

CHAP. III.

How Aid was sent to the People of Sephoris ; *and of the military Discipline of the Romans.*

Vespasian sendeth help to the Sephorites, but filleth *Galilee* with Sword and Fire.

I Have spoken of *Judea* as briefly as might be, and with what Countries it is environed. Now *Vespasian* sent help to the Inhabitants of *Sephoris*, to wit, one thousand Horse, and six thousand foot, *Placedus* the Tribune being their Leader. The Horsemen divided themselves into two Companies, and lodged in a great Plain; and the Footmen were in Garison in the City to defend it, as the Horsemen did without. I These Horsemen made excursions on every side, and greatly molested *Joseph*, although he committed no act of Hostility ; and also spoiled all that was without the Cities, and always repulsed the Inhabitants, if at any time they took courage to revenge themselves. *Joseph* seeing things in this posture, assaulted the City *Sephoris*, in hope to take it ; but before such time as it revolted unto the *Romans*, he had compassed it with so strong Walls, that the Romans themselves could not have taken it, and so his hope was frustrate : for neither by force nor fair means would the *Sephorites* yeild to him. Hereat the Romans being angry, troubled the Country more than before ; they now neither night nor day ceased from destroying it, but robbed and spoiled all they found; and all Men able to bear Arms they slew, and made the rest their slaves. Thus all *Galilee* was filled with fire and sword, and no Man escaped that calamity ; only these saved themselves, that fled into the Cities that *Joseph* had walled. K

Titus bringeth a mighty Army into *Judea*

In the mean time *Titus* came to *Alexandria* during Winter, sooner than he was expected ; and so received there the Souldiers that he was sent for: and having a prosperous journey, he quickly came to *Ptolemais* ; and finding his Father there, to two of the cheifest Legions, to wit, the fifth and tenth, he also adjoyned that fifteenth Legion that he brought with him, and there followed them eighteen Companies ; five out of *Cæsarea*, one Troop of Horse ; and five Companies of Horse out of *Syria*: ten of these Companies of Foot had in every one of them a thousand Men, the rest only six hundred and thirteen; and in every Troop of Horse, were an hundred and twenty. L The Princes that were Allies also brought great Aid : for *Antiocus Agrippa*, and *Sohemus*, brought each of them two thousand Bowmen, and a thousand Horse : and *Malchus* King of *Arabia*, brought five thousand Foot, and one thousand Horse ; the most of his Foot were Archers, so that the whole Army, together with the Kings Aid, amounted to the number of threescore thousand, Horse and Foot together ; besides them that followed the Camp, who were a great multitude, and inferiour to none but their Masters in Warlike Discipline. For one cannot too much admire the Romans, who so train up their Servants in time of Peace, that they are very fit for War. So that whosoever well beholdeth their Military Discipline, he shall perceive that they gained M not this their goodly Empire by chance or fortune, but by their Valour; for they do not only then begin to use Weapons when they come to fight, but they practise Military Discipline before they need : and they are not idle in time of peace, but alwayes practise themselves therein without ceasing. Their Exercises are like War it self, and every Souldier is every day enured to some sort of Weapon, even as though they were fighting against the Enemy ; so that hereby they easily endure the burthen and travel of War. For no disorder makes them forget what to do ; neither doth Fear dismay them, nor continuance of Fight and War weary and tire them. So that whosoever they fight against, who are not so well expert in these affairs as they, they always overcome them: and one may well call their Exercises amongst themselves, Conflicts without N blood-shed ; and their Wars, Conflicts with blood-shed. They are not easily overcome at unawares : for in what Enemies-Country soever they come, they fight not before they have fortified their Camp about ; which they do not rashly, nor pitch their Tents in marish or high places after a disorderly manner ; for if the place be unequal, they make it plain. And they proportion their Camp four-square : for they have many Smiths, and all kind of Workmen needful, which still follow the Army, to perform such business. And in the innermost part of the Camp they make Quarters, whose outside resembleth a Wall, with Towers equally distant one from another, and between them Engines of War to cast Stones, and such-like, that all kind of Shot may be in readiness. They also build four Gates large and wide, both for their Horse easily to come in at, and also for themselves, if need require, to enter in or issue out speedily. O Within the Camp, there are Streets, divided by certain spaces : in the midst lodge-

The diligence and labour of the Romans in providing things necessary for the Wars.

The order of the Romans.

The order of the Romans in their Camp.

their

A their Officers, and the *Pretorium*, or Generals Tent, is like a Temple; so that it seemeth a City, and a Market full of shops made in an instant. There are also Seats built for the Chief Officers to judge of Controversies, if any arise between the Souldiers and others. All this place, and all things belonging thereto, are made in an instant, partly, by reason of the multitude, partly by the industry of such as work: and if need require they compass it with a Trench four Cubits deep, and as many broad. Thus the Souldiers enclosed with their Armies, live quietly in their Tents, without disorder; and all things are done with good advice and prudence, whether they need Water, Corn, or Wood, they all go to dinner at the time appointed, and all sleep at once; and a Trumpet giveth notice when to watch and guard, and nothing is done that is not commanded. In the morning all the Souldiers come to their Captains to salute them, the Captains go to the Tribunes, and they all to the General, who gives them a Watch-word, and tells them what he thinks good, and how they shall behave themselves towards those that are under them; how in Fight to demean themselves, and when to assault, and when to retire. When they go forth of the Camp, a Trumpet sounds, and no Man is idle, but at the first notice takes away his Tent, and makes all ready for departure. Then the Trumpet soundeth again, warning them to be ready; and having loaded their Beasts with their Baggage, they expect the sound again, as though they were to run a Race; and at their departure they burn their Camp, because it is easie to build the like again; and also, lest afterwards it should advantage their Enemies: When the C Trumpet hath sounded the third time, which is a sign to set forward, then they hasten those that are slow, lest they break their ranks. And a Herald standeth on the right hand of the General, asking thrice if they be prepared to fight: and they as often answer that they are, holding up their right hand with courage: and so they march on orderly, every Man keeping his Rank, as though they were ready to give Battel. The Footmen have a Head-piece, a Breast-plate, and a Sword on the left side, and on the right side a Dagger. The Footmen gaurding the General, have a Javelin and a Shield: the rest are armed with Bucklers and Pikes. Moreover, they carry a Saw, a Basket, a Fardle, a Hatchet, a Cord, a Sythe, a Chain, and Victuals for three days: so that the Footmen are as much loaded as the Cattel. The Horsemen carry at their right D side a long Sword, in the left hand a Dart, and a long Sheild hanging against the Horse side, and a Quiver with three Darts, with broad edges, which are as big as a Spear; they have also Helmets and Breastplates like the Footmen. The Generals Horsemen that guard his Body, nothing differ from the rest. That company always leadeth, that the lot falleth unto. And these are the fashions of the Romans concerning their Warlike Discipline. They never do any thing unadvisedly in Battel, but manage all things according to Counsel; so that they either do not err, or if they do, their fault is easily amended. For they think that bad success after deliberation, is better than good Fortune without it; and they think that therein Fortune did but flatter them, to work them some despight, by reason they did not deliberate: but that which is premeditated, E although it have ill success, yet it maketh them wary against another time. And none of them account that good success, which comes by chance; and every one is comforted in their misfortune, if then they took good advice. By the military Exercises, they do not only make the Bodies of their Souldiers strong, but their minds also more couragious: and their diligence is the greater by their fear of punishment. For their Laws are capital, not only for them that forsake their Order, but also for them that commit the least negligences; and their Generals are more severe then their Laws. Yet their Rewards of merit are so great, that they seem not cruel in punishing the faulty. Moreover, they are so obedient to their Rulers, that in Peace they honour them, and in War the whole Army seemeth one body united together: they keep such good order, and are so F ready to run here or there, and so attentive to any command, so diligent to note signs made unto them, and so quick to labour with their hands, that they are always apt to execute any thing, and patient to suffer labour. Insomuch that no number of Enemies, no Rivers, Mountains, Forests, or difficult places can hinder them from Victory; no not even the crosness of Fortune: for they think themselves unworthy the name of *Romans*, if they triumph not over her too. Therefore seeing their deeds are ruled by Advice and Councel, and their Commandments so well executed by the Army, what marvel is it if their Empire in the East reach unto *Euphrates*, in the West to the *Ocean*, in the South to *Africk*, in the North to the *Rhine* and *Dannbius*? seeing that one may justly affirm the Possession less than the Possessors. This I have spoken, G not so much to praise the Romans, but to comfort the conquered, and to terrifie those that desire Alteration: and perhaps it may instruct them who want good.

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The reverence and obedience of the Roman Souldiers to their Captains

How the Romans forsake their Camp.

The Armour of the Roman Footmen.

The Furniture of the Roman Horsmen.

The Romans attempt nothing unadvisedly or rashly.

The Romans grow more diligent by fear.

The obedience of the Roman Souldiers is no small occasion of their victory.

How far the Roman Government extendeth.

Year of the World 4031. after Christ's Nativity 69.

Discipline, and are ignorant of the Manners and Customs of the Romans in their Military affairs. H

CHAP. IV.

How Placidus *assaulted* Jotapata, *and was repell'd by the* Jews.

IN the mean time *Vespasian* being at *Ptolemais* with his Son *Titus*, prepared all things necessary for his Army. But *Placidus* was already entered into *Galilee* and run through it, where he slew almost all he had found, who were of the weaker sort of People incapable of resisting. And seeing that those of courage always fled into the Cities I that *Joseph* had fortified, He turned his Forces against *Jotapata*, which was the strongest of them, thinking it might easily be taken by a suddain assault, and that he thereby should get great glory and advantage; because the People seeing the strongest Cities surprized, would not flee to any again. But it fell not out as he expected; for the people of *Jotapata* understanding his coming, met him near the Town, and suddenly encountering the Romans, being a great multitude, and well disposed to fight, as those that bear Arms for the general safety of the Country, and the lives of their Wives and Children, they put the Romans to flight, and wounded many, though only seven were slain; because the Romans in flying, kept their ranks, and were well armed: but the Jews being unarmed, rather trusted to their Darts and Arrows, than come to K handy-blows. There were three Jews slain, and a few wounded. And so *Placidus* when he saw himself repulsed from the Town, abandoned the Enterprize.

Placidus draweth his Forces against *Jotapata*, and being repulsed flyes.

CHAP. V.

How Vespasian *invaded* Galilee, *and how at the very sight of him the Seditious fled.*

VESPASIAN desirous to master *Galilee* himself, departed from *Ptolemais*, making such Journeys as the Romans are wont to. And he commanded his Auxiliary Troops, L because they were lighter armed, to go before and repress the Enemies Incursions, and search the Woods and Forests fit for Ambushes, whereby they were to pass. After them followed part of the Romans Foot and Horse; and ten commanded out of every Company, with their Arms and all things necessary to make a Camp. After them followed the Pioneers, whose office it was to mend the Ways where they were bad, and to cut down the Woods that were in the way, lest by bad Way the Army should be retarded. After them he sent his Baggage, and the Baggage of the Officers under him, with Horsemen to guard it. And after them he himself followed, leading an Army of choice Foot and Horse: And accompanied with his own Guard of Horse: For he had out of every Legion 120 Men for his Guard. Next followed those that carried the Engins to M batter the Walls of Cities, and other Instruments, with the Prefects and Tribunes, guarded with choice Souldiers. After them the Imperial Eagle, which the Romans have chosen for their Standard, because it is the King of all Birds, and is most valiant and strong; wherefore they think it a sign of Dominion and Victory, over all them against whom they bear it. After these sacred Ensigns followed the Trumpets sounding in Warlike manner; and after them the Body of the Army, marching six in a Rank, and (as the custom is) with Centurions by them to keep order. The Servants of each Legion accompanied the Baggage. The last Company were Victuallers, Handycrafts-men, and other mercenary people, guarded by Foot and Horse in great number. Thus *Vespasian* with his whole Army came to the Borders of *Galilee*, and there pitched his N Camp. He might have passed on, but he thought fit by the sight of his Army to terrify his Enemies, and give them time to repent, if any one would alter his mind before the War began. Yet in the mean time he prepared all things necessary for a Siege. The only Rumor of his coming, made many Rebels faint-hearted. For *Joseph's* Souldiers, who had pitched his Tents a little from *Sephoris*, when they knew that the Enemy approached, and that they were presently to fight with the Romans, they fled, not only before they fought, but also before they saw them. *Joseph* being left with a very few, and knowing that he was not able to abide his Enemies, and that the Jews were dismayed, and that if he put any trust in them, they would for the most part revolt to the Enemies; for that time abstained from Battel, and thought to get himself out of dan- O ger: and so accompanied with those that remained with him, he went to *Tiberias*.

Vespasian directeth the Roman's march.

The *Eagle* by the Romans is held the Ensign of the Empire and a sign of Victory.

Joseph forsaken by his Friends, flyes to *Tiberias*.

CHAP.

CHAP. VI.

The year of the World 4031, after Christ's Nativity, 69.

How Gadara *was beſieged, and taken.*

Veſpaſian went firſt to *Gadara*, and took it eaſily at the firſt aſſault: for all the able Men and fit for War were fled out of the City. The Romans entring the place, put all to death without mercy, partly for the hatred they had conceived againſt the Jews, and partly in revenge of that which had befaln *Ceſtius*. And they burnt the City, and all Towns and Villages adjoining: ſome of which were already deſolate, and the Inhabitants of the reſt were made ſlaves. *Joſeph*'s preſence in the City, which he had made choice of for his ſafeguard, filled it with fear. For the people of *Tiberias* thought he would never have fled, if there had been any hope of withſtanding the Romans: wherein they judged not amiſs; for he foreſaw what event the War would have, and that their ſafety conſiſted only in changing their rebellious minds. He himſelf, though he hoped to obtain pardon of the Romans, yet had much rather have died, than lived pleaſantly with them againſt whom he was ſent, and ſo become a Traitor to the Country committed to his charge. Wherefore he determined faithfully to write a true ſtate of the Country to the Nobility at *Jeruſalem*, and not to extol the Enemies Forces too much, leſt they ſhould ſay he was a Coward; nor yet put them in any comfort, leſt perhaps now penitent for what they had done, they ſhould by his Letters be incited to go forward in their rebellious courſe. He deſir'd them preſently to write an Anſwer, whether they thought good to enter into a League with the Romans; or, if they would make War, then they ſhould ſend a ſufficient Army againſt them. And having written to this effect, he preſently ſent Men to *Jeruſalem* to carry the Letters.

Joſeph is afraid of the Romans, and writeth to *Jeruſalem*.

CHAP. VII.

Of the Siege of JOTAPATA.

Veſpaſian was very deſirous to take *Jotapata*, becauſe he knew many of his Enemies were fled thither, and this was the ſtrongeſt Refuge they had. So he ſent before ſome Foot and Horſe, with Pioneers to plain the ways, which were full of ragged ſtones, ſo that it was hard for Footmen to paſs, and altogether unpoſſible for Horſemen. Within four days they effected that which they were commanded, and made a large way for the Army to paſs. On the fifth day, which was the one and twentieth of *March* *Joſeph* before they came entered into the City, coming thither from *Tiberias* to encourage the Jews who were diſmayed. A certain Runaway told *Veſpaſian* that *Joſeph* was come thither, and adviſed him to haſten thither; for if he could take *Joſeph*, he might eaſily take all *Judea*. Hereat *Veſpaſian* was very glad, and took it as a good Fortune that the moſt prudent and potent of his Enemies, ſhould (God ſo diſpoſing) put himſelf as it were in hold. and ſo preſently he ſent *Placidus* before with a thouſand Horſemen, and with him *Ebutius*, a Man both valiant and prudent: and commanded them to inveſt the City on all ſides, leſt *Joſeph* ſhould privily eſcape from thence. The day after he himſelf followed with his whole Army, and about noon came to *Jotapata*; and leading his Army to the North ſide of the Town, he pitched his Tents upon a Hill ſeven ſtades diſtant from the City: purpoſely placing himſelf within the veiw of his Enemies, that the very ſight of his Army might terrifie them: as it alſo did; for preſently all was in ſuch a fear, that none durſt go out of the City. The Romans being wearied that day, would not aſſault the City: but they beſet the Gates with two Squadrons of Horſe: and a third, that conſiſted of Foot, was placed without to intercept all paſſages, that none of the Jews could paſs any-whither. Hereupon the Jews now in deſperation, took heart; for in War nothing is more forcible then neceſſity. The next day began the Battery, and the Jews kept themſelves in order, and reſiſted the Romans before their Walls. But when *Veſpaſian* ſent all the Bowmen and Slingers, and other Engineers to beat them off from the Walls, and he himſelf with Foot aſſaulted the Wall in another place where it might eaſily be entred; then *Joſeph*, accompanied with all his Forces, iſſued out the Town, and aſſaulted the *Romans* fiercely, and drove them from the Walls with great courage: though they themſelves ſuffered as much harm as they did to their Enemies. For as the Jews were

Joſeph comes to *Jotapata* from *Tiberias*.

Jotapata beſieged.

Nothing more effectual in War, or more deſperate than Neceſſity.

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were animated by desperation, so were the Romans with shame: these latter had Military knowledg and strength, and the Jews had despair and rage to encourage them. The Fight continued all day even till night; wherein many Romans were wounded, and only thirteen slain: and of the Jews there was six hundred wounded, and seventeen slain. The next day also they encountred the Romans, and resisted them more stoutly than before, taking courage that they the day before had resisted them contrary to their expectation. The Romans also fought more valiantly, ashamed as it were of themselves, in suffering the Jews to resist them; thinking withal that they themselves were overcome, if they did not quickly suppress their Enemies. Wherefore the Romans for five days together ceased not to assault the Town, and the Jews strongly repelled them; and neither the Jews feared their Enemies, nor the Romans were dismayed with the difficulty of taking the Town. *Jotapata* is almost all situate upon a Rock, and compassed about with deep Valleys, which descend streight down like a Wall, so that one can scarcely see the bottom without dazling. There is only one access to it on the North-side, where it is seated upon a declining Mountain; which *Joseph* enclosed with a Wall, to the end it might be no passage for the Enemies: all the rest of the City is environed with high Mountains, so that it cannot be discerned by any before they be very near it; such was the strength of *Jotapata*.

A Fight between the Romans and the Jews continues all the whole day and part of the night.

The situation of *Jotapata*.

Vespasian intends to begin a hard Siege.

Vespasian determined both to combat the natute of the place, and the hardiness of the Jews, and therefore called all his Captains together, and consulted with them to begin a hot Siege: at last they resolved to rear a Mount in that place where the City was easiest to be entred. He sent his whole Army to provide Wood to do it, who cut much on the Mountains near the Town: and great store of Wood and Stone being brought, and having set Hurdles before them to bear off the Darts and Arrows, he began to raise a Mount; so that they received little or no harm by Darts cast from off the Walls; whilst others brought earth from places thereabouts, and no Man was idle. The *Jews* cast continually great Stones, and all kind of Darts upon that which defended them; which though they pierced not thorow, yet they made a great noise, and terrified the Workmen. Which *Vespasian* seeing, caused all Engins that cast Stones and Darts, which were in number an hundred and threescore, to be placed against the Walls to beat the Jews from thence. And so they cast Stones, Darts, Fire, and Arrows in great abundance; so that they not only beat the Jews from off the Walls, but also out of the reach of their Shot; for both the *Arabian* Archers, and those that used Slings and Darts, and all the Engins continually played upon them. For all this the Jews rested not, but running out in Companies, they pull'd down the Sheds which defended the Workmen, and then assaulted them having no defence: and when they had beaten them away, destroyed and fired all that the *Romans* had wrought for their own defence and safeguard. At last *Vespasian* perceived that these damages hapned, for that there was some space left between all these Works, whereby the Enemies had access to do them such harms: wherefore he united them together, and so hindred the Excursions of the Jews. When the Mount was almost made, and the Towers upon it finished, *Joseph* thunn'd to do nothing for the safeguard of the Town, called all Workmen necessary together, and commanded them to build a Wall there higher than the Romans Work; but they said, it was impossible for them to work, for the number of Darts in that place. Then *Joseph* made this device to defend them: he fixed stakes in the ground, and fastened to them hides of Kine and Oxen new slain, by which they were defended from shot and fire; so that labouring night and day they raised the Wall twenty cubits high, erecting also upon it many Towers: and by this means they made it a strong defence. The *Romans*, who before thought themselves sure of the Town, were now greatly dismayed, both by this device of *Joseph*, and also by the hardiness of the Jews.

The Jews break out and beat down the Bulwark.

Joseph fixeth stakes in the ground, and fastneth unto them raw Oxe Hides, to raise the Wall, and beat off the Shot.

CHAP. VIII.

Of the Siege of Jotapata *by* Vespasian, *and the diligence that* Joseph *used; and how the Jews made Salleys upon the Romans.*

THis Stratagem, and the Courage of the Jews, greatly moved *Vespasian*: for now they receiving Courage from that defence, made Assaults upon the *Romans* of their own accord, and every day skirmished, running out in Companies, and like Thieves, taking away whatsoever they lighted upon; and what they could not carry away, they set

A set on fire. At last, *Vespasian* would not permit his Souldiers to fight any longer, but determined to take it by Famine, and either to make them come and yeild themselves for lack of Food, or, if they held out, to famish them: conceiving that it would be more easie to take it by force, if ceasing a while from assaulting it, he afterwards set upon it when their Case were more desperate. Wherefore he commanded all passages to be kept, that none could go out of the City; but they had great store of Corn, and of all other things else, except Salt and Water, whereof they stood in great want: for there is never a Fountain in the City, and they have little Rain in Summer, so that the Inhabitants were in great distress; for there was hardly any Water left in the City. *Josephus*, perceiving there was abundance of all things else, and that the Citizens were Va-
B liant, as also the Seige like to continue long, he gave to every one Water in measure, with which they were not contented, thinking it as good to want altogether, as to have it in that manner; and now they began to faint, and refuse to labour. The Romans perceiving this, being upon a high Hill, over against the place whither all the Jews came together to receive Water, they with their shot killed many that came thither, insomuch that *Vespasian* hoped that within short time their Water would be spent, and they constrained to yeild. But *Joseph*, to frustrate their hope, commanded a great many Garments to be laid in Water and hanged upon the Walls, so that the Water might run down on every side. When the Romans saw this, they were much surprised, imagi-
C ning that they would not waste so much Water in mockery, if they wanted Water to drink; wherefore *Vespasian* no longer hoping to win the City by Famine, purposed to assault it again by force. The Jews were very glad of this: and being in manifest danger, rather wish't to be slain, than perish through hunger or thirst. *Joseph* devised also another way to get Water out of the Country. There was a little Vally out of the way, and therefore not regarded by the Romans; by this way *Joseph* sent Men into the Country to his Friends, for such things as the City wanted, commanding them when they came near the Watchmen, to hide and cover themselves with hairy Skins, that the Watchmen might think them to be Dogs: and this he used a good while, till at last the Watchmen perceived it, and so set a Guard there to stop the passage. When *Joseph* perceived the City could not hold out long, and fearing his own Life if
D he still continued there, he consulted with the chief of his Officers how he might flee. But the People discovering his intent, flocked about him, and besought him to take pity upon them, and not forsake them, who had no hope but in him; affirming, that for his sake they were all couragious and bold to fight; and if they were taken, yet he would be a comfort to them, and that it did not become him to fly from his Enemies, nor forsake his Friends, nor, as it were, leap out of a Ship shaken with a Tempest, into which he came when the Seas were calm; for so by this means the City would soon be lost, and he once gone, no Man afterward could or durst resist their Enemies, for in him was all their hope.

Joseph kept it to himself, that his purpose was to work his own safety: and told them,
E the thing which he intended was for their good: and that though he stayed still in the City, he could do them little good: and if the City should chance to be taken, then he and they were like to perish; but if he were abroad and not besieged, he could do them great service, for he would presently assemble all the People of *Galilee*, and come against the Romans, and so raise the Seige: whereas now staying with them, he saw not wherein he did them any good, but rather incited the Romans against them, making them more earnest to take the Town than they would be, only because he was there, that they might take him; but if they knew once that he was fled, they would not then be so earnest in the Siege. *Joseph* herewith could not perswade the People, but they flocked faster about him, and both young and old of all sorts came and prostrated them-
F selves at his feet, weeping, and beseeching him to take such hap as should befal them, whether it was good or bad; not for that they envied his escape, but for that they hop'd they should receive no harm if he remained with them.

Joseph considering with himself that if he stayed with them voluntarily, he granted their request, and if he denied, he feared they would force him; therefore being partly moved with compassion, he determined to stay: and being now, as all the City was, desperate, he told them that now it was time to fight, seing there was no hope of safety; and that it was a glorious thing to spend their lives honourable, and by some noble Act to leave a remembrance unto their Posterity of their Valour. And so issuing out of the City, with the most Valiant among them, when he had killed the Watchmen,
G at the first encounter he came even to the Romans Tents, and tore the Skins that their Tents were made of, and fired others, and their Engines: and so he did the second and

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Vespasian restraineth his Soldiers from fight, and besiegeth the City.

Joseph delivers his Souldiers Water by measure.

Joseph's Stratagem.

Another Policy of Joseph.

The people intreat Joseph that he would not forsake them.

Joseph's Prudence.

Joseph stays in *Jotapata*,

Where there is no hope of help, there war is the last remedy.

The great courage of the Jews in their extremest desperation.

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and third day, and for certain days and nights afterward never ceased. When *Vespasian* perceived the Romans greatly endamaged by such Sallies, and very loth to fly for shame, and not able to follow them, being so loaded with their Armour, and that the Jews always did some exploit before they retired themselves into the City, he gave command to his Souldiers to leave the assault, and not to fight against Men who desired to die: because no Men were more couragious than the desperate; and that if they found none to assail, their courage would soon be laid, like a flame of fire, when the matter that nourisheth it is consumed. That the Romans must seek victory more warily, for that they fought not for necessity, but only to increase their Dominions. After this, oftentimes they beat the Jews by the *Arabian Archers*, and with Slings and Darts, and others shot which never ceased. But so soon as they were without the danger of shot, they more furiously assailed the Romans, sparing neither Life nor Limb, but continually fought by turns, and every one of the City assisted them that so laboured.

The audacious courage of the Jews in their extream desparation.

The Jews with their Slings are repulsed by the Arabian Archers.

CHAP. IX.

How Vespasian *battered the Walls of* Jotapata *with a Ram, and other Warlike Engines.*

Vespasian thinking himself as it were besieged, both in regard of the long time which he had continued the Siege, and also of the divers sallies and excursions of the Jews; and having now almost raised the Rampiers as high as the Walls of the City, determined to batter them with a Ram. A Ram is a huge Beam like the Mast of a Ship, whose end is armed with strong massie Iron, and made in the form of a Rams head; whence it takes its name, because it butteth Walls, as a Ram butteth with his head. It hangeth on another Beam with Ropes, like the Beam of a pair of Ballances: the Beam it hangeth on lying across, is held up with two props, which being drawn back by force of many Men, and then joyntly with all their Forces shov'd forward, it striketh the Wall with the head of Iron: And there is no Wall nor Tower so strong, but though it abide the first stroke of the Engine, yet can it not hold out long. The General of the Romans thought good to use this means to take the City by force, for that the Siege was dangerous, by reason that the Jews never rested, to which end the Romans with all kind of shot endeavoured to beat the Jews from off the Walls that made any resistance: and the Archers and they that used Slings, were hard by: and when they saw that none of the Jews durst come upon the Walls, they applied the Ram to them; and covered it above with Hurdles and Skins, both for to defend themselves and the Engine. At the first stroke the Walls were shaken, so that the Citizens cried as though the Town had been already taken. *Joseph* seeing them still beat one place, and that presently the Wall would fall, devised a way to resist the force of the Ram, he filled sacks with chaff, and let them down off the Wall just against that Place where the Ram struck ordinarily, and so brake the force of the blows, the looseness of the chaff making no resistance, but drowning or abating the violence of the stroke. By this invention the Romans were retarded: for whithersoever they brought the Ram, thither did they upon the Walls also remove the Sacks of Chaff, and brake the force thereof; till at last the Romans also devised a way to cut the Sacks, by making long Poles, and binding Sithes to the end of them, and so they cut these Sacks of Chaff. And the Ram shook the Wall, which being newly built, was not strong enough to resist. Then *Joseph* and his Souldiers fought to help themselves by fire, and so they fired all that was made of dry wood in three several places; and with all the Engines, and Mounts of the Romans, who now had enough to defend themselves, because they were astonisht at the valour of the Jews: every one having work enough to secure himself against the fire, which seizing upon dry matter with Brimstone and Pitch wonderfully increased, so that in one hours space, it consumed all the Works that the Romans had made with so great labour. There was an action of a Jew one *Samson* of *Eleazer*, which deserves eternal memory: the man was born at *Saab* in *Galilee*. He took up a great stone, and cast it down with such force upon the Ram, that he brake off the head thereof; and nothing fearing, leapt down amongst the midst of his Enemies, and brought the head away to the foot of the Wall, where being unarmed, and as it were a mark for his enemies to shoot at, he received in his body five Arrows; and as tho' he had not felt them, he got up the Wall again, where, that all might see him, he boldly stood still, till through grief of his wound, having the head of the Ram in his Arms, he fel down. Next to him two brethren of *Ramath*

A Ram.

Joseph's device how to break the force of the Ram.

Joseph burnt the Engines, and turneth off the Romans.

Eliazar's strength and courage.

A *Ramath* in *Galilee* ſhewed themſelves valiant, named *Netiras* ; and *Philip*, who aſſaulted the tenth Legion of the Romans with ſuch violence, that they broke their Ranks, and put all to flight that endeavoured to withſtand them. At the ſame time *Joſeph*, and a good number with him, took Fire and burnt the Engins, Works and Huts of the fifth and tenth Legions, and thoſe that followed him deſtroyed all Engins, and other matter that was left. In the evening the Romans again erected the Ram againſt that part of the City which before they had beaten: and one of the Jews ſhot an Arrow from the Wall, and wounded *Veſpaſian* in the ſoal of the foot; yet the Wound was not great, for that the force of the Arrow was ſpent before it came to him, having come a great way off.

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Netiras and *Philips* valour againſt the Romans.

Veſpaſian wounded in the ſole of the Foot by an Arrow.

This fact greatly troubled the Romans, who ſeeing *Veſpaſian* bleed, preſently ſpread
B the news through the whole Army, and almoſt all of them came running to ſee their General, and eſpecially *Titus*, who feared his Father's danger. But *Veſpaſian* preſently freed the Army from all perturbation, and his Son *Titus* from fear: for, diſſembling the grief of the Wound, he ſhewed himſelf to all that were ſorrowful for him, and incited them to fight againſt the Jews more earneſtly than before. Whereupon every one as it were to revenge their General, deſpiſed all danger, and aſſaulted the Walls, exhorting one another. *Joſeph* and his Aſſociats, notwithſtanding many of them were killed with Shot, Darts and Arrows, yet forſook not the Walls, but with Fire and Sword, and Stones fiercely aſſaulted them, that, being defended with Hurdles, battered the Walls with the Ram; but to little purpoſe: for they were continually killed
C by their Enemies, becauſe they could not ſee them: But their Fire made ſuch a light, as though it had been day, ſo that the Romans eaſily perceived whither to direct their Shot. And for that their Engins were not perceived afar off, the Jews could not defend themſelves from the Arrows and Stones that were ſhot againſt them, by which means many of them were ſlain, and the tops and corners of the Towers beaten down. And many that were behind, were ſlain by force of thoſe Stones; ſo that any man may perceive of what force that Engin is, by that which hapned that night. For one that ſtood near *Joſeph* on the Wall, was ſtruck with a Stone, and his Head carried from his Body, by violence of the blow, three furlongs off, as though it had been caſt out of a Sling: and the next day a Woman, great with Child, was ſtruck on the Belly
D with one of thoſe Stones, and the Child carried forth of her, from the place where ſhe was ſtruck, three furlongs; ſo great was the force of this Engin. Thus the violence of the Engins was moſt terrible, and likewiſe the noiſe of Darts, Arrows, and other Shot. Many were ſlain on every ſide, and the bodies of thoſe that were killed being daſht againſt the Wall made a great noiſe: and within the City was heard a pitiful Lamentation and Weeping among the Women; and without a heavy Mourning and Cry of them that were wounded to Death; and all that part of the Wall where the Fight was, flowed with Blood: ſo that now the multitude of dead Bodies had ſo filled the Ditch before the Wall, that the Romans might eaſily paſs over into the City; and the Mountains about ecchoed with the Cries of the Citizens: and all that night long
E nothing wanted, that either might by the Eye or Ear move Terrour. Thus many ſtourly fighting for *Jotapata*, died moſt valiantly; many alſo were ſore wounded: and notwithſtanding the Wall was continually battered, yet it was almoſt morning before it fell, being all night long beaten with the Ram. And then they of *Jotapata* repaired the Breach with indefatigable labour, before the Romans could ſet up a Bridge to enter it.

The War renewed againſt the Jews.

The force of the Roman Darts.

CHAP. X.

F

How Jotapata *was again Aſſaulted.*

THE next day in the morning *Veſpaſian* brought his Army to enter the Breach, having given them but little reſt after their whole nights labour: and deſirous to make the Jews, that defended the Breach, forſake their ſtation, before ſuch time as he entred, he took the moſt valiant of his Horſemen, and diſmounted them, being armed from head to foot, & placed them in three ranks; that they being ſo armed, might beſiege round that part of the Wall that was battered, having long Pikes in their hands, ſo that as ſoon as the Bridges were ſet, they might firſt enter the Breach. After them he placed the ſtrongeſt of his Foot; the reſt of his Horſe he ſet round about the City

Veſpaſian leadeth on his Army to enter the City.

G upon

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upon the Mountain, to the end that none might escape. After the Footmen he commanded Archers to follow with their Arrows ready in their Hands, and them that used Slings also and other Engines for shot. And he caused others to scale the Walls, where they were not battered, to the intent that the Townsmen, busied in resisting them, might leave the Breach unmanned; and the rest being wearied and oppress with the thickness of the shot, might be forc'd to forsake their standing. But *Joseph*, perceiving his intent, placed the old Men and Children, and those that were already wearied, upon those parts of the Walls that were not battered: and himself with the stoutest of the City went to defend the Breach; and he placed six Men before them whom he chose out, himself being one of them, to sustain the first brunt of the Enemies assault: commanding them likewise to stop their Ears to the end that they might not be terrified with the cries of the Army, and to cover themselves with their Shields against the Darts and Arrows; and give back a little, till such time as the Archers Quivers were emptied; and if so be that the *Romans* should offer to make Bridges, then they employ all their courage to repel them: and now fight, not to defend, but as it were to revenge their Country, being in a manner already lost; and make those feel the effects of their just Fury, whose Cruelty would doubtless, after the taking of the Place, shed the Blood of their Fathers, Children, and Wives: such were the orders which *Joseph* gave. In the mean time, the weaker multitude, Women and Children, seeing the City compassed about with three ranks of Horsemen, and the *Romans* with their Swords drawn pressing against the breach, and all the Mountains about shining with their Enemies Weapons, and the *Arabians* ready to let fly a Shower of Arrows: they cried out as though the City were already taken; so that a Man would have judged them already under their Enemies Swords, and not only in danger to fall into their hands. Wherefore *Joseph* commanded the Women to their Houses, lest their cries should dismay his Souldiers; willing them likewise to keep silence, and threatned them if they did not: and so he marched to the breach, which place fell to his lot: He gave not much heed to them that sought to scale the Walls, but only minded what effect the terrible Storm of the Enemies Arrows would produce.

Joseph's subtil Policie.

The cries of Women and Children in the Battel.

As soon as the Trumpets began to sound the Air became obscured with the multitude of Arrows. *Josephs* Companions remembring the charge given them, stopped their Ears, and covered their Bodies against the shot of Arrows. And as soon as the Bridges were set against the Wall, presently they fell on; and before the Romans could enter upon them, they repell them back with great prowess and courage, which the greatness of the danger did not abate but increase, so that they did not give one foot back, till either they kill'd or were killed. But the Jews had not any fresh Men to second those that were tired; and the Romans, still as they were wearied, sent fresh supplies, and joyning together their long shields, exhorting one another, they became as it were a Wall of defence invincible; and the whole Army like one Body, beat back the Jews, and so set foot on the Walls. *Joseph*, in this desperate case, devised a new way to repel this present danger: he commanded the Jews to fetch scalding Oyl, which they had ready, and powr it upon the Romans, and also cast the Pans upon them. This device broke the body of the Romans, so that through great pains they fell from the Wall: for the scalding Oyl easily got between their flesh and Armour, and scorched them like fire, being easily heated, and long continued hot by reason of the fatness. The Romans being loaded with Helmets and Breast-plates, could not retire so nimbly as was requisit: so that some leapt down off the Bridg, and others died of the pain; others would fain have retired themselves, but could not, because their Enemies followed them so hard. But neither the Romans wanted virtue and valour in adverse fortune, nor the Jews prudence. For the Romans, notwithstanding they were in intolerable pain, being scalded with hot Oyl, yet they freshly assaulted them that hurt them, desirous to shew their courage. Then the Jews used another device to make them retire: for they poured boyling Fenugreek upon the Bridge, so that they slid down: and neither they that would have fled, nor they who strove to assault the Jews, could stand upon their feet, it was so slippery; and many falling down upon the Bridge, were by their own company troden to death; others slid down upon the Rampier; and always as they fell, the Jews struck them: and when the Romans were retired from the place, so that now they were not forced to handy-blows, they had leasure to shoot Arrows and Darts against them. When *Vespasian* saw that his Men in the Fight endured much misery, towards Evening he caused them to retire, many being slain, and more wounded, only six men of *Jotopata* were slain, but above 300 wounded: This Fight was upon the 20th day of *June*. But after *Vespasian* had comforted his Souldiers for that

The VVar of the Romans with the Jews upon the Bridg.

The Jews pour scalding Oyle upon the Romans.

The Romans retire without obtaining their purpose.

A that which had hapned, perceiving that they were enrag'd, and desired to fight to revenge themselves, so that they needed no exhortation; he raised the Rampier higher, and erected three Towers 50 Foot high, covering them aloft with Iron, that so by reason of their weight they might stand steadfast, and not be consumed by fire; these he placed upon the Rampier, and in them Archers, and Men that cast Darts and such like: who not being perceived of them that were upon the Wall by reason of the highness of the Towers, and the covering thereof, easily wounded them who stood thereon. So the Jews when they could not avoid the Arrows, nor be revenged upon them whom they could not see, nor yet fire the Towers, being covered with plates of Iron, forsook the Walls; yet they always encountred with them who sought to enter. Thus
B the People of *Jotapata* resisted, notwithstanding that many every day was slain, and that they did their Enemies no harm without great danger to themselves.

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Vespasian erecteth big er Platforms and Towers.

The Citizens of Jotapata valiantly sustain the siege.

CHAP. V.

How Japha *was taken by* Trajan *and* Titus.

C AT this time *Vespasian* understood that *Japha*, a City neer *Jotapata*, minded to rebel, encouraged thereunto, for that they heard how they of *Jotapata* had held out contrary to all expectation: wherefore he sent thither *Trajan*, Governour of the tenth Legion, and with him two thousand Foot, and a thousand Horse: who finding the Town able to resist, and the Inhabitants prepared for Fight, and marched out to meet him, (for the Town being by situation strong enough, was also compassed with a double Wall) he fought with them, and after a while put them to flight, and in the pursuit entred with them at the first Gate: which the Citizens perceiving, shut the second Gate, not suffering their own Citizens to enter in, lest the Enemies also should rush in with them, as they had done into the first Gate. Truly, God gave this Victory unto the Romans, and his Will it was, that most of the valiant Men of the City should
D have their own Gates shut upon them, and so fall into their Enemies hands, who were most greedy to destroy them. Many of them came to the Gates, and called those that kept them by their Names, pittifully intreating that they might come in: which while they were kept out, were butchered like Sheep, being inclosed between two Walls; their own Citizens having shut one Gate upon them, and the Romans the other: and many, thus enclosed, perished by their own Fellows Swords; and an infinite number by the rage of the Romans, having no courage to resist and revenge themselves. For the Inhumanity of their own Citizens, and terrour of their Enemies together, utterly discouraged them; and so they died all, in number 12000; cursing not the Romans,
E but the Jews their own Country-men. *Trajan*, thinking that the City was now destitute of Fighting Men; or if any were within, that they durst not resist being thus terrified, reserved the taking the City for the General, and sent Messengers to him, requesting him to send his Son *Titus* to accomplish the Victory. *Vespasian* fearing that yet there would be some resistance, sent *Titus* with 500 Horse and a thousand Foot, who hasting thither, placed *Trajan* on the left side of the Town, and himself on the right: so the Romans on every side scaled the Walls; and the *Galileans*, having a while rested, at length left them. Then *Titus* and his followers leaping down, got into the City, and began a vehement Fight with them that were assembled therein, some valiantly issuing out of the Narrow Streets, and assaulting them, and the Women casting such things as they could get, upon the Romans, from the tops of their Houses; and
F thus they held Battel six hours. When their Fighting-Men were all slain, then the Old Men and Children, and all the other Company, both in the Streets and in their Houses, were soon dispatcht, that none of them were left alive, save only Infants, who with the Women were led Captives. The number of them that were slain, both in the City and in the first Conflict, amounted to 15000, and the number of those that were led into Captivity, were 1130. This Massacre of the Galileans hapned the 25th day of *June*.

The taking in of Japha by Trajan.

The Jews shut up by the Romans between two Walls, are slain.

12000 Jews slain.

Titus with his Forces comes to Japha.

A sharp Skirmish within the Town between the Galileans and the Romans.

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CHAP. XII.

How Cerealis *Conquered the* Samaritans.

The Assembly of the Samaritans on the Mountain *Garizim.*

THe *Samaritans* also were partakers of the sad Effects of this bloody War. They assembled themselves together upon Mount *Garizim*, which they accounted a sacred place. But this Assembly gave cause to believe, that not warned by their neighbours harms, nor with any advice or judgment, considering their own infirmity, and the Romans power, they began to be tumultuous. *Vespasian* foreseeing this, thought good I to prevent them: and though all the Region of *Samaria* had Roman Garisons in it, yet the great multitude assembled made it reasonable to fear them. Wherefore he sent thither *Cerealis*, the Tribune of the fifth Legion, with six hundred Horse, and three thousand Foot. *Cerealis* thought it not the best way to go unto the Mountain, and attaque the whole multitude there, who were so numerous, but he commanded his Souldiers to beleagure the Mountain about, at the Foot thereof, and to keep there all the day. There happened at that time a vehement heat, and the *Samaritans* wanted Water. It was then Summer, and the People had not provided themselves with Victuals, so that many, in one day only, for want of drink, died of thirst: others preferring death before the misery they endured, fled to the Romans: of whom *Cerealis* learned K that those that yet remained on the Mount, were even disheartned by the misery they endured. Where he ascended the Mountain, and compassed about the Enemies with his Army, he first exhorted them to yeild, and promised them all their lives if they would cast down their Weapons: but nothing prevailing with them, he set upon them, and killed them all, in number 11600. This was done the 27th day of *June*. These were the miseries that befel the *Samaritans*.

Want of Water in the Mountain *Garizim.*

11600 Samaritans slain.

CHAP. XIII.

L

How Jotapata *was taken.*

THe Citizens of *Jotapata* having endured this hard Siege, beyond all expectation, seven and forty days; the Romans Mounts were now raised higher than their Walls. On the same day one of the City fled to *Vespasian*, and told him in what case the City stood, and how few Citizens were left, and that with daily watchings and fighting they were far spent, so that they were not able to resist any more, and that they might be taken by policy if they were followed: for in the last part of the night, being weary, they ceased from their labour, and slept till the Morning: wherefore he per- M swaded *Vespasian* to assault them at that time. But *Vespasian* knowing how faithful the Jews were one unto the other, and how they contemned all punishment, gave little credit to this Runaway: For a little before, one of *Jotapata* being taken, could not by any Torments be compelled to confess or disclose the Estate of the City: the fire nothing moved him, and so at last he was crucified, laughing and scorning Death. Yet a probable conjecture which he had, perswaded him to give some credit to this Traitor's words: and for that he knew no great harm could befal him, if he so assaulted the City as the Traitor advised, he commanded the Man to be kept, and put all his Army in readiness to assault the Town. At the hour appointed, he made towards the Wall N with silence, *Titus* marcht first, accompanied with one *Domitius Sabinus*, a Tribune, and some choice Men of the fifteenth Legion: who killing the Sentinals, entred into the City; and after them entred *Sextus Cerealis* and *Placidus*, with their Companies; so the Castle was taken, and the Enemies were in the midst of the Town; and it was fair day-light, and yet the Townsmen knew nothing, being now fast asleep after their great labours and watchings; and they that watcht could see nothing, there was so thick a Mist by chance that morning, and the rest never wakned till Death was at their Door, and that they perceived their Calamity and Destruction. The Romans mindfull of all that had befallen them in the time of the Siege, neither spared nor pitied any one; but driving the People out of the higher part of the City into the lower, they O Massacred them all. They that would have fought, could not for the narrowness of the place; and so being cumbred for want of room, and sliding down the Banks for haste, their

A Fugitive certifieth the weak estate of the Citizens of *Jotapata*, and how few they were.

The Romans enter the City whilst the Jews sleep.

The Romans have neither mercy nor compassion.

A their Enemies ſtill purſuing them, they were eaſily ſlain. Many of *Joſeph*'s Guard ſeeing they could not fight, gathered themſelves together in a corner of the City, and ſlew themſelves, that the Romans might not kill them. But ſome of the Watchmen, who firſt perceived the City to be taken, fled into a Tower, and reſiſted a while (this Tower was ſituate in the North-ſide of the City) and at laſt being invironed with their Enemies, towards evening yeelded, and offered themſelves to be ſlain. The Romans might have boaſted that this Victory had been gained without Bloodſhed on their part, had not *Antonius* a Centurion been ſlain treacherouſly: For one of them who fled into the Caves (as many did) requeſted *Antonius* to give him his hand, in token that he might come out ſafe and without danger: which he doing unadviſedly, the B Jew with a Spear ſtruck him in the flank, whereof he preſently died. The Romans hereat enraged, that day ſlew all the people they found; and the days following they ſearch'd all the ſecret places, and drew thoſe out of the Caves and Dens that fled thither, and ſlew all but Women and Infants: ſo that they took away a thouſand and two hundred Captives; and the number of them who were ſlain during the Siege, and at ſuch time as the City was taken, amounted to Fourty thouſand. *Veſpaſian* commanded the City to be deſtroyed, and the Caſtles to be burnt. Thus *Jotapata* was taken the 13th year of *Nero*'s Reign, on the firſt of *July*.

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The Flight of the Jews with the Romans in the Tower.

Antonius ſlain by a Jew treacherouſly.

40000 Jews periſh during the Siege, and in the former Battel.

C

CHAP. XIIII.

How Joſeph *was taken, and how he redeem'd his Life with Deeds and Words.*

BUT eſpecially above all others, the Romans made diligent ſearch for *Joſeph*, both for the Animoſity they had againſt him, and alſo becauſe *Veſpaſian* had a great deſire to get him into his hands; conceiving, he being taken, the greateſt part of the D War would be ended: ſo they ſought him among the dead, and amongſt thoſe that were hid; but he (Fortune favouring him) when the City was taken, eſcaped from the midſt of his Enemies, and leapt into a deep Well, which had a large Cave on the one ſide, which they above could not perceive) where he found fourty of the braveſt of his Men, who had proviſion there for many days. There in the day-time he lay hid, and in the night he went forth to ſee if he could eſcape; but perceiving that all places about were diligently watcht for to take him, he returned again into the Cave, and lay there two days; the third day a certain Woman that had been with them in the Cave, diſcovered him. Then *Veſpaſian* ſent two Tribunes to him, to promiſe him ſafety, and bring him before him; the Tribunes names were *Paulinus* and *Gallicanethus*. But *Jo-* E *ſeph* would not accept the offer, fearing that becauſe he had been the Author of all the Evils that the Romans had endured, they ſought him out to puniſh him; till *Veſpaſian* ſent *Joſeph Nicanor*, the third Tribune, one of *Joſeph*'s acquaintance. *Nicanor* recounted to him how mild the Romans were towards them whom they had conquered, and that the Roman Generals rather admired him for his Virtue, than hated him. Moreover, that his General intended not to puniſh him, which if he pleaſed he might do (whether he yeelded himſelf or no) but to ſave him, being ſo valiant a Man: adding alſo, that if *Veſpaſian* meant ill, he would never have imployed his Friend in ſuch a Meſſage, to uſe Friendſhip (ſo noble a Virtue) to ſo evil a purpoſe as to work Treaſon; and that he, though *Veſpaſian* had been ſo minded, would never have conſented F to have betrayed his Friend *Joſeph*. For all *Nicanor*'s words, he ſtill heſitated, as unreſolved what to do. Whereat the Roman Souldiers being angry, began to caſt fire into the Cave: but *Veſpaſian* hindred them, being deſirous to take *Joſeph* alive. *Nicanor* ceaſed not to entreat him; and he perceiving how his enemies began to be enraged, and calling to mind the Dreams he had had, wherein God had fore-ſhewed him all the Jews Calamities, and what happy Succeſs ſhould befal the Romans, (for he could interpret Dreams, and whatſoever God obſcurely ſhewed, being inſtructed in the Holy Books of the Prophets, and himſelf a Prieſt, as his Parents were) being as it were now G filled with the Spirit of God, and the Dreams and Viſions coming into his mind, he prayed ſecretly to God after this manner: *O great Creator of the Univerſe, ſeeing it pleaſes Thee to ruin the Nation of the Jews, and to ſend all good Fortune to the Romans, and that Thou haſt choſen me to foretell future Events, I ſubmit to thy Will, and render my ſelf to the Romans to ſave my Life, proteſting, that I mean not to go to them to play the Traitor to my*

Joſeph leaps into a deep Trench, and lieth hidden in a Cave.

Veſpaſian by Tribunes ſends *Joſeph* aſſurance.

Joſephs dream of the ſlaughter of the Jews.

Joſeph filled with the Spirit of God, ſecretly prayeth.

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Country, but as thy Minister. And having thus spoken, he yeilded himself unto *Nicanor.* But they who were in the Cave with *Joseph*, perceiving that he yeilded himself to the Romans, flocked about him and cryed out, *What is become of all our love for our Laws? Where are those generous Souls and true Jews, to whom God when he created them, inspired so great a contempt of Death? Art thou, O* Joseph, *so desirous to live, as to become a vile Bondslave? How soon hast thou forgotten thy self? How many hast thou perswaded to embrace Death for the sake of their Liberty? Truly, thou hast but a shadow of Valour and prudence in thee, if thou dost hope that they will save thy Life, against whom thou hast so behav'd thy self; or, if they would save thee, to desire Life at their hands. But seeing the Romans Offer hath made thee forget thy self; yet we, to preserve the Honour and Credit of our Country, will lend thee our Arms and Swords, and so if thou beest willing to die, die like the General of the Jews: which if thou refuse to do, thou shalt whether thou wilt or no, die like a Traitor to thy Country.* When they had thus said, they all threatned to kill him with their Swords if he yeelded to the Romans.

H

Joseph consents to *Nicanor.*

The Jews violence and expostulation against *Joseph.*

I

Joseph fearing their violence, and being perswaded that if he died before he had revealed to his Nation the things which God had declared to him, he should fail in his duty to God; he had recourse to the Reasons which he thought most likely to prevail, and spoke to this effect:

Joseph's Oration to his Country-men.

Wherefore, O my Friends, (saith he) *are you become Murtherers of your selves? Wherefore are ye so eager to divide things so united, as the Soul and Body are? If any Man imagine that my Mind is changed, the Romans know whether that be true or no. I confess it is a thing most honourable to die in War; yet not any way, but according to the Law of Arms,* (viz.) *by the Conqueror's hand. If I entreat the Romans to spare my Life, then I am worthy to perish with mine own Sword and Hand: but if they think good to spare their Enemies, should not we think it good likewise to spare our selves? Truly, it is meer folly to do that to our selves, to avoid which we fight against them. I confess it is a commendable thing to die for Liberty, but that is to die in fight, and by their hands only who took away that Liberty: But now, neither do they war against us, nor kill us. He is not only to be judged a Coward, who refuses to die when need requireth, but he also who will die when no need urgeth. Moreover, what withholdeth us from offering our selves to the Romans? Truly, fear of Death. Shall we therefore make that certain our selves, which we fear at the Romans hands?*

K

L

But some will say, If they spare us, we are made Captives. I pray consider what Liberty we have now. If it be said, 'tis a part of Courage to kill ones self: I maintain on the contrary, it is the part of a very Coward. For I think him to be a very timerous Seaman, who perceiving a Tempest coming, forsaketh the Ship wherein he is before it comes. Moreover, it is against the Law of Nature, and the Sentiments of all Creatures, to kill our selves; for thereby we commit an heinous crime against God. There is no living Creature that of his own seeking would willingly die: for every one feels in himself the strong and forcible Law of Nature, whereby they desire to live: And for this cause we judge them our Enemies that seek to take Life from us, and punish them that take it indeed. And do you not think it a great contempt for a Man to despise Life which is God's gift? For we of him receive our first being, and from him let us expect our ending. The Body is mortal, framed of corruptible matter; but our Souls are immortal, and in some sort partake of the Nature of God. If any one abuse that which another putteth him in trust with, we think him a perfideous and wicked Man: And shall we think that if we remove out of our Bodies that which God hath placed in the same, that he shall not know of it whom we have so abused? We hold those Slaves worthy to be punished that run away from bad Masters: and shall not we then be held for impious, who flee from so good a Master as God is? Do ye not know that they, who according to the Law of Nature depart out of this Life, and render that to God which they received of him, when he who gave it requires it, shall leave behind him a perpetual Name to their Posterity and Family? And that unto those Souls who are obedient unto their Creator when he calls them, he gives a holy and sacred Mansion in Heaven, from whence, after a Revolution of the Heavens, they are again remanded to animate Bodies pure as themselves. And that on the contrary, they that cause their own death, go into dark Hell? and that God punisheth this their offence upon all their Posterity? Hence it is that our wise Law maker forbiddeth it, who knew how God abhorreth this crime. For if any amongst us kill themselves, it is decreed that till the Sun go down they shall be unburied, though we hold it lawful to bury before those that have been killed in War.

It is against the common course of Nature for a Man to kill himself, yea and a heinous sin, against God.

M

The Soul is immortal, and a portion of God placed in our Bodies.

N

How the ancient Jews dealt with those that slew themselves.

Other Nations cause their right-hands to be cut off, who have killed themselves: judging, that as the Soul thereby was separated from the Body, so the Hand deserves to be separated from it. Wherefore, O Companions, think on that which is reasonable, and add not to your misery, Impiety against God who created us. If we desire to be saved, let us save our selves: for

O

Joseph's Persuasion.

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A *it is no disgrace to receive our lives at their hands, who are witnesses of so many valiant deeds of ours. If we desire to die, let us die by their hands who have overcome us. I will not go into my Enemies Camp to be a Traitor against my self. For I bear not their mind who forsake their own Company to fly to their Enemies: for they fly to them to save their lives, but I go to them to cause mine own death. And I would to God that the Romans would break promise with me: for if they kill me after they have promised to save my life, I shall willingly die, and with great Courage, seeing their breach of promise and perjury as a blemish to their late Victory.*

Joseph is in great danger to be slain.

Joseph spoke more to this effect, to dissuade his Companions from killing themselves: But they stopping their ears with desperation, wherewith they had armed themselves to die, came furiously towards him with their Swords drawn, upbraiding him that
B he was a Coward, and every one was ready to strike him. Then *Joseph* calling one by his Name, and looking upon another with a Countenance like a Governour, holding anothers hand, and intreating the rest distracted in such danger, by this means diverted the blows they intended him, for still as one came near to strike him, he turned his face upon him, like some wild Beast encompast with the Hunters. Some of them who remembred he had been their Captain in their extremity, with reverence of his Personage trembled, so that their Swords fell out of their hands: and many lifting up their hands to strike him, of their own accord let their Weapons fall. *Joseph*, notwithstanding his desperate estate, yet was not void of Judgment, but trusted in God's Assistance, he hazarded his Life, and spake unto them as followeth: *Seeing ye are all determined to*

Another policy of Joseph.

C *die, let us cast Lots who shall kill one another; and he to whom the Lot falleth shall be killed by him who shall next follow, and so the Lot shall be cast upon every one of us, and none of us shall be forced to kill our selves: For it were injustice, that when some of us are slain; the rest should repent themselves, and so escape.* They all liked well of this, and always he upon whom the Lot fell, was slain by him that followed, for death was more acceptable, because they thought *Joseph* should die with them. Now it hapned, by the providence of God, that *Joseph* remained alive only with one other; and he perswaded him who was left alive to live, and not to seek Death, lest either the lot should fall upon himself, and so he be slain, or upon the other, and so he should be polluted with the murder and slaughter of one of his Friends. *Joseph* being thus delivered from extream danger both from

Joseph's Fellows die by lots, & Joseph and another are reserved.

D the Romans, and from those of his own Nation, went with *Nicanor* to *Vespasian*.

Joseph resorts to Vespasian with Nicanor.

All the *Romans* came about him to see him; and pressing about their General, they made a great noise, some rejoycing that he was taken, others crying out to punish him, others strive to come near to behold him the better: and they who were afar off cryed out to kill that Enemy of the Romans Fame. But those who were near and beheld him, remembring his great Actions, were astonished at his change of Fortune: No Captain or Ruler, but although before they were all moved against him, yet now beholding him, they began to pity him; especially *Titus*, who being of a gentle disposition, admired *Joseph's* Valour, his Constancy in Adversity, and considering his Age, was thereby moved to take compassion on him, remembring what a manner of Man he had been

An example of Titus's grace and mercy towards Joseph.

E during the Wars, and what he now was, being fallen into his Enemies hands: calling also to mind the power and force of Fortune, and how uncertain the chance of War is, and that human Affairs have no stedfastness. His Example drew many to pity him, so that *Titus* was the chief Author of *Joseph's* preservation: Yet *Vespasian* caused him to be carefully kept, as though he meant to send him to *Cæsar*. Which *Joseph* hearing, requested he might speak with him alone: whereupon, all but his Son *Titus* departing, and two of his Friends, *Joseph* spoke to him in these terms:

Joseph hath private Conference with Vespasian.

You think only you have Joseph *for your Captive; but I am a Messenger to you of greater matters from God: Otherwise I knew my Country Laws, and how it behoved the Generals of our Nation to die, and not to be taken alive by their Enemies. You will send me*

Joseph foretells Vespasian of his future Honours.

F *to* Nero: *Wherefore? since* Nero *and those that are to succeed him before you, have so little time to live, you,* O Vespasian, *shall be* Cæsar, *and Emperor of* Rome, *and* Titus *your Son after you: keep me therefore in Bonds with you, for you are not only my Lord, but Lord of all the World, Sea and Land, and all Mankind. And if I now feign these things in this state of mine own mind against God, let me be reserved to greater punishment.* After he had thus spoken, *Vespasian* gave small credit to his words, thinking that *Joseph* fained these things of himself to save his Life: yet by little and little he began to give credit to him, because God put it in his mind to hope for the Empire, and fore-told him of his Reign by many signs and tokens, and he also found *Joseph* to tell the truth in other matters. For one of *Vespasians* Friends saying, that it was strange that he knowing this,

Joseph telleth truth in all things.

G could not Propheste of the event of the War against *Jotapata*, and what was like to befal himself, that to he might avoid those evils. *Joseph* answered, that he had foretold the Citizens of *Jotapata*, that after seven and forty dayes they should be destroyed, and

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that the Romans ſhould keep him alive in hold. *Veſpaſian* ſecretly enquired of theſe matters, and finding by the relation of the Captives that it was true, he began to give more credit to that which *Joſeph* had told him concerning himſelf. So he commanded *Joſeph* to be kept Priſoner, yet he gave him Apparel and divers other things in moſt courteous manner: and *Titus* greatly honoured him. The fourth day of *July*, *Veſpaſian* returned to *Ptolemais*, and from thence he came to the Sea-coaſt to *Ceſarea*, which is the greateſt City in *Judea*, whoſe Inhabitants are for the moſt part Greeks. The Inhabitants recieved the Army and the General with all friendſhip poſſible, both for that they loved the Romans, and eſpecially alſo for that they hated the Jewes; ſo that many intreated *Veſpaſian* to put *Joſeph* to death. But *Veſpaſian* judging this a raſh Petition, would make no anſwer to it: and he left two Legions to winter at *Ceſarea*, becauſe he ſaw it was a fit place; and he ſent the fifth and tenth to *Scythopolis*, becauſe he would not over-charge *Ceſaria* with the whole Army. This place is warm in Winter, and exceeding hot in Summer, by reaſon it is ſituate on a Plain by the Sea-Coaſt.

Joſeph is kept bound, yet rewarded by *Veſpaſian*.

Ceſarea by the Sea inhabited by the Greeks.

H

I

CHAP. XV.

How Joppa *was taken by the Romans.*

K

Joppa the retreat of the Seditious and Thieves.

IN the mean time a great multitude being gathered together, who either were Seditious perſons, or Thieves, or ſuch as had eſcaped out of the taken-Cities, re-edified *Joppa* for their Refuge, which *Ceſtius* formerly had deſtroyed: and ſeeing they could not find Proviſion in the Country, which was already waſted and left deſolate by the War, they purpoſed to become Pirats; and ſo building Ships for that purpoſe, they robbed the *Phænicians*, *Syrians*, and *Ægyptians*, not ſuffering any to paſs thoſe Seas without danger. *Veſpaſian* underſtanding their practices, ſent Horſe and Foot againſt *Joppa*, who finding the City not guarded, got into it in the night: which the Inhabitants perceiving, were ſo terrifi'd that they durſt not make any reſiſtance to expel the Romans; but they all fled to their Ships, and there ſtayed all night, a flight-ſhot from the Shoar. *Joppa* is naturally no Road for Ships (for it is ſituated upon a turbulent Shore) and on every ſide hath very high and eminent Rocks, which trouble the Seas, and make huge Waves. In this place (if we may believe the Fable) one may ſee the ſigns of *Andromeda*'s Chains. When the North Wind blows, it ſtriketh the Waves againſt the Rocks, and ſo cauſeth a dangerous Sea, that it were far more ſafe to be in the midſt of the Seas, than at that Shore when the ſaid Wind bloweth. The Inhabitants of *Joppa* rode there all night, and by break of day the North Wind began to blow fiercely, and drove ſome of the Ships one againſt another, and others againſt the Rocks: and many ſtriving againſt Wind and Weather, and ſeeking to get into the midſt of the Sea for fear of the Rocky Shore, and their Enemies there, were drowned. They that eſcaped, neither had any place of refuge, nor hope of ſafety; for the tempeſt drove them from the Sea, and the Romans from the City; ſo that the Air was filled with cries of the People expecting to be drowned, and with the noiſe and ſound of the Ships beating one againſt another. By this means ſome of the Inhabitants of *Joppa* were ſwallowed up by the Waves, others ſuffered ſhipwrack; ſome killed themſelves rather than to be drowned: many with the Waves were ſtricken againſt the Rocks, ſo that the Sea was bloody, and all the Shore covered with dead Bodies: and whoſoever eſcaped the Sea, and got to Shore, the Romans Souldiers were ſtanding ready, killed them. Four thouſand and two hundred dead Bodies were caſt upon the Shore. So the Romans having without any Fight taken the City, deſtroyed it: and thus was *Joppa* taken, and twice deſtroyed by the Romans in a ſhort time. *Veſpaſian* built there a Caſtle, and placed in it ſome few Horſemen and Footmen, to the end that none of the Jews might come thither again to play the Pirats; and that the Footmen might keep the Caſtle, and in the mean time the Horſemen might go forth, and ſpoil all the Towns and Villages, and Territories belonging to *Joppa*; which alſo they did. When the news of the Deſtruction of *Jotapata* was brought to *Jeruſalem*, many gave little credit to it; partly for the greatneſs of the Calamity, partly for that no Man could ſay he had ſeen the Deſtruction of the City: for none had eſcaped the Maſſacre to carry the News, but only report thereof was ſpread abroad. But at the laſt it was confirmed to be true by thoſe that dwelt near the place, and then they believed it. Many things alſo which were falſe, were reported as true: For it was bruited that *Joſeph* was ſlain in

Of *Andromeda*, read lib. 4. *Ovid Metamorph.*

A hugh tempeſt drowneth thoſe of *Joppa* in the Sea.

L

M

4200 Bodies caſt out.

N

Veſpaſian taketh Joppa, & encampeth in the Caſtle.

Fame it ſelf declares the deſtruction of Jotapata.

O

A in the destruction of the City. All *Jerusalem* was so afflicted for his Death, that whereas others were lamented only by their Kindred; all the City bewailed his supposed Death. They mourned for him Thirty days, and hired Musicians to sing Funeral Songs for him. At last Truth discovered it self, and the true news of the Destruction of *Jotapata*, with the Accidents there: also how *Joseph* was not slain, but was living in the hands of the Romans, and that the Romans honoured him more than a Captive could expect. Then the Jews began as much to hate him now living, as before they had mourned for him when they supposed him dead. Some said he was a Coward, others that he was a Traitor to his Country; and the whole City vented reproachful speeches against him. These sad tydings encreased their rage, and their Adversity (which to wise B Men had been a warning to provide, lest the like should befal themselves) made them more outragious; so that always the end of one Mischief was the beginning of another. To be short, now they were more incensed against the Romans than before, in the thought that by revenging themselves of them, they might also be revenged of *Joseph*. And this was the Estate at this time of the Citizens of *Jerusalem*.

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Joseph is said to be slain in *Jerusalem*.

The hatred, malice and wrath in *Jerusalem* against *Joseph*.

CHAP. XVI.

C *How* Tiberias *was yielded.*

Vespasian cometh unto *Agrippa's* Kingdom, and recreateth himself there, and feasteth twenty dayes.

Vespasian was desirous to see the Kingdom of *Agrippa* (for the King had entreated him to go thither, partly to the intent to feast him and his whole Army, partly that he might suppress some Troubles arising in his Kingdom in the time of his absence) And so he departed from *Cesarea* upon the Sea-coast, and went to *Cesarea Philippi*, where he stayed and refreshed his Souldiers twenty dayes; and himself also feasted, giving God thanks for his prosperous success in the War. This done, he had Intelligence that *Tiberias* and *Tarichea* were revolted (both which Cities belonged to *Agrippa*'s Kingdom) whereupon determining utterly to destroy the Jews which inhabited there- D abouts, he thought good to lead his Army against these two places, especially that he might reward *Agrippa* for his good entertainment, by surrendring these Cities to him. In order whereunto he sent his Son *Titus* to *Cesarea* to bring the Souldiers there to *Scythopolis*, which was the greatest City of all *Decapolis*, and was near *Tiberias*; whither himself being come, he expected his Son's coming: and departing from thence with three Legions, he pitched his Tent in a place called *Enabris*, where the Seditious people of *Tiberias* might behold his Army. This place was thirty Furlongs from *Tiberias*. From thence he sent *Valerianus*, a Captain, to exhort them to peace, and he sent fifty Horsemen to accompany him: for he understood that the People desired Peace, and against their will were forced to War, by some of the Seditious amongst E them. *Velarianus* coming near the City Walls, lighted from his Horse, and commanded all his Company to do the like, that they of *Tiberias* might not think that they came to fight, but in peaceable manner: before he spoke a word, the boldest of the seditious persons issued out against him, having one *Jesus* the Son of *Tobias*, who had been a Captain of the Thieves, for their Leader. *Valerianus* not presuming to fight without Authority from his General, although he had been certain of the Victory; and considering that it was great danger for so few to fight against a whole multitude, and withal terrified with the boldness of the Jews, contrary to his expectation, he fled away on Foot, accompanied only with five others, leaving his Horse and the rest behind him, whom *Jesus* and his followers took, and brought into the City, rejoycing F as though they had taken them in Fight and not by Treachery. But the Senators and chief of the City, fearing what might ensue upon this Fact, went to King *Agrippa*, who presented them to *Vespasian*; they prostrated themselves at his Feet, beseeching him to have compassion on them, and not to think the whole City partakers with those few wicked Persons, that so had merited his displeasure; but to spare the People who always had honoured the Romans, and only punish the Authors of that revolt and misdemeanour, who also had with-held the whole City till now from yielding it self to the Romans. *Vespasian* moved by their intreaties, pardoned the City, (though G he was exasperated against them all for taking of *Valerianus* Horse) and because he perceived *Agrippa* was Solicitous for fear that the City should be destroyed, and so *Vespasian* promised the Citizens pardon. Then *Jesus* and his Assotiates thinking it not safe for them to abide there, fled to *Tarichea*. The next day *Vespasian* sent before

Valerianus peaceably speaks to the Townsmen.

The Seditious sally out, and put the Romans to flight.

The Citizens of *Tiberias* prostrate themselves before *Vespasian*, and obtained pardon.

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before him *Trajanus* with certain Horsemen into the Castle, to see if all the People desired peace: and finding them to be peaceably dispos'd, he with his whole Army came to the City. The Inhabitants opening the Gates of the City, went to meet him with great joy, all crying out that he was the Author of their Welfare, and Benefactor, and wishing him all prosperity and felicity. The Gates of the City were narrow, so that the Army could not quickly enter in: wherefore *Vespasian* commanded a part of the Wall on the Southside to be pull'd down, and so entered; forbidding to spoil the Citizens, or ruin the Walls, for *Agrippa*'s sake, who promised that from thenceforth the Citizens should be quiet: And indeed this King spared no pains to repair the Mischiefs which Division had caus'd amongst them. H

The Tiberians entertain Vespasian with Acclamations.

I

CHAP. XVII.

How Tarichea *was Besieged,*

Vespasian Besieged Tarichea.

Vespasian departed from *Tiberias*, and encamped near *Tarichea*, and fortifi'd his Camp: foreseeing that the Siege of this place would cost much time: for all Rebels that desired War were got together, trusting both to the strength of the City, and the Lake adjoyning to it, called *Genezareth*. For this City was built like *Tiberias*, upon a Mountain: and *Joseph* had enclosed it with a Wall, where it was not compassed by the Lake. But the Wall, though strong, yet was not so strong as that of *Tiberias*: for *Joseph* built that in the beginning of the Revolt, having Men and Money at will; but that of *Tarichea* was built only by the remainder of his Liberality. The *Taricheans* had great store of Ships in the Lake adjoyning, to the end that if they were overcome by Land, they might flee by Water: to which end they had prepared their Ships for Battel by Water, if need should be. Whilst the Romans entrenched themselves, *Jesus* and his followers not dismayed either with the Multitude, or Military Discipline of his Enemies, issued out of the City, and slew the Workmen, and destroyed part of the Work; till perceiving the Romans assembled together against him, he fled again to his Company without any loss or harm rereived. But the Romans pursued them so fast, that they forced them to take their Ships: and so being gone so far from the shore, as that yet they might easily reach them with the shot of an Arrow, they cast Anchor and disposed their Ships in Warlike manner, and fought against the Romans who were on Shore. *Vespasian* understanding at the same time that a great multitude of them were gathered together in a place neer the City, sent his Son *Titus* against them with 600 Horse; who finding the number of his Enemies too great to encounter, he certified his Father that he needed more Forces: Yet perceiving many of those Horsemen of good courage, before any more Aid came, (though some of them were afraid of the Jews) he got upon a high place where all might here him, and said, *O ye Romans, I will first put you in mind who you are, and of what Nation, that so considering what your selves are, you may also consider who they are with whom we are to fight. As for you, was there ever any Enemy in any part of the World that could escape our hands? And as for the Jews, though they endure and manfully bear out their misery, yet they look upon themselves as vanquisht. If therefore they constantly endure misery, and fight valiantly being in adversity; what should we do who are in prosperity? I rejoyce to see you shew good Countenance; yet I fear lest so great a multitude of our Enemies may discourage some of you. Let every one therefore once again consider, who himself is, and with whom he is to fight: and that although the* Jews *be bold and valiant enough, yet they observe no Warlike Order, and are unarmed, and so are rather to be termed a multitude than an Army. I need not speak of your Knowledg and skill in War: since for this only cause we are trained up in Warlike Discipline, in time of Peace, to the end that our Courage should answer the number of our Enemies when we are to joyn Battel: for what fruit shall we shew of this our perpetual Warlike Order and Discipline, if we dare only fight with a rude multitude that are no more in number than our selves? Consider that you being armed, are to fight with Men unarmed, and being Horsmen are to fight with Footmen; and being guided by good Officers, with those that have no Head or Ruler. All which things supply in us the want of more Men; and the contrary in our Enemies doth much diminish their number. Victory doth not depend on the multitude of Men, be they never so warlike; but in a few, if they be valiant: for as they are few, so are they easily kept in order, and may easily come to help one another, not being pestred; whereat great multitudes do more hinder one another than do good, and oftentimes do themselves more harm than their Enemies. The* Jews *indeed are led with Desperation, Rage and Fury, which when good Fortune seconds them are of some Force but the least ill Fortune quickly extinguishes that Order: But we are led by Vertue, and Obedience, and*

The Romans drive the Jews to their Ships.

Titus Oration to his terrified Souldiers.

Jews are not to be feared.

Victory consisteth not in the multitude, but in the Courage of a few that fight valiantly.

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A *and Fortitude, which are of force in prosperity, and also are good in adversity. Moreover, we have greater reason to fight than the Jews have: for they fight only for their Country and Liberty, but we fight for Renown and Empire; that since we have already gained the Empire of the whole World, it might not be thought that our Enemies the Jews are Adversaries able to match us. Consider moreover, that ye need not fear any great danger, for we have many to help us, and that hard by; let us therefore atchieve the Victory before any more succour come to us; so shall our Honour and our Victory be greater. Now there will be a trial made of Me, my Father, and You, whether he deserves the Reputation he enjoys? whether I am worthy to be his Son? and whether I may esteem my self happy in commanding You? For, he is wont to be victorious, and shall I return to him being conquered? And are you not ashamed to* B *be dismaied, seeing that I your Captain offer my Self, and will undergo the greatest Perils? My Self will bear the brunt of the Enemies, and first encounter with them, and let none of you depart from me; perswade your selves that God will assist me in this Fight, and boldly presume that we can do much more being in the midst of our Enemies, than if we should only fight with them at a distance.*

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Titus having thus spoken, as it were by God's Providence, all his Souldiers took heart and courage, so that now they were sorry to see *Trajan* come with 400 Horsmen more before the Fight began, as tho their Victory would be less renowned, because he came to help them. *Vespasian* also sent *Antonius* and *Silo* with 2000 Archers, to take the Mountain that was just opposit to the Town, and to beat them that defended the City C off from the Walls: and they did as they were commanded. Then *Titus* with all force possible charg'd with his Horse upon the Enemies; and all followed him with an huge Cry, spreading themselves in such order that they occupied as much ground as the Jews; and so appeared more than indeed they were. The Jews, tho terrified by their fierceness, yet stood the first Assault: but in the end dismayed, and put out of order with their Lances, and trampled on with the Horsemen, every one fled as fast as he could into the City. The Romans killed some as they fled, others as they overtook them, many for haste tumbling one upon another; and they prevented all that fled to the Walls, and drove them back again into the Field, so that of this great Multitude, a very few were saved who got into the City. Now at their return into the City, there fell a great D dissention: for the Inhabitants considering their own estate, and the event of all former Wars, and especially of this last Fight, misliked the War, and desired Peace: but the Strangers that had fled from other places thither, and were in great number, would needs continue it; and so one part began a contest against the other, which proceeded so far, that by their Outcrys they seem'd ready to take Arms. *Titus* not being far from the Wall, heard these Tumults in the City, and cryed out to the Romans, *This is the hour (fellow Souldiers) wherein God hath delivered the Jews into our hands: why do we defer the time any longer? why do we not take the Victory offered? Do you not hear the Cryes within? they who escaped our hands, are at variance amongst themselves: The City is ours, if we make haste, and take Courage. Nothing worthy Renown can be atchieved with ut* E *Danger. Let us not only prevent our Enemies Concord, which necessity will soon effect, but also our own Forces before any fresh Aid come to us; that besides the Victory, being so few over so huge a multitude, we may also divide the Spoil of the City among us.* No sooner had he thus spoken, but presently he mounted upon his Horse and rode into the Lake, and so passed into the City, and all the Souldiers followed him. They that defended the Walls, were so amazed at his Boldness, that none made resistance against him as he came: but *Jesus* with his Followers leaving the Quarter which was his to defend, fled into the Fields: others flying towards the Lake, fell into their Enemies hands, who came that way against them, and so were slaughtered as they were getting into their Ships; others were slain as they were swimming to overtake the Ships that were new F launched from the Shore: and there was a great slaughter of Men all over the City. For the Strangers that fled not, made some resistance; but the Townsmen did not offer to defend themselves: for they abstained from fight, hoping for pardon, because they had not approved the War. At last *Titus* having slain the Factious, took compassion upon the Citizens, saved their Lives, and caused the Slaughter to cease. They who escaped to the Lake, seeing the City taken, removed as far as they could from their Enemies. *Titus* sent Horsmen to let his Father understand what he had done. *Vespa-sian* was very glad of his Son's glorious Success, whereby a great part of the War was G ended. He commanded the City to be guarded round about, to the intent that none might escape away alive. And the next day he came down to the Lake, and commanded Ships to be built to pursue those that had escaped by it: and having many Workmen, and great store of matter to build them withal, his Command soon effected.

Vespasian sends a new supply to *Titus*.

The Jews flee into the City.

A bitter Dissention & Sedition in the City.

Titus Oration to the Roman Souldiers.

Jesus with his followers flee into the Fields.

Titus certifies his Father of his Victory.

CHAP.

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CHAP. XVIII.

The Description of the Lake of Genezareth, *and the Fountain of* Jordan.

THE Lake of *Genezareth* taketh its name from the Country adjoyning to it; the bredth thereof is forty furlongs, the length an hundred. The Water of this Lake is sweet and good to drink, and more subtile than ordinarily the Waters of other places are; and it is very clear neer the Shoar, and more cool to drink, than either that of the River or Fountain; yea it is always more cold than one would judge such a Lake I to be of that largeness: for the Water being set in the Sun, doth not lose its coldness, when the Inhabitants expose it to the Sun in Summer, to allay the natural coldness thereof. There are in it many sorts of Fishes, nothing like the Fishes of other places, either in shape or taste. The River *Jordan* passeth through the midst of it. It is thought that *Panium* is the Head and Fountain of it, but in truth it hath its Original from *Phiala*, from whence it passeth under-ground a hundred and thirty Furlongs from *Cæsaria*, towards that way which leads unto *Trachonitis* on the right-hand. This Source is called *Phiala*, by reason of its roundness, for it is as round as a Wheel, and the Water still keepeth within the brink of *Phiala*, never encreasing nor diminishing. No man knew that this was the Head of *Jordan*, till *Philip* the Tetrach of *Traconitis* found K it to be so; for he casting straws into *Phiala*, found them afterward carried to *Panium*, which before that time was thought to be the Fountain of *Jordan*. *Panium*, though it be naturally beautified, yet by *Agrippa*'s cost and charges it was much more adorned. *Jordan* beginneth with a deep River out of this Den, and passeth along the Marish places, and dirty Lake of *Semechonitis*, and from thence 120 Furlongs to the City *Julias*, and in the way divideth the Lake *Genezareth*, and passing a great way further into the Wilderness, at last it falleth into the Lake called *Asphaltites*. Upon the Lake *Genezareth* there bordereth a Country of the same name, naturally beautiful and admirable: for there is no kind of Plant which will not grow there, and the Inhabitants L have replenished it with Plants and Trees of all sorts, and the temperature of the Air well agrees with all sort of Fruit-Trees: for there are an infinite Company of Nut-Trees, which of all Trees especially require a cold Soil: There are also abundance of Palms, which desire great heat: likewise great store of Figs and Olives, which require a temperate Air: so that one may justly say, that through the bounty of Nature, so different and opposit qualities are here together united, and at one time as it were, all difference of Seasons of the Year conjoin for good purpose. And it doth not only nourish these Fruits, but also conserveth for ten whole Months Figs, Grapes, and all other Fruits all the Year long. Besides the temperature of the Air, it is also watered by a plentiful Fountain, called *Capernaum*: Many think it to be an Arm of *Nilus*, be- M cause it hath Fishes like the *Corbe* bred only in a Lake near *Alexandria*. The length of this Country along the Lake bearing the same name, is thirty Furlongs, and the breadth twenty.

The Fountain of Jordan.

Description and fertility of *Genezareth*.

The length and breadth of *Genezareth*.

CHAP. XIX.

A Sea-Fight; in which Vespasian *defeats in the Lake of* Genezareth *all those that had saved themselves at* Tarichea.

N

VESPASIAN having built his Ships, and furnished them with as many Men as he thought sufficient against those whom he was to pursue, he embarqued upon the Lake, and himself also went against them. The Tarichеans could not possibly make any escape by Land, although they would; and they were not able to fight hand to hand with the Romans, for their small Pirate Boats could not withstand their Enemies great Vessels; and besides, they were not sufficiently mann'd, so that they feared to encounter the Romans, who pressed altogether upon them: yet notwithstanding sometime they came about the Roman Ships, and cast Stones at the Romans afar off, and somtimes also they came near, and skirmished with them: yet they themselves al- O ways had more harm than the Romans; for their Stones which they cast did only rattle against the Romans Armour, but hurt them not, and they were killed by the Romans Arrows:

A Sea-fight against the Tarichеans.

A Arrows: and if at any time they were so bold as to come near the Romans, they were slain before they could do them any harm, or else sunk with their Boats. And as many as attempted to assault the Romans, were slain with their Javelins and Swords, the Romans leaping into their Boats; and many were taken with their Boats, the Ships meeting one another. They that were in the Water, and lift up their heads to swim, were kill'd with Arrows, or over-taken with Roman Boats: and if in desperation they came swimming towards their Enemies, their Hands or Heads were presently cut off. Thus some perished one way, some another, till at last they fled, and arrived upon the shoar, where their Ships were compassed round about. So the Romans kill'd many upon the Lake, and many upon the Land, and one might then have seen all the Lake stained with blood, and full of dead Bodies, for not one escaped alive. A few days after,

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Vespasian's Victory in the Lake of *Genezereth* against the Tarichæans.

B these dead Bodies corrupted the Air, by their stench, in such sort, that the whole Country was annoyed with it: and this Spectacle was so hideous that it caused horror not only in the Jews, but even in the Romans themselves, who had been the cause of it. And the Shores were all full of Boats that had suffered Ship-wrack, and dead Bodies swollen in the Water: And this was the end of that War by Water. The number of them that perished here and in the City, was 6500. The Fight being ended, *Vespasian* sate in a Tribunal Seat, and separated the Strangers from the Inhabitants, for that the former seem'd to be the Authors of that War: Yet he deliberated with the Captains and Governours, whether he should likewise pardon them: but they told him that their

The end of the Battel by Sea, wherein died 6500 Men.

Vespasian consults with his Chieftains about the Jews.

C lives might endamage him; for, said they, if you send these Men away and let them live, they cannot live peaceably, because they want abiding places, and they are able to disturb and disquiet those to whom they shall fly. *Vespasian* for this cause judged them unworthy to live, presuming that if they were let go, they would Fight against them who pardoned their Lives; it remained to consider what death to put them to. But he thought with himself, the Inhabitants would not patiently abide so many to be massacred, who had fled to them for succour; wherefore he sought to use no violence to them, because he had promised them security. But at last he was overcome by the perswasion of his Friends, who told him that all things against the Jews were lawful, and that Profit was to be preferred before Honesty, seeing both could not be had: so Li-

D cence being granted to them to depart, they suspecting nothing, were commanded to take only that way that leadeth to *Tiberias*. They willingly obeyed as they were commanded, not misdoubting the safety of their Goods or Money: But the Romans had placed themselves on every side the Way even to *Tiberias*, to the intent that none might escape, and so shut them all in the City. Presently after came *Vespasian* and enclosed them all in the Amphitheater, and so killed twelve hundred persons, who were all old Men, or young and unable for service. Of the rest, that were all strong young Men, he sent six thousand to *Nero* to work at *Isthmos* near *Corinth*. The rest of the Multi-

The Destruction and sale of the Jews.

E tude he sold, in number thirty thousand and four hundred, besides others he gave to *Agrippa*, whom also he permitted to do what he would with those that were of his Kingdom: But *Agrippa* sold all those that were given him. The rest of them were Fugitives and Seditious Persons of *Trachonitis*, *Gaulanitis*, and *Hippenis*, and many of *Gadara*, whose contempt of Peace procured the War. They were taken the sixth of the Ides of *September*.

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A. Year of the World 4021. after Christ's Nativity 69.

The FOURTH BOOK OF THE VVARS of the JEWS, Written by *Flavius Josephus.*

I

The Contents of the Chapters of the Fourth Book.

1. HOw Gamala *was besieged.*
2. *How* Placidus *took* Itaburium.
3. *How* Gamala *was destroyed.*
4. *How* Titus *took* Giscala.
5. *Of the beginning of the Destruction of* Jerusalem.
6. *Of the coming of the* Idumæans *to* Jerusalem, *and of their deeds.* K
7. *Of the Massacre of the Jews by the Idumæans.*

CHAP. I.

How Gamala *was Besieged.*

The Victory of the Romans against the Jews.

AFter that *Tarichea* was taken, all those Cities that from the time that *Jotapata* was surprized till this instant had revolted from the Romans, did now again unite themselves unto them: so that the Romans had now gotten into their hands all Castles and Towns of *Galilee, Giscala* only excepted, and *Itaburium,* a Mountain so called. With these two rebelled *Gamala,* a Town over against *Tarichea,* and situate upon the Lake, belonging to the Kingdom of *Agrippa*; and also *Sagane,* and *Seleucia*: which two last belonged to *Gaulanitis, Sangane* to the higher part, called *Gaulana,* and *Gamala* to the lower; *Seleucia* to the Lake *Semechontis,* which is thirty Furlongs in breadth, and threescore large, whose Marshes reach even to *Daphne*: which Country is very pleasant of it self, and famous for that it entertains the Stream called *little Jordan,* and at the foot of the Golden Mountain drives it into the *Great Jordan.* *Agrippa* in the beginning of the Revolt had made a Treaty with *Sagane* and *Seleucia*; but *Gamala* trusting to its situation, would not enter into the Treaty. It is far stronger than *Jotapata.* It stands on a Hill which riseth up in the midst of an exceeding high Mountain, so that it represents the figure of a Camel, which the *Hebrews* call *Damel,* and thereof it took the name, which the Inhabitants have corruptly called *Damal.* Before it, and on either side, are deep Valleys, into which a Man can hardly descend; only it may be assaulted on that side where it joyns to the Mountain, which also the Inhabitants have made inaccessible, by cutting there a deep Ditch. In that place the City was very well inhabited on the descent of a Hill, and towards the South-part it stood on so steep a Hill, that it seemed as if it would have fallen every hour. And there another Hill served the Inhabitants instead of a Castle, being unwalled: for it was exceeding high, and reached down to the bottom of the Valley. In the Town within the Walls thereof there was also a Fountain. Although this City were of its own nature invincible, yet *Joseph* compassing it with a Wall, and with Ditches and many other works made it stronger. Wherefore the Inhabitants of this place put far more confidence in their Walls, than they of *Jotapata* did; yet they were fewer in number, and not so Warlike People; but on account of the scituation of the City, they esteemed themselves above their Enemies; for the City was full of Men that fled thither by reason of the strength of the place: so that for seven Months they resisted the Forces that were sent by *Agrippa* to besiege them. *Vespasian* having decamped from *Ammaus,* pitched his Tents before *Tiberias,* and so went to *Gamala,* (*Ammaus* signifies *Hot-Water,* for there is a Fountain of *Hot-Water* there, which cureth many Diseases.) The City was so scituate

Semechonitis a Lake.

The situation of *Gamala.*

Gamala a very strong place.

Vespasian besieges *Gamala*

L M N O

A scituate, that he could not besiege it round about: wherefore he placed Men to keep Watch in such places as were passable, and possessed the highest Mountain, where his Souldiers pitching their Tents, entrenched themselves. On the East part of the City in the most eminent place there was a Castle, where the fifteenth and fifth Legions lay against the Town, and the tenth Legion filled up the Ditches and Vallies, King *Agrippa* went to the Walls, and spake to those that defended them, willing them to yield to the Romans; but one of them with a Sling struck him on the right Arm, and hurt him; which much troubled his familiar Friends. And the Romans for anger that the King was hurt, and for fear of such mischances to themselves, now became earnest to assault the Town, perswading themselves that they would use strangers and their Enemies hardly
B if it lay in their power, seeing they had so ill entreated a Prince of their own Nation, for perswading them to what was profitable for them.

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One with a Sling wounds eth *Agrippa.*

The Romans having quickly intrenched themselves, by reason of the multitude that laboured in business, who were accustomed to such work, began to place their Engines against the Town-Walls. *Chares* and *Joseph* who were two of the most potent Men in the Town, animated and armed their Citizens, and led them to the Walls to defend them; but they had not much courage to the business. And although they well perceived that the City could not long hold out, seeing they wanted Water, and many other things necessary to stand a Siege; yet notwithstanding they exhorted the Townsmen to be valiant, where a while they resisted, notwithstanding the shot; but at last,
C they were therewith so terrified, that leaving the Walls, they fled into the City. Then the Romans battered the Walls with Rams in three several places, and where the Wall fell, there they issued in with Trumpets and a great shout, and fought with the Townsmen, who in the first Conflict so valiantly resisted them, that they permitted them not to enter further into the Town. But at last being overcome both in strength and number, they all fled into the highest part of the City, and from thence they returned again upon the Romans, who pursued them, and drave them down into the Vallies, and killed many: and divers in that strait passage were trodden to death by their fellows. Whereupon, seeing that they neither could flie, nor resist their Enemies above their heads, they fled into the Houses, which adjoyned unto the Plain, and so filled them, that
D being over-charged, they fell down upon other Houses beneath them, and beat them down also and they likewise upon others situated beneath them. Many of the Romans this way perished: for being amazed, and not knowing what to do, they got into their Houses, notwithstanding they saw them shake and totter; and many seeking to escape, were maimed by some part of the Ruines that fell upon their Bodies, and many were choaked in the dust. The Citizens of *Gamala* rejoyced thereat, thinking that this Aid was sent from God: and not regarding their private losses, they ceased not to force the Romans into their Houses; and if any were in the narrow Streets, them they slew with Darts from high places. The Ruines afforded them Stones enough, and their slain Enemies Swords and Armour, which they took from them, being half dead, and used
E against themselves: many died, who cast themselves headlong from off the Houses being ready to fall, and those that fought to flie, could not easily escape; for being ignorant of the ways, and there being such a dust that one could not see another, they kill'd one another: till with much ado, finding passage, they got out of the City.

The Romans besiege *Gamala* and assault it.

The Romans fall down with the Ruines of the Jews houses.

Many Romans slain and spoiled.

Vespasian, who was always in the midst of these encounters, was greatly moved to see the Buildings fall so upon his Souldiers, and forgetting his own safety, he retired himself with only a few to the higher part of the City, where he was left in great danger, having very few about him (for *Titus* his Son was not there, being before this time sent to *Mutianus* in *Syria*) and now he could not flie safely, nor yet had it been for his Honour, if he could. Wherefore remembring all his great Actions from his Child-hood,
F and his own Virtue, he encouraged his Men, and with them joyned Arms, and covered themselves with their Shields, and so as it were assisted with some Divine Aid, defended themselves from all Darts, Arrows, and Stones, which were cast from above upon them; and so they remained there, not terrified either with the number or might of their Enemies, till at last, wondring at his Valour and Courage, they abated their fury. And now perceiving his Enemies to assault him but faintly, he retired back, till such time as he got without the City-Walls.

Vespasian's fortitude and warlike valour.

Vespasian's Fight with the Jews.

Many Romans perished in this Fight, and amongst the rest *Ebutius* a Centurion, who not only in this Fight shew'd himself valiant, but also in many Battels before, and had done the Jews much harm. Also in that Fight a certain Captain named *Gallus*, accom-
G panied with ten *Syrian* Souldiers, hid himself in a House, and at supper time he heard the People of that House talk, what the Citizens of *Gamala* were purposed to do

Gallus with ten Souldiers lie hid in a certain house.

The year of the World, 4032. after Christ's Nativity, 70.

against the Romans, and in the night time he slew them all, and escaped safe unto the Romans. *Vespasian* perceiving his Army dejected at this disadvantage, and so much the more, for that they never yet had so bad success, and especially, for that they had forsaken their General, and left him in danger, thought good to comfort them, speaking nothing concerning himself, lest he should seem to find fault with some. In the begining of his Speech, he told them, *That it behoved them patiently to bear that which was common to all Men, because there was no Victory without blood-shed, and that Fortune was mutable; that he had already slain many thousand Jews, and now had paid a small Tribute for his happy success to adverse Fortune. That as it did not become any but vain-glorious People to boast in their Prosperity, so none but Cowards feared and trembled in Adversity. For,* said he, *Fortune is very mutable both to the good and bad; and he is a valiant Man that is not moved by adversity: for he, having all his wits about him, can even in the midst of his troubles, see where any fault is, and amend it. Yet* (said he) *this hath not befallen us through want of Courage, or by the Valour and Prowess of the Jews; but the difficulty of the place has been the only obstacle of our Victory. If you are to be blamed, tis only for venturing too far; for when you saw your Enemie fly to the higher places, you should then have held your hands, and not have pursued them with so manifest danger to your selves, as every one might fore-see in this pursuit: so having gain'd the lower part of the City, you might in a little time have drawn them to a more equal conflict: but you, being eager of the Victory, did not respect your own safety. It is not the manner of the Romans rashly and unadvisedly to fight; they are wont to do all things orderly and advisedly. Temerity is fit only for barbarous People; and, as you see, proper to the Jews. Wherefore let us call our own Virtue to mind, and rather be angry for this that happened (and so incite our selves to revenge) than sorrowful. And let every valiant Souldier with his own Sword comfort himself: so shall we both revenge the death of our Friends, and be revenged of them by whom they were slain: and I my self (as also now I did) will expose my self to all dangers with you, and go first to fight, and come last from it.* With these and such like Speeches he comforted his Souldiers.

Vespasian comforts his Souldiers.

The inconstancy and mutability of Fortune.

The Roman Souldiers do all things with discretion.

The People of *Gamala* were at first very joyful for their prosperous success; which notwithstanding did not happen through their Valour: but soon after considering, that now all hope of pardon was taken away, and that there was no way to escape, they became very sorrowful, and their hearts relented (for now Victuals failed them.) Yet they omitted not to provide for their own safety as well as they could; for the most Valiant among them kept the Breach, and the rest the strong Places about the Walls which were yet unbattered. The Romans again built Mounts, and attempted to assault the City, and many of the Citizens fled by the Valies where no Guard was, and by secret Vaults underneath the Ground; and they who for fear of being taken, remained in the City, perished for hunger: for all the Victuals were reserved for them that fought, who by the extremity whereinto they were reduced, had not lost their Courage.

The Romans once more attempt the Assault of *Gamala*.

CHAP. II.

How Placidus *took the Mountain* Itaburium.

The height of the Mountain *Itaburium*.

During this Siege, *Vespasian* made another Attempt against those that kept the Mountain *Itaburium*, scituate between the great field and *Scythopolis*, being thirty Furlongs high, and inaccessable no the North side. In the very top of this Mountain there is a plain twenty Furlongs over, Enclosed with a Wall: which Wall though of so huge a compass, *Joseph* had built in fourty days. They received all necessary provision from beneath, but they had only Rain-water. Unto this place a huge multitude were gathered, and *Vespasian* sent *Placidus* against them with six hundred Horse, who could no ways get up the Mountain, wherefore he exhorted many of them to Peace, putting them in hope of Pardon: Many Jews came down towards him, but with intention to entrap him, and surprize him unawares. *Placidus* purposely gave them fair Speeches, hoping to get them down into the Plain: and they, as though they would have obeyed him, followed him thither, meaning when they came there, suddenly to assault him: yet *Placidus* his Device took place. For when the Jews assaulted him, he feigned flight, and the Jews having pursued him a great way from the Mountain, he turned again upon them, and wounded many on the backs as they fled, killed some, and hindred the rest from ascending the Mountain: so the remainder left *Itaburium*, and fled

Fraud paid with fraud.

Placidus his Victory.

A fled to *Jerusalem*; and the Inhabitants (now Water failing them) yielded to *Placidus*, and delivered the Mountain unto him. *The year of the World*, 4032, *after Christ's Nativity*, 70.

CHAP. III.

How Gamala *was destroyed.*

B IN the mean time many of the *Gamalians*, that had appeared the most hardy, fled and hid themselves; and the weaker sort perished through Famine: yet a few of the most couragious that were left among them, defended the Wall till the twenty-seventh day of *October*. Upon which day, three Souldiers of the fifteenth Legion, towards the break of day, undermined the highest Tower in their quarter, and entered into it; those that kept it, neither perceiving them when they came in, nor when they went out (for it was in the night-time.) These Souldiers being wary left any noise should be made, removed five of the greatest Stones of the Foundation, and presently leapt away; and incontently the Tower fell with a hideous noise, and with the fall killed those that kept it; whereupon many that kept watch in those quarters, fled through fear; and they who sought to escape the Romans, were killed; amongst whom *Joseph* C was strucken with a Dart from a part of the Wall that was fallen down, and there dyed. They who were within the City were terrified with the noise hereof, and ran up and down as though all the Enemies were already entered into it. And *Chares*, *Joseph*'s Companion, being sick, yeilded up the Ghost, fear encreasing his Disease, and helping to shorten his life. The Romans remembring the bad success at the last assault, did not enter the City till the twenty-third day of the Month aforesaid. The Romans undermine a certain Tower and it falleth with a great noise.

Then *Titus* animated by resentment of the misfortune of the Romans in his absence, accompanied with 200 Horsemen, and some chosen Foot-men, entred the City, no Man resisting him: the Watch-men then first perceiving it, cryed, *To Arms*. Those within the City fearing that *Titus* was entred, some took their Children, some their D Wives, and fled into the Castle with pittiful Cries and weeping: others met *Titus*, and were all put to the Sword; and they that could not get into the Castle, not knowing what to do, fell among the Roman Guards. Then the Skies were filled with the cries of Men dying, and the lower places of the City flowed with blood. *Vespasian* led his whole Army against those that fled into the Castle, which was of a great height, and scarcely accessible, standing in a strong place full of Ditches and deep Dens, and compassed with steep Rocks. The Jews drove down the Romans that offered to come up to them, partly with Darts, partly with Stones, which they rowled down upon them; and they were so high, that the Romans Arrows could not reach them. But at last, as it were by God's Providence, who would have it so, a Whirlwind arose which carried the Romans E Arrows amongst them into the Castle, and the Jews Arrows from the Romans; and the Wind was so violent, that it was not possible for them to stand upon those high places: and so not being able to stand, nor to see those that came against them, the Romans ascended and took the Castle; some resisted for their defence, others yielding themselves. The Romans now call to mind their fellows that had perished in the first Assault, and so became more cruel. Many despairing of their Lives, cast their Wives, their Children, and Themselves headlong down those Precipices into the deep Valleys underneath. So that the Cruelty the Romans shewed against the People of *Gamala*, was not so great as that which they used against themselves; for there were only four thousand perished by the Romans Sword, and the number of them who F so cast themselves down, was found to be five thousand; and not one escaped, but two Women that were Sisters, and Daughters to *Philip* Son to *Joachim*, a worthy Man, and General of *Agrippa*'s Army; and these two were saved only, because at such time as the City was taken, they hid themselves: for they spared not Infants, but many took them and cast them down from the Castle. And thus was *Gamala* destroyed the 23d day of *October*, having begun to revolt the 21th day of *September*. *Titus* with two hundred horse besides chosen Foot-men, entreth *Gamala*. The top of the Castle of *Gamala* stony and hard to be climbed. The Romans Victory by God's Providence. 9000 Jews slain in *Gamala*, and only two Women escape.

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Year of the World 4032. after Christ's Nativity 70.

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CHAP. IV.

How Titus *took* Giscala.

John a poysoner and a deceitful man; enticeth the Citizens of *Giscala* to rebel.

NOw all the Cities and strong Places of *Galilee* were taken, *Giscala* only excepted. Part of the Inhabitants whereof desired Peace, for that they were Husbandmen, and their riches consisted in the fruits of the Earth; but there were many factious Free-booters in the City, and amongst them many of the natural Inhabitants. These People were incited to Revolt by one *John*, a very wicked and deceitful Person, Son to one I *Levias*; he was of ill manners, bold to attempt any thing, and making no conscience of any thing he took in hand; and he was known to all Men for one that desired War, to make himself mighty. This Man was a Ring-leader of the Seditious Persons in *Giscala*: and for fear of him, the People, who perhaps otherwise would have sent *Legats* to the Romans to request Peace, were hindred and forced to stay till the Romans came to fight against them. Against these People *Vespasian* sent *Titus*, and with him a thousand Horsemen; and the tenth Legion towards *Scythopolis*: Himself with the rest went to *Cæsarea*, to refresh them after their great labour, at the charge of the Towns adjoyning; judging it necessary to fit them to sustain manfully the toyls that were to ensue: for he foresaw that he should have much ado to win *Jerusalem*, both for that it was ve- K

Vespasian foreseeth his no small trouble in the Siege of *Jerusalem*.

ry strong, and was the Chief City of all the Nation. And his care in this point was so much the more, for that he perceived many out of all parts fled thither; and that it was compassed with almost invincible Walls; and besides this, the boldness and desperate Courage of the Inhabitants, who although that they had had no Walls at all, yet had been scarcely to be Conquered: and therefore he thought it necessary to refresh his Souldiers before this Enterprise, as Champions are prepared for the Combate.

Titus his compassion & merciful Oration towards those of *Giscala*.

Titus having taken a view of *Giscala*, judg'd that it might easily be taken: yet knowing that if it were taken by Force, all the People would be destroyed by the Romans, he being weary of blood-shed, and commiserating the innocent people, which were otherwise like to perish together with the culpable, attempted to take it by Surrender. L Wherefore the Walls being full of People, among whom were many of the Seditious, he told them that he marveled what help they expected, or by whose advice (all other Cities being now taken) they alone would resist the Roman Forces, especially whenas they had already seen many Towns, far stronger than theirs, overthrown at the first assault: and that contrarywise those who had yielded themselves to the Romans, lived in peace, and enjoyed all that was theirs, Which offer (said he) I now also make to you, and am not yet incensed against you, because that which you do is in hope of your Liberty; but if you still persevere in your rebellious course, and refuse this kind offer, you shall presently perceive the Romans Sword drawn out for your Destruction, and incontinently find your Walls but a mockery, and no ways able to resist the Roman M Engines: whereas contrariwise if you yield your selves, and trust to the fidelity of the Romans, you shall be the most happy people of all *Galilee*. None of the Townsmen were admited to make answer, nor to come to the Walls; for the Seditious were Masters of them: and a Guard was placed at every Gate, lest any should go out to submit themselves, or any Horsemen should be received into the City. *John* made answer for all, that he liked well of the Conditions offered, and that he would either perswade or compel the Inhabitants to accept them: but he requested that that day might be granted to the Jews, being the Seventh day, wherein it was not lawful for them to treat of Peace, or make War. For (as the Romans knew) the Jews every Seventh N day cease from all work: and if they profaned it, they who caused them to do so, were guilty of Impiety. Moreover, so short time could not prejudice the Romans, being but one nights space: for nothing he could effect in that time to endamage them, except only by flying out of the City (which *Titus* might prevent by placing a strong Guard and Watch in every place about it.) That *Titus* might make advantage of it, since it being his design to offer them Peace and Safety, it was an action no less worthy of him, to have regard to the observation of their Law, than a duty indispensable in them not to violate it.

John's Answer to *Titus*'s Exhortation.

With these and such like Speeches *John* sought to delude *Titus*, being not so Religious about the keeping of the Sabbath, as careful for his own safety: for he feared that the O City would presently be taken, and himself left alone; and so he determined in the night to flee, as the only way to save his Life. And truly God would have it so, that

John

A *John* should then escape to be the overthrow of *Jerusalem*, and that *Titus* should not only grant him the time he requested to deliberate, but also that night remove his Camp near *Cydessa*, a great Village, and the strongest of all that Country, belonging to the *Tyrians*, which the *Galileans* alwayes hated.

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In the night time *John* perceiving no Romans to keep Watch about the Town, and having now opportunity, fled not only with the Armed Men about him, but also with many of the Chief of the City, and whole Families, whom he promised to conduct to *Jerusalem*. But *John* fearing either Death or Slavery, and careful for his own safety, carried them twenty Furlongs out of the City, where being so desolate, they began grievously to lament. For every one thought himself as near his Enemies, as he was
B far from the City and his Friends: and still every step they thought their Enemies at hand, ready to take them; and frequently they look'd back, as though their Enemies heard the noise they made as they went, and were coming against them; insomuch that many crowded forwards in heaps, and were killed in the way with the press of them that followed: so that the Women and Infants perished miserably: and if they spake any thing, it was only to entreat their Parents, or their Kindred to stay for them.

John reserved by God's Providence, to be at the Siege of *Jerusalem*.

The fear of those that fled with *John*.

But *John*'s exhortation took effect, who cried to them to save themselves, and hasten to such a place where they might be safe, and revenge themselves of the Romans, for the out-rages which they that remained behind were like to endure, and so the multi-
C tude that fled, every one as he was able, dispersed themselves.

Titus early in the morning came to the Walls, to know whether they accepted of his offer. Then the people set open the Gates, and with their Wives and Children came to meet him, all crying that he was their Benefactor and Deliverer: Also they told him that *John* was fled, and besought him to pardon them, and execute Justice upon those Malefactors that remained in the City. *Titus*, at their request, sent certain Horsemen to pursue *John*, but they could not take him, for before they came, he had gotten to *Jerusalem*; yet they slew almost two thousand of them that fled with him, and brought back again 3000 Women and Children. *Titus* was angry that *John* by deceit had escaped unpunished: yet his anger was something appeased, when he perceived *Johns*
D purpose prevented, in that so many of his Company were slain, and so many brought back Captives. Thus he peaceably entred the City, commanding the Souldiers to break down a little piece of the Wall, as it were to take possession of it, and so punish'd the Seditious rather with Threats than Torments. For he thought that many were accused only for private hatred, and so were in danger to suffer, being innocent: and he thought it better to let the wicked live in fear, than with them to destroy the guiltless: and that perhaps hereafter they would be more quiet, either for fear of punishment, or for shame of falling again into their former offence, for which they were pardoned; whereas if any man suffered undeservedly, he could not afterwards help it. He placed there a Garison, both to repress the Seditious, and also to confirm them that desired
E Peace. And thus was *Galilee* Conquered, after it had cost the Romans much toil.

The Citizens of *Giscala* entertain *Titus* with all obedience.

Titus's Mercy to his Enemies.

CHAP. V.

Of the beginning of the Destruction of Jerusalem.

AS soon as *John* was entred into *Jerusalem*, all the people flocked about them, and those that came with him, enquiring what new Calamities had befallen their
F Nation. Some of them being yet out of breath, and not able to speak, thereby discovered their distress. Yet amidst these their miseries, some boasted that it was not the Roman power that forced them to flie, but that of their own accord they fled thither to fight against the Romans in a safer place, than that from whence they fled was; for none but unadvised and rash-headed men would fight for such a City as *Giscala*, and other places that were not able to resist; and that it behoved them all to reserve their Vigour and strength to defend their Metropolitan City. They also told them how *Giscala* was taken by the Romans, and that they departed in good sort away, though some reported that they fled. The people of *Jerusalem* hearing what these Men reported, and how many were Prisoners to the Romans, fell into a great fear, as though that
G which had hapned, portended their own ruine. But *John*, nothing ashamed he had so shamefully forsaken them of *Giscala* who fled with him, went first to one, and then to

The Courage of *John* and those that fled with him, stirs up the Jews to make War against the Romans.

The year of the World, 4032. after Christ's Nativity, 70.

another, inciting them all to War, with vain hopes, alledging the weakneſs of the Romans, and extolling their own Puiſſance, deceiving the ſimple; and perſwading them, that though the Romans ſought revenge, yet could they never enter the Walls of *Jeruſalem*, having had ſo much ado, and endured ſuch difficulties in entering the little Bourgs and Villages of *Galilee*, againſt whoſe Walls they had broken all their Engines. Theſe diſcourſes of his incited many young men to Sedition; but all the wiſer ſort foreſaw what was like to enſue, and already mourned for the loſs of the City. In this caſe were they of *Jeruſalem*: yet before this Sedition in the City, the Country people began to be at diſcord among themſelves. For *Titus* departed grom *Giſcala* to *Cæſarea*, and *Veſpaſian* went from *Cæſarea* to *Jamnia* and *Azotus*, and took them both: and leaving there Gariſons, he returned to *Ceſarea*, bringing with him a great multitude of thoſe that had yielded to him. All the Cities had Civil Diſcords among themſelves, ſo that when the Romans did not ſet upon them, one part of the Jews in every City fought againſt another, and there was a great diſſention between thoſe that deſired peace, and the Seditious People. At firſt this Diſcord began only in private houſes; but in the end, thoſe of one mind united, and began in Companies to Rebel openly. Thus every place was troubled with civil Diſcord: and every-where raſh young Men who deſired War, prevailed againſt grave and wiſe old Men, who foreſeeing the Calamity like to enſue, deſired peace. At firſt, the Inhabitants one by one robbed and ſpoil'd what they could; but at laſt in whole Troops they joyned together and robb'd openly, and waſted all the Country about: and in their Robberies they ſhewed ſuch cruelty, that the harm and injury they did to their own Country-men was equal to the miſeries which befel them by the Romans; and they who by theſe miſcreants were ſpoiled, wiſh'd rather to have fallen into the Romans hands. But the Gariſons in theſe Cities, either becauſe they were loth to trouble themſelves, or elſe for that they cared not for their Country-men, did nothing, or very little, ſuccour them that fell into theſe Thieves hands. At laſt the Thieves aſſembled themſelves together from all places, and joyning Companies brake into *Jeruſalem*. This City had no Governour, and according to the ancient Cuſtom of their Anceſtors, was open to all that came thither that were their Country-men; and ſo much more willingly at that time, becauſe they thought they that came thither, came of good will to help them: which was afterward the only cauſe that the City was deſtroyed, and of the more Civil Diſſention. For a great multitude of people unapt to fight, being there, conſumed the victuals that would have ſufficed for the fighting-men: and beſides the War, they brought upon it Famine and Civil Diſſention. Then other Thieves came out of the fields thereabout, and joyning themſelves with thoſe that were within the City, omitted no kind of Villany: for not content to rob and ſpoil, they alſo attempted to commit Murders, not only privily, or in the night upon mean Men, but even in the day-time they publickly ſet upon thoſe of the chiefeſt Quality. For firſt of all they took *Antipas*, who was of the Blood Royal, a Man ſo eminent amongſt them, that the publick Treaſure was committed to his charge, and put him in Priſon: and after him they took *Sepha* a worthy man Son of *Raguel*, and *Levias*, both of them of the King's Houſhold; and after them all that ſeemed to bear any ſway or Authority amongſt the People. Great fear fell upon the Inhabitants, and every one provided to ſave himſelf, as though the City were already ſurprized by the Enemies. But theſe People were not content thus to have impriſoned theſe great Men, they thought it not ſafe for themſelves any longer to keep them alive: for many went daily to viſit them, who were able to revenge their injuries; and moreover they feared that the People would make head againſt them, being moved with their Inſolencies. Wherefore they determined to kill them; and to effect their purpoſe they ſent one *John* a cruel Murderer, who was the Son of *Dorcas*: he accompanied with ten more, all having Swords, went to the Priſon, and ſlew as many as they found there. To excuſe this cruel Fact of theirs, they alledged, That all they who were ſlain in Priſon, had conference with the Romans concerning the betraying of the City into their hands; and that for this Cauſe they had ſlain them as Traytors to their Country: They alſo boaſted that this Fact of theirs had preſerved the City, and that therefore they had deſerved well by it. The People were brought to ſuch ſlavery and terrour, that the chuſing the High-Prieſt was in their hands, to elect whom they pleaſed; ſo much was their inſolence increaſed. Thus they not reſpecting the Families, out of which it was only lawful to chooſe the High-Prieſt, they elected Strangers and baſe perſons to that Sacred Dignity, and ſuch as would be partakers of their Villanies and Impieties; for they, who not deſerving it, attained to ſuch Dignity, were bound in all things to the Will of thoſe by whom they were ſo exalted. They alſo

Inveſtive diſcord in Jewry.

The Jews turn their Weapons againſt themſelves.

The Thieves trooping together in Jeruſalem, ſpoil the County.

Rapins and ſpoils committed by day.

The Nobility of the City are taken and ſlain by the Thieves.

The Thieves at their pleaſure make a High-Prieſt.

A also deviſed many lies to ſet thoſe that were in Authority at variance one with another, thereby as it were to hold them occupied, who were able to reſiſt their Enterprizes, till from ſhedding the Blood of the Citizens, they proceeded to commit impiety againſt God himſelf, and with prophane and impure feet to enter into the Sanctuary. Then the People were incited againſt them by the perſwaſion of *Ananus*, who was one of the Prieſts, and the moſt ancient and wiſeſt of them all, who perhaps had ſaved the City, had he eſcaped the hands of theſe Miſcreants. But they uſed the Temple as a Caſtle and Defence for themſelves againſt the people, and made the Sanctuary a place for them to exerciſe Tyranny in. And that which increaſed the ſorrow of the Citizens, was, that amidſt theſe Calamities, their Religion was alſo contumelioufly abuſed: for theſe

The year of the World, 4038. after Chriſt's Nativity, 70.

B Thieves, to try of what ſtrength and courage the People were, and their own Forces, elected by Lot a High-Prieſt contrary to their Law: which, as we have already ſaid, requireth that the Office of a High-Prieſt be by Succeſſion. This deed of theirs they coloured with an ancient Cuſtom, alledging that in time paſt the High-Prieſt was choſen by Lot; but indeed this their Fact was a violation of the moſt firm Cuſtom that was amongſt the People; and was only a device to get all Government into their hands, by eſtabliſhing Magiſtrates at their pleaſure.

A High-Prieſt choſen by them contrary to the ancient Cuſtom.

Then calling one of the holy Tribes, named *Eniachin*, they caſt Lots, and the Lot fell upon one, whereby their Iniquity was diſcovered. This Man whoſe Lot it was to be High-Prieſt was named *Phanias*, who was the Son of *Samuel*; a Man not only un-

Phanes a Country-Clown made a High-Prieſt.

C worthy of that Dignity, but who had been ſo ill brought up, that he never knew what the High-Prieſt meant. This *Phanias* was born in a Village called *Apthaſis*. Him, againſt his will, they fetcht out of the Field, and as it had been in a Stage-play, they graced him with the Sacerdotal habit, and gave him inſtructions how he ſhould behave himſelf; as though ſo great impiety had been but a ſport. The reſt of the Prieſts beholding a far off the holy Laws thus ſcorned, ſcarcely contained themſelves from Tears, and groaned for ſorrow, that their ſacred Dignities were ſo abuſed. The People could no longer endure this their Tyranny, but every one bethought himſelf how to ſuppreſs theſe Tyrants, And thoſe that were moſt earneſt herein, were *Gorion. Joſephs* Son. and *Simeon* the Son of *Gamaliel*; who firſt went about the City in private, and after-

The beſt Citizens exhort the people to revenge.

D wards in a publick Aſſembly exhorted the People to be revenged upon thoſe Tyrants, who took from them their Liberty; and to addreſs themſelves to purge the holy Temple from ſuch vile and unclean Perſons. Likewiſe the beſt diſpoſed among the Prieſts, to wit, *Jeſus* the Son of *Gamala*, and *Ananus* the Son of *Ananus*, often in publick Sermons reprehended and upbraided the people with their ſloth, that they made no more haſte to deſtroy theſe Zealots; for ſo thoſe wretches termed themſelves, as though they had been devout promoters of God's Glory, and not impious Malefactors.

The people being all aſſembled together, greived to ſee the Holy-Place ſo made a Den of Thieves, and ſuch Robberies and Murders committed openly; yet did they not go about revenge, thinking themſelves too weak to deal with theſe Zealots, as in-

E deed they were. Whereupon the High-Prieſt *Ananus* ſtood up among them: and having often turned his Eyes to the Temple, and beheld it with Tears in his Eyes; *Oh*, ſaid he, *How far better were it for me to die, than live to ſee the Houſe of God thus filled with Impiety, and the Sanctuary, wherein none ſhould come but the High-Prieſt, prophaned with the wicked feet of impious Perſons, clothed in Prieſts Apparel, and bearing the greateſt Authority? Why do I yet live, and to be gray-headed, abſtain from dying a glorious death? Nay, rather I alone will go againſt theſe Murderers, and, as though I were in a Wilderneſs where there were no Man beſides my ſelf, I alone will go and offer my Soul in the preſence of God. For what doth it avail me to live amongſt a People that have no feeling of their own Calamity, and which ſeeketh not to redreſs their own preſent Miſeries? For you, being robbed and ſpoiled, bear all*

The Zealots the moſt wretched occaſion of theſe violencies.

Ananus ſharp invective againſt the Zealots.

F *patiently; and being beaten, hold your peace; and there is none amongſt you that dare openly mourn for them that are moſt cruelly murdered. O tyrannous Government! But why ſhould I exclaim againſt the Tyrants? Do not you your ſelves make them great, and nouriſh their Power and Authority by your Patience? Do not you, by deſpiſing thoſe who were before in Authority, being but a few, make all theſe, who are many in number, Tyrants over your ſelves? Have not you by keeping your ſelves quiet whilſt they are armed, drawn their Swords upon your own Heads? and whereas it behoved you to reſiſt their enterprizes, when firſt they injured your Kindred; you by ſuffering, have made them Thieves, becauſe at firſt you made no account, when they deſtroyed Houſes and whole Families. And thus was the cauſe, that at laſt the Rulers and chief Men themſelves were ſet upon, and none could ſuccour them when they*

Ananus twitteth the Jews with their fear.

The cruelty of the Thieves.

G *were drawn thorow the midſt of the City, and theſe Murtherers butchered them in Priſon whom you thus betrayed. I will not recount what Men they were, and of what birth: but I ſay,*

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say, they being neither accused nor condemned, nor having any Man to hear them, they were H
most cruelly murthered, as we have seen: for they were before our faces led to be slain, and yet
no Man opened his mouth, nor lift up his hand. And will you also endure? will you suffer the
holy Sanctuary to be prophaned before your Eyes? will you, having so emboldened these Mis-
creants as ye see now, your selves stand in fear of them? Assure your selves, they would, if
they could devise how, commit greater impiety than this is. They keep against you the strong-
The Temple the strongest Fortress of that City.
est place in the whole City, called indeed a Temple, but now a Fortress or Castle of defence.
What do you now think, such a Tyranny being established over you, and your Enemies being
even upon you; what do you deliberate to do? Do you expect the Romans to come and help you
to save the Temple and sacred places, as if our City were at that pass that our very Enemies
could not but pitty us? Will you not rise, and as the very brute Beasts do, revenge your selves I
upon them that have thus wounded you? Why doth not every one of you call to mind the Massa-
cre of his Friends, and what calamity he himself hath suffered, and so encourage your selves
to be revenged? For ought I can see, we have all lost that sacred and sweet, and natural
desire of Liberty; and now we embrace Bondage, as though we had learned to be Bondmen
even from our Ancestors. But they endured many and hard Wars to live in Liberty, and
yielded not to the Power of the Ægyptians, or Medes, because they would not be at their com-
mand. What need is there to recount to you the Wars of your Predecessors? to what end
Wars are intended for Liberty.
do we enterprise this War against the Romans (be it commodious for us, to our disadvantage)
if not to obtain our Liberty? And we, who cannot endure to be subject to the Lords of the
whole World, suffer those of our own Nation to tyrannize over us. It may be adverse Fortune K
to be once overcome by Strangers; but to be Slaves to the basest of our own Nation, argueth
that we have no spark of Generosity in us, and that we bear base and servile minds. And see-
ing I have made mention of the Romans, *I will not stick to declare to you that which now*
cometh to my mind, to wit, that if we be taken by them (which God forbid) yet shall we suffer
no greater misery at their hands, than now we do under these base Tyrants. And how can
you abstain from Tears, beholding this Temple, enriched by the gifts of the Romans, robbed and
spoiled by them of our own Nation, this being our Mother-City? and to see those Men Mur-
The comparison of the Romans & Jews, and their properties.
thered whom the Romans (although they had Conquered us) would not have touched? The
Romans never durst pass beyond the limits of prophane places, nor ever violate our sacred
Laws and Customs, but always reverenced the Sanctuary, beholding it only a far off; yet now L
some born and brought up among us, who are called Jews, tremble not to walk in the Sanctuary,
having their hands bathed in the Blood of their Country-Men and Brethren. Who will now
fear Forrein Wars, seeing these Civil Broils are such? Much better were it for us to fall into
our Enemies hands; yea, if you will call every thing by such a name as it deserveth, we shall
find that the Romans have not violated our Laws, but have been the Protectors thereof; and
they within our Walls are the Violators of them. What punishment is there that those that
Answer to the contrary Opinion, who object the Number and Boldness of the Enemy.
have thus tyrannized over us deserve not? yea, what punishment can be devised great enough
for their Offence? I know that all of you were so perswaded before I spoke, and you were
incited against them by that which you have endured at their hands: but yet some fear their
Multitude and their Courage, and moreover that they are in a higher place than you: yet as M
all this came by your negligence and suffering, so by your delaying they will grow stronger.
For their number daily increases, and every wicked person flyeth to his like; and they are
so much the more emboldened, for that as yet no Man hath once offered to resist their Enter-
prizes: and be sure that if they have time they will make use of the higher place, and that
to your damage. But (believe me) if you would but once offer to go against them, their very
Consciences would abate their haughty minds, and the remembrance of their misdeeds would
put them so far out of heart, that they will not make any benefit of that higher Place. Per-
haps God in his Vengeance will turn their own Darts against them for their Impiety, and
consume them therewith. Let us but only shew our selves, and we shall dismay them. Yet
The Epilogue of *Ananus*'s Oration.
it is an honour for us, if need be, to sacrifice our Lives for the Defence of the holy Temple. N
My self will assist you with the best advice I can; and you shall see that I shall not only assist
you with words, but expose my self to the greatest dangers, and endeavour to animate you by my
own example.

Ananus thus exhorted the People against the Zealots; yet he knew well that it was great difficulty to overcome them, being lusty young Men, many in number, of great Courage, and the more desperate, by the remorse of Conscience for the horrible crimes and execrable deeds which they had committed; for they dispaired of all hope of pardon for their misdeeds. Yet *Ananus* thought it altogether intollerable that the Common-wealth should be so over-ruled. After this Exhortation the People cryed O out, that they were ready to go against the Thieves, and to do as they were exhorted. Whilst that *Ananus* selected out the most able Men for War, and set them in order,

the

A the Zealots issued out upon him, (having intelligence of all his intents and proceedings by certain Spies which they had appointed on purpose) and they sallied out sometimes in Companies, sometimes all at once, other times in Ambushes; sparing none that they met with. *Ananus* quickly gathered together the People, who were more in number than the Thieves, but not so armed as they; but what they wanted in Arms, their Courage supply'd. For the Citizens were armed with Fury, stronger then Arms; and they which were gone out of the Temple, with a more desperate boldness than all the multitude how great so ever. For the Citizens thought it no abiding for them in the City, except they could drive away the Zealots: and the Zealots thought they could not escape Torments and Death it self, except they were Victors,

B So at last they joyned Battel, each party under their Captains and Leaders; and first of all, both parties cast Stones one against another: and if any fled, the Conquerours pursued them with Swords, and many were wounded and slain on both sides. Those Townsmen that were wounded, were by their Friends carried into their Houses; but the Zealots that were hurt, went into the Temple, and poluted the sacred Pavements with their Blood: so that their Religion was prophaned by bloodshed. Alwayes the Thieves in making excursions got the upper hand, whereat the Citizens being angry, seeing their number every day decreased, reproved the Cowards: so that if any of their company offered to flie from the Zealots, they made him stand and resist whether he would or no, not permitting him to pass away: and thus they bent all their Forces

C against their Enemies. At last the Thieves not able to make any longer resistance, by little and little retired themselves into the Temple, and *Ananus* with his Company entred the Temple by force with them, and brake the body of his Enemies. Then they in the outer Temple were in great fear, and fled into the inner Temple, and shut the Gates with all speed. *Ananus* would not offer violence to the sacred Gates: and besides the Enemies cast Darts from above: for he thought it a great offence against God, although he might have got the Victory, to introduce the People, not being purified. Wherefore he elected six thousand of the chief of all his Men, well armed, and appointed them to keep the Porches, and others to succeed in their places while they took rest, And many of the better sort of the Citizens being placed to keep Watch there, hired

D other poor people to watch in their steads. But *John*, who as before we declar'd, fled from *Giscala*, wrought the ruine of them all. This Man being full of deceit, and above all measure desirous of Rule, long ago intended to overthrow the Common-Wealth. To which end, from that time he counterfeited himself to be against the Theives, and so day and night accompanied *Ananus* and the rest, both in their Consultations; and when they went to visite the Watch; and he disclosed all their Counsels to the Zealots: and there was nothing decreed by the People, but he gave the Thieves intelligence thereof before it was put in practice; yet he seemed to be very respectful to *Ananus*, and the rest of the Nobility, hereby hoping to conceal his Treachery. But it fell out contrary to his expectation; for this his too much reverence, caused him

E to be suspected, because they noted him to play the Parisite: and for that, uncalled, he daily intruded himself into their Consultations, he was misdoubted to betray their Secrets. For *Ananus* perceived that the Enemies knew all their Designs; and though *Johns* deeds carried suspicion of Treason, yet could they not easily remove him, his craft was such: besides this, he was upheld by many Noble-men who were implored in these Affairs. Wherefore they thought good to request of him an Oath of Friendship; which he denied not, but added moreover that he would be true to the People, and

F neither disclose any deed or secret Counsel of theirs to the Enemies, but with Heart and Hand would truly endeavour to suppress the Rebels. So *Ananus* did no more mistrust him because of his Oath, and admitted him afterward to all their Counsels, nothing suspecting him. Nay, they now trusted in him so far, that they sent him as Agent to the Zealots, to perswade them to Peace: for they were very careful lest the Temple through their deeds should be defiled and prophaned, or that any of the Jews should there be slain. But he, as though he had sworn to the Zealots, and not to the Citizens, entered boldly amongst them; and standing in the midst of them, he recounted to them, that he had often for their sakes undergone great danger, by suffering none of the Townsmens secrets to be concealed from them, but declared unto them all that ever *Ananus* and his Confederates determined against them; and that even now he was like, together with them, to fall into extream Danger, except it pleased God as it were miraculously to assist them. For, said he, now *Ananus* without delay will

G send to *Vespasian*, who will come with his Army in all haste and take the City: and that he had appointed the day following for Purification, to purifie the People, that so under

pretence

The year of the World, 4032, after Christ's Nativity, 70.

Ananus cleareth his Souldiers against the Zealots.

The Fight of the Citizens and Zealots in the Temple.

John full of deceit, and a betrayer of the Citizens.

John sweers to be faithful to the People.

John contrary to his Oath, reveals their secrets to the Zealots.

The year of the World, 4032. after Christ's Nativity, 70.

John stirreth up the Zealots against the Citizens.

pretence of piety he might let them into the City, or else they might enter in by force: and that he could not see how either they were able to endure a long siege, or encounter with so huge an Army: adding moveover, that it was God's Providence that he should be sent to them to make a Peace, when *Ananus* purposed so soon as they were unarmed to set upon them. Wherefore if they had any care of themselves, they should either intreat the Watchmen that besieged them to be favourable to them, or else get some succour from some place without the Temple. For (said he) he that amongst you hopeth for pardon if you be overcome, dothnot remember what hath past, and what he hath done; but let them perswade themselves as they please, they that have been injured, will not forget and forgive so soon, as he that injured them is sorry for his Fact. Nay, many times the repentance of Malefactors maketh them more hated than before, and the wrath of Men that are injured, is increased by Authority, and licence to do what they please. And they might be sure that the Friends and Kindred of them that were slain, would always lay wait to requite the injuries; and that all the People were incensed against them for breaking the Laws: so that although some few would take pity upon them, yet the greater number would prevail. With these and such like Speeches *John* terrified the Zealots; yet durst he not openly tell them what he meant by forreign help, notwithstanding he meant the *Idumeans*. And that he might more enflame the Thieves, he went to the cheifest of them, and secretly told them that *Ananus* was cruelly bent against them, and breathed out many threatnings against some in particular.

CHAP. VI.

How the Idumeans *come to* Jerusalem, *and what they did there.*

Eleazer one of the Zealots causes the Idumeans to be sent for.

AMongst the Zealots there were two principal, *Eleazer* the Son of *Simon*, who above all the rest was thought most fit both to give Counsel, and to execute that which was consulted upon: and *Zacharias* the Son of *Amphicalus*; who both were descended from the Line of the Priests. These two, understanding, that besides the general Threatnings, their Death was especially resolved, and that the Faction of *Ananus*, to get him into Authority, had sent to call the Romans (for this *John* had feigned) deliberated with themselves what to do, having so short time to provide. For they supposed that presently the People would assault them; and they bethought themselves that now it was too late to seek Forreign help: for they might endure all Calamity, before they could give notice hereof unto any that would help them. Yet at last they determined to call the Idumeans to aid them, and so they write a short Epistle to them, letting them understand how *Ananus*, having seduced the People, meant to betray the Mother-City of their Nation to the Romans; and that they fighting for their Liberty, were by him besieged in the Temple; that the time wherein they expected safety was very short; and that if they were not presently succour'd, they were like to fall into *Ananus* and their Enemies hands, and the City to be brought in subjection to the Romans: they also ordered many things to be spoken by word of mouth to the Rulers of *Idumea*. For which purpose was chosen two principal Men, Eloquent, and apt to perswade, and that which was in this case required, swift of foot. It was certain that the Idumeans would presently aid them, being a brutish rude Nation, and prone to Sedition and Alteration, much rejoycing therein, and by flattery easily entreated to War, and would make as much haste to them, as if they went to some festival Solemnity: so that there only was requisit two speedy Messengers. Which two were ready and quick Men for such an Exploit, and were both called by the name of *Ananias*. These presently went to the Governours of *Idumea*, who reading the Epistle, and hearing that which the Messengers had to say to them, like Mad-Men assembled all the People together in great haste, and proclaimed War: So the People in an instant gathered themselves together, and were all armed to fight for the Liberty of their Mother-City; and Twenty thousand being assembled together under the Government of four Captains, came with all speed to *Jerusalem*; the names of them were *John* and *James* the Sons of *Sosa*, and *Simon* the Son of *Cathlas*, and *Phineas* the Son of *Cloſoth*. *Ananus* and his Watch knew not of the going of these two Messengers, nor of the Watches in the City, but they understood of the Idumeans coming, and so shut the Gates, and placed Watchmen upon the Walls: yet they thought not good to go out

The Zealots require help from the Idumeans.

The Nature & manners of the Idumeans.

20000 Idumeans come to *Jerusalem*.

and

A and fight with them, but first with peaceable words to perswade them to concord and peace. Wherefore *Jesus* the eldest of the Priests next after *Ananus*, stood in a Tower opposite against them, and spake in this manner:

Year of the World 4232. after Christ's Nativity 70.

Jesus Oration and Exhortation to the *Idumeans.*

Though many and divers Tumults and Troubles have molested this City; yet I never so much wondred at any of them, as that you are come with such fury and readiness to help these wicked People, against all expectation: for (said he) you are come against us to help most vile persons: and so rashly, as it behoved not you to have done, if your Metropolitan City had requested your help against barbarous people. If I judged your Manners like theirs that have requested your help, I should then think you had some reason to come: for in thing causeth firmer friendship than agreement or sympathy in Manners. But they, if their actions be considered,
B *have every one deserved a thousand deaths: for they are the outcasts and basest of all the Country-People, who having spent their Patrimonies riotously, and played the Thieves in all Places and Cities about them, now at last have got into this Holy City, most Religious of all Cities, and have prophaned the Holy Place by their Impiety: they tremble not to be drunk even in the holy Temple, and there they consume in Banquetting the Spoils they had gotten from them whom they massacred. And you come to help these Men with as great an Army and Provision, as though that this your Mother-City had by publick consent requested your Help against Foreign Enemies. Is not this great injustice of Fortune, that your whole Nation hath conspired and bent all their Forces against us, to help these Miscreants? Till now I knew not what moved you so quickly and suddenly to arm your selves to assist Thieves a-*
C *gainst your Native Countrymen. What have you been informed of the* Romans *coming, and of the betraying of the City? For even now I heard some of you mutter, that you came to deliver your Mother-City. Is it not a wonder to see this device and invention of these Malefactors? But they could devise no other way to incite others against us (who even naturally desire Liberty, and are ready for the same to spend our dearest Blood in conflict with the Enemy) but to feign us to be Enemies of Liberty. But it behoves you to consider who are these Calumniators, and against whom these Calumnies are devised; and then to gather the variety of the matter, not from forged Tales, fained at Mens pleasures, but from the thing it self. What should move us now to yield to the* Romans, *having endured as yet nothing to constrain us thereunto? when if we had liked to live under their Obedience, we needed not at first to have*
D *revolted; and beside that, if we had repented our selves, we might have again submitted our selves, and obtained their favour before this time that all the Country round about us is destroyed. Nay, if we now would yield, it is not easie for us: for the spoils of* Galilee, *which they have already conquered, hath made them proud; and by humbling our selves to them, being now near us, should we not incur an Infamy worse than Death it self. True it is, I think Peace better than War; yet being once provoked to War, and the War once begun, I had rather die a glorious Death, than live in Captivity. Do they inform you that we have secretly sent the Chief of our City to the* Romans, *or that by common consent of all the People we have done it? If they say we did it secretly, let them then tell what Friends of ours was sent, or what Servants of ours were Ministers to effect this Treason. Did they take any Messenger*
E *of ours, and find Letters about him? how can that be hid from all our Citizens, with whom we do every hour converse? And is it possible that a few, shut up in the Temple, who could not come into the City, should know our secrets, and all the whole City know nothing? or do they now first know it when they are like to be punished for their Impiety? never suspecting any of us to be Traitors, so long as they were in no fear. If they say that it was done by common consent of all the People; then all Men were there when the Speech was made to the People, to exhort them thereunto, and request their consent, and so the news thereof would quickly have come to your Ears. But what need had we to send Ambassadors, if we had been now already certain to come to composition with the* Romans? *Let them tell you who was appointed for*
F *that Embassage. These are but devices and contrivances of them, who fear to have a Death according to their desert, and seek shifts to escape punishment.*

The disproof of the Zealots Faction, who intended the overthrow of the City, and betraying thereof.

Peace better than War.

If Fate had so decreed that our City should be betrayed to the Enemy, assure your selves they who thus accuse us, would have betrayed it themselves; having committed already all sort of Impieties, Treason only excepted. It is your part, seeing you are come hither in Arms, first (as Reason and Justice requireth) to assist your Mother-City against them who tyrannize over us, and violate our Laws, make all that Justice, which they can effect with their Sword. First of all they took Noble-Men and cast them into Prison, having drawn them from amidst the publick Assembly; and never being accused nor condemned, nothing respecting their Entreaties, they put them to Death. If it please you to come in peaceably, and not in
G *hostile manner into our City, your selves shall plainly behold evident tokens of this that I say to you; to wit, Houses ruinated and made desolate by their Robberies, the Wives and Families of them that are slain, in mourning Apparel, and weeping in every part of the City:*

Jesus exhorts the Idumeans, that since they are come, they should oppose themselves against the Zealots.

for

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for there is none amongst us, that hath tasted the Persecution of these wretched Men, who are H
gone so far, that not content to make this City their refuge, (which is the chief, and a Spec-
tacle to all others for Sanctity) and to have robbed and spoiled all the Country and Villages, and
Cities thereabout; now lastly they have made the sacred Temple a refuge and place to carry all
their spoils unto, which they have impiously gotten in this City. This Temple they make
their Fortress, to issue out and to retire unto: from thence they make incursions upon the
Citizens: and this is the place where they practise their Villinies against us. This sacred
Place, which all the World, even the most barbarous and savage people reverence, is now
defiled by the horrible Robberies which those born amongst us have committed. And now be-
ing in desperation, they rejoyce to see Nation against Nation, and City against City, and Peo-
ple against People, and our own Countrymen to turn themselves against their own Bowels: I
when contrariwise, (as I have already said) it had been your parts and duties to joyn with us,
and help us to exterminate these Malefactors; and be revenged of them for this Lie by which
they presumed to call you to help them, whom they had just reason to fear as Revengers of
their Impieties. Wherefore if you make any account of these Mens Prayers, vouchsafe (lay-
your Weapons aside) to come into our City like Friends, and be your selves Judges between
us and them whom you come to help. And consider what favour we shew them, who permit
them to plead their own Causes before you, they being guilty of such heinous Crimes, and ha-
ving put to death Persons of such account, never accused nor permitted to speak for themselves,
yet this favour we will grant them for your sake. But if you continue your Indignation against
us, and refuse this offer to be our Judges, then let us intreat you, that leaving both parts, K
you would neither imbrue your hands in our Blood, nor lend your Aid to those Miscreants a-
gainst your Mother City. And if you suspect any of us to be Confederates with the Romans,
you may keep all the passages; and then seek to defend your Metropolis, when you have proof
of any such matter as is alleged against us; and punish the Authors of that Treason, when you
have convicted them. The Enemies cannot prevent you, because you are already planted so
near the City. If you like none of these, marvel not that we shut our Gates against you, com-
ing in an armed and hostile manner. But the *Idumeans* being angry, were not moved hereby, and so much the more for that enterance into the City was denied them, and their Generals were exceedingly displeased, thinking it shameful to lay down their Arms at the command of others who had no Authority over them. L

Jesus requireth the *Idumeans* to judge the differances between the Zealots and them.

The end of *Jesus* Oration to the *Idumeans*.

Then one of the Captains named *Simon*, the Son of *Cathla*, having with much ado gotten his Souldiers to be silent, stood up in a place where the High-Priest might hear him, and said, *That he now did not wonder that those who maintained Liberty, were besieged in the Temple, since they of the City now shut their Gates against them, the City being common and free for all the Nations and that perhaps they were ready to open the City Gates to receive the Romans. That they spake to the* Idumeans *from a Tower, and commanded them to cast down their Arms, which they had taken only for the Liberty of the City, when they durst not trust their own Nation to keep the same, and yet would have them Judges of the discord: and that accusing others for killing some not convicted, they themselves would* M
condemn all our whole Nation by the ignominy they did to their Country-men, against whom they had now shut the City Gates, which were open to all strangers to enter into for Religion-sake. Did we make haste (saith he) *towards you to fight against our own Nation, when we came only to preserve your Liberty? But this is as true, as that they whom you thus besiege have wronged you, and as the accusation you forge against them. But your keeping in hold those that are the defenders of the Common-wealth, shutting the City Gates against Men of your own Blood, you impose upon us contumelious commands. Who can any longer endure this your mockery, that perceiveth how contradictory your allegations are? For who can justly accuse those that you keep shut up in the Temple, because they presume to punish Traytors whom you grace with the Title of Noble and Innocent, because they were your Confederates? Only in this* N
they are blame-worthy, that they did not begin with you first, but left alive such Members of that Conspiracy. Except also you will say, that the Idumeans *shut you out of your City, you your selves not permitting us to come and offer Sacrifice. But though they were too merciful, yet we the* Idumeans *will preserve the House of God, and will fight for the common good of our Country, and will be revenged both of the Enemies that are without the City, and the Traitors within. And here will we remain before the City till either the Romans come and deliver you, or till you change your minds, and bethink your selves what advantage it is to have Liberty.*

Simons Answer to *Jesus*.

The Idumeans are displeased because the City Gates were lockt against them.

The reproaches the Idumeans object against the High-Priest and Citizens.

CHAP. O

A

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CHAP. VII.

Of the Massacre of the Jews by the Idumeans.

ALL the *Idumeans* assented with a loud cry to these Speeches of *Simon*. And *Jesus* departed sorrowful, seeing that the *Idumeans* would agree to no reason, and that thereby their City should suffer a double War. For the *Idumeans* were no less disquieted, who took the matter in great disdain that they were not permitted to enter into
B the City, and also because they thought the *Zealots* not so strong as they had believed, and they themselves were ashamed that they could not help them; so that many repented that they were come thither. Yet would they not for shame return, nothing being done by them: and so rashly placing their Tabernacles near the City Walls, they determined to stay there. But that night there arose a most furious Tempest; for there was a great stormy Wind, and an exceeding great Rain, mixt with fearful Thunder and horrible Lightning, and an Earthquake, with strange Noises; so that all Men thought this motion of the Earth would overturn the whole order of Nature, or at least portend some great Calamity. The Idumeans and Townsmen were both of one mind: for they thought that God was angry with them for bearing Arms against their Metropolis,
C and perswaded themselves that they could not escape Death if they continued in their purpose. *Ananus* and his followers perswaded themselves that they had now overcome them without War, and that God had fought for them against the Idumeans. But they were false Prophets, and what they judged would befal their Enemies, fell upon Themselves. In the mean while the Idumeans lay as close together as they could, and covered their heads with their Shields, by which means the Rain did them not so much harm. The Zealots were concerned for the Idumeans more than for themselves, and devised which way they might succour them. The boldest amongst them advised the rest, by force to set upon the Guard, and so to get into the City, and open the Gates to the Idumeans that were come to help them: for it was easie to surprize the Watch, by
D reason that many of them were unarmed, and unfit for War; and the Citizens could not easily be assembled together, seeing every Man, because of the Tempest, kept his House. And though there were danger in the Attempt, yet were it better to endure all Mischiefs that might ensue, than to permit such an Army shamefully to perish, who came at their request to help them. But the wiser sort disswaded the rest from this, seeing both a stronger Watch placed to keep them in, and the City Walls diligently guarded because of the Idumeans: And moreover, they could not think that *Ananus* was careless, but went up and down, first from one Watch, and then to another; yet this night he did not so, not for slothfulness, but because the Destinies had so decreed that thereby both he and the Watchmen should perish. For about midnight the Storm in-
E creasing, the Watchmen fell into a deep sleep: Then the Zealots determined to file the bars and Bolts of the Gates asunder; to effect which, they took the Instruments which were consecrated to the Temple; and this Attempt was much furthered by the great Wind and Thunder, which made so great a noise that they could not be heard: So issuing out of the Temple, they went privily to the Walls, and opened that Gate near which the Idumeans lay; and suspecting that *Ananus* would make some resistance, they first of all drew their Swords, and then together with the Idumeans came in: and if at that time they had assaulted the City, they had without any let or hinderance destroyed all the People therein; so great was their Rage at that time. But first of all they hastened to assist their Fellows, whom they left besieged,
F and requested the Idumeans not to leave them in danger, for whose succour they were come, nor permit them to incur greater damage: for having first surprized the Watchmen, it would be more easie for them to assault the City; which if they did not, but first set upon the Citizens, they would presently assemble together, and oppose themselves against them, and not permit them to ascend up into the Temple. The Idumeans consented to this, and so they passed through the City into the Temple: and the Zealots remaining in the Temple, impatiently expected their coming; at whose arrival they took Courage, and joyning with the Idumeans, came out of the inner Temple, and set upon the Watch: and some being slain who were fast asleep, the rest were awaked by the cries of others, and so betook themselves to their Arms to defend
G themselves, being yet amazed. And at first, thinking that they were only the Zealots that gave the Alarm, they hoped only by their multitude to suppress them; but seeing

The Idumeans pitch their Tabernacles near the Walls.

A huge Storm.

The Zealots consult to bre k open the Gates, and call the Watch, and let in the Idumeans.

The Watchmen are oppressed with sleep.

The Idumeans by means of the Zealots, enter by night.

The Idumeans join themselves with the Zealots in the Temple.

The year of the World, 4032. after Christ's Nativity, 70.

others without the Temple also assailing them, they judg'd that the *Idumeans* were broken in: so the greater part of them being dismay'd, laid down their Weapons, and cryed out: and only a few of them, young men, well armed, and of good courage, encountred with the *Idumeans*, and for a good space defended their idle fellows; others went and advertised the Inhabitants what was done, yet none durst come to help them, because they now knew that the *Idumeans* were got in, but every one lamented their hard fortune, and the Women made great lamentation when the Watchmen were slain. The Zealots also answered their cries with the like, and the Tempest and Thunder made all more dreadful. The *Idumeans* spared none, because they were naturally cruel, and fierce to shed blood; and angry that they were so beaten with the Tempest, they used them most cruelly, by whose means they were shut out of the City, sparing neither those who requested favour, nor those who made resistance, for they slew many as they were intreating them to remember that they were of their own blood, and requesting them to spare them for reverence of the Temple. There was no way to flie, nor any hope of escape: and being driven up in a narrow room, they hurt themselves more than the Enemies did, by crowding and treading one upon another; for there was no place to flie to, and their Enemies ceased not to kill them. Being in this desperate estate, not knowing what to do, they cast themselves headlong into the City, and so died a more miserable death than those that died by the Enemies Sword. The next day there was found slain 8500; and all the outer Temple flowed with Blood. Yet this Massacre sufficed not the Idumeans rage; but turning themselves against the City, they robbed and spoiled all Houses, and killed all they met, making no account of the Lives of the Multitude. They made diligent search for the Priests, and many laid violent hands upon them, and killed them; and standing upon their dead Bodies, sometimes they upbraided *Ananus* with the Peoples favour towards him, sometimes *Jesus* with the words he spake upon the Wall to them: and they were so impious, that they cast away their dead Bodies unburied; notwithstanding the Jews in this point are so religious, that after Sun-set they take down the dead Bodies of Malefactors, who by Sentence have been adjudged to the Cross, and bury them.

H

The immanity of the Idumeans and Zealots against the Citizens of Jerusalem.

I

Ananus and Jesus the high Priest executed.

K

I think I shall not greatly miss the Mark if I affirm *Ananus* his death to have been the beginning of the Destruction of the City; that the Walls of *Jerusalem* were overthrown, and the Common-wealth of the Jews perished in that day, when this their High-Priest and Governour was so cruelly massacred in the midst of the City. He was of a laudable and just Life: and though Great in Dignity, Birth and Reputation, yet would he not exalt himself above any one, were he never so base. He was a Man who thirsted to preserve the Liberty of his Country, and Authority of the Common-wealth. He continually preferred the Publick Interest before his own Private Gain, and was always desirous of Peace, because he foresaw the Romans could not be withstood; and that if the Jews did not quickly accord with them, their Ruine was inevitable. And I doubt not but if *Ananus* had lived, he had succeeded in his Design. For he was an Eloquent Orator, and could perswade admirably: and he had already reduced to extremity those false Zealots who caused the War: and if the Jews had had him for their Captain against the Romans, it had not been so easy for the Romans to have Conquered them. He was seconded by *Jesus*, who next him excelled all the rest. But I think Almighty God having decreed the total Ruine of the City, which was now polluted and filled with Iniquity, and meaning by Fire as it were, to purifie the holy Temple, which was prophaned, he first took up the Defenders thereof, and those that loved it most dearly. So they who a little before were clothed with the sacred Apparel, and reverenced of all that from the furthest parts of the World came to *Jerusalem*, now lay murdered and naked in the open Streets, left as it were a Prey to be torn in pieces by Doggs and wild Beasts. Was *Virtue* ever more insolently outraged! And could she without shedding of Tears, behold *Vice* thus triumph over her?

Ananus death the first cause of the destruction of the City. The praise of Ananus the high Priest.

L

M

N

A

Year of the World, 4032. after Christ's Nativity 70.

The FIFTH BOOK OF THE VVARS of the JEWS,

Written by *Flavius Josephus.*

B

The Contents of the Chapters of the Fifth Book.

1 OF *another Massacre; and of the Return of the* Idumeans, *and the cruelty of the Zealots.*
2 *Of the Civil Discord amongst the* Jews.
3 *Of the Yielding of* Gadara, *and the Massacre there.*
4 *How certain Towns were Taken; and the Description of* Jericho.
C 5 *Of the Lake called* Asphaltites.
6 *How* Gerasa *was Destroyed. The Death of* Nero, Galba, *and* Otho.
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9 *Of* Simon's *Acts against the Zealots.*
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11 *The Description of* Ægypt *and* Pharus.
12 *How* Vespasian *Redeemed* Joseph *from Captivity.*
13 *Of* Vitellius *his Death and Manners.*
14 *How* Titus *was sent against the* Jews *by his Father.*

D

CHAP. I.

Of another Massacre; and of the return of the Idumeans, *and the Cruelty of the Zealots.*

SUch was the end of *Ananus* and *Jesus*: after whose death the *Idumeans* and the Zealots Massacred the People, as though they had been a flock of pernicious
E Beasts, and very few escaped the Butchery. The Nobility and chief sort of Men were put in Prison, in hope that by deferring their death, some of them would become partakers with them; yet none was hereby moved, but every one desired to die, rather than impiously to joyn with these Wretches against their own Country: Whereupon they were most cruelly Whipp'd before they were put to Death, their Bodies being made as it were one sore place by Whipping and Stripes: and when they could not endure these Torments any longer, they were killed. Who so was taken in the day time, was in the night carried to Prison; and those that died in Prison and Torments, they cast their dead Bodies out, that they might have place to imprison others in their room. The People were so terrified, that none durst weep
F openly for his Friend, nor bury the dead Body of his Kinsman; yea those that were in Prison durst not openly weep, but secretly; looking about them, lest any of their Enemies should see them. For whosoever mourned for any that was afflicted, was presently himself used in the same manner, as he had been for whom he lamented. Yet sometimes some in the night scraped up a little Earth with their hands, and therewithal covered the dead body of their Friend; and some bolder than the rest did the like in the day-time. And in this general slaughter were twelve thousand young No-
G blemen slain in this manner. After which being hated for these Massacres, they mocked and flouted the Magistrates, and made no account of their Judgments. So that when they determined to put to death *Zachary* the Son of *Baruch*, one of the chief of the City, because he was an Enemy to their wickedness, and loved the Virtuous, and one that was rich, by whose death they hoped not only to have the spoil of his Goods, but

The cruelty of the Idumeans and the Zealots.

12000 of the Nobility executed.

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also to be rid of one who might be able to resist their bad purposes) they called seventy H
of the best among the common people together, as it were in Judgment, with a pretended
Authority; and before them they accused *Zacharie*, that he had betrayed the Common-
wealth to the Romans, and for that intent had sent to *Vespasian*: but they never shewed
any evidence or proof thereof, but only affirmed it to be so; and therefore would have
credit given to their words.

Zacharie condemned to death by the Zealots.

When *Zacharie* perceived that under pretence of being called to Judgment, he was
unjustly cast into Prison; though he had no hope of Life, yet he spared not to speak
freely his mind, and began to scorn the rage and pretence of his Enemies, and purged
himself of the crimes whereof he was accused: and converting his Speech against his
Accusers, he laid open all their Iniquities, and much lamented the miseries and trou- I
bles of the City.

Seventy Judges absolve and acquit *Zacharie*.

In the mean-while the Zealots gnashed their teeth, and could scarcely contain them-
selves from drawing their Swords, and were desirous that their pretended Accusation
and Judgment might be ended. He also requested them, who by these Miscreants
were appointed his Judges, to remember Justice, notwithstanding the danger they
might incur by it. The seventy Judges all pronounced that he was to be absolved
and freed as guiltless, and rather chose to die, then to cause his death who was Inno-
cent.

Zacharie slain in the midst of the Temple.

This Sentence being pronounced, the Zealots began to shout and cry with a loud
voice; and they all were angry with the Judges, who did not understand to what end K
that counterfeit Authority was given them. Then two of the boldest among them set
upon *Zacharie* and killed him in the midst of the Temple, and insulted over him saying,
Thou hast now our Sentence and Absolution, far more certain than the other was: And pre-
sently they cast him down from the Temple into the Valley below: and then contume-
liously with the Hilts of their Swords they beat the Judges out of the Temple: yet they
did not kill them, to the end that being dispersed thorow the whole City, they might
tell the People, as Messengers from them, of their miserable condition.

One of the Zealots discovereth their cruelty and barbarous dealing to the Idumeans.

The *Idumeans* were now sorrowful for their coming, for they misliked these Proceed-
ings: and being assembled together, one of the Zealots secretly told them all that their
Faction had done from the beginning; that it was true, the *Idumeans* had taken Arms, L
because they were informed that the Metropolitan City was by the Priests betray'd to
the Romans: but they might perceive there was no proof nor sign of any such matter,
and that indeed the Zealots who pretended themselves Defenders of the Liberty of the
City, where indeed Enemies, and had exercised Tyranny over the Citizens even from
the beginning. And though they had associated themselves with such wicked persons,
and made themselves partakers of so many Murthers, yet they ought now to cease
from such wickedness, and not assist Men so impious to destroy their Country and Re-
ligion. For though they took it in bad part, that the City Gates were shut upon
them, yet now they were sufficiently revenged of those that were the cause thereof.
That *Ananus* himself was slain, and almost all the People in one night (whereof many M
of them ere long would repent) and that they might now themselves perceive the cruel-
ty of those who requested their aid, to be more than Barbarous, had not blusht to com-
mit such Villanies openly, in the sight of them who had saved their lives: and that
their misdemeanors and impieties would be imputed to the *Idumeans*, because they nei-
ther hindred their mischievous practices, nor forsook their Society. That therefore it
was their part (seeing it was now evident that the report of Treason was only Ca-
lumny, and that no assault by the Romans was to be feared; and that the City was im-
pregnable, (provided there were no domestick divisions) to depart home, and by forsa-
king the Society of the Impious, to acquit themselves of their Impiety, as being by them N
deceived, and so against their Wills made partakers thereof.

The Idumeans depart out of *Jerusalem*.

The *Idumeans* were hereby perswaded, and first of all they freed those that were in
Prison, in number two thousand of the Vulgar; and presently leaving the City, they
went to *Simon* (of whom we will speak hereafter) and so they departed home.

Their sudden departure was against the expectation of both parts: for the People
not knowing that the *Idumeans* were sorry for what they had done, rejoyced as now
delivered from their Enemies: and the Zealots grew more insolent and proud, as
though they never had needed help, and now were delivered from those, in consideratio-
on of whom they abstained from some Villanies. Whereupon they used to delay to
effect all their Villany: for they spent not much time in taking advice; but whatso- O
ever seemed best to them, presently without any delay they put it in practice. But
especially they murdered those Men that were Wise and Valiant; for they envied the
Nobility

A Nobility for their Virtue: they thought it a principal point first to be effected, not to leave any one man of account alive. Wherefore they slew, amongst the rest, *Gorion*, a Noble-man of great Birth and Dignity, who loved his Country, was very bountiful, and a lover of Liberty; so that there was none amongst the Jews like him; but for his desire of Liberty, and his other Virtues, he was put to death. Neither could *Niger Peraita* escape their hands, a man who in War against the Romans had shewed himself valiant: and although he often cried out and shewed the scars of his Wounds received in defence of his Country; yet they ceased not for all this most shamefully to drag him thorow the City: and being led out of the City, despairing of life, he entreated that he might be buried. But the barbarous People denied his request, and slew him. At his
B death he besought God that the Romans might come and revenge it upon them, and that Plague, Famine and Civil Discord might light upon their City.

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Gorion's death and Niger Peraita.

God heard his Prayers, and sent upon them all which he imprecated; and first of all, they were plagued with Civil Wars amongst themselves. *Niger* being thus slain, they were freed from the fear they had of him that he would resist their wickedness. Many of the Common people were by some forged tale or other put to death. Some were slain, because they had formerly born Arms against them; and they who were innocent in all points, were put to death for some occasion devised in the time of peace: and they who did not converse with them, were murdered as those that contemned them; and they that freely and friendly conversed with them, were slain as those that sought to betray
C them. In short, the greatest Offenders and the least, were all punished alike, to wit, with Death: for no Man escaped, except he were either poor, or of very base condition.

Niger's Prayers took effect.

CHAP. II.

Of the Civil Discords amongst the Jews.

D IN the mean while the Roman Officers had their Eyes open upon what passed in the City of *Jerusalem*; and seeing the Citizens at great variance among themselves, they thought this to be for their great advantage. Wherefore they pressed *Vespasian* their General not to lose this Opportunity, affirming that it was God's Providence (who fought for them) that the Jews should be at Civil Discord amongst themselves; and that therefore he should not over-slip so good an occasion, lest the Jews should quickly be friends again one with another, either by the weariness of Civil War, or else repenting themselves of that which they had done. To whom *Vespasian* answered, *That they were ignorant what was to be done, and desirous rather as it were in a Theater to shew their Forces and strength, than with him to consider what was profitable and expedient. For*
E (said he) *if we presently assault them, our coming will make concord amongst our Enemies, and so we shall bring upon our selves their Forces yet firm and strong; but by expecting a little while, we shall have less ado to conquer them, their chiefest Forces being destroyed by their own Civil War. God is more our friend than you are aware of, who without our labour and pain will deliver the Jews into our hands, and will give us the Victory without endangering our Army. Wherefore it is rather our part to be beholders of the Tragedy, than to fight against Men desirous of Death, and troubled with the greatest evil possible, to wit, domestical Sedition, and Civil War. And if any think that the Victory is not glorious, because gotten without fight, let him know and consider the uncertain events of War: and that it is better, if it be possible, to get a Victory without Bloodshed, than therewith to hazard a Defeat. For they who by*
F *Counsel and Advice do any worthy Act, deserve no less praise than they who by force of Arms atchieve a Victory. Moreover, in the mean time that the Enemies destroy one another, our Souldiers may take rest, and so be stronger and better able to fight when need shall require. Besides, it seems not there is much haste required to get the Victory: for the Jews neither prepare Arms nor Engins of War, nor levy any Forces, nor seek for Aid; and so by delay no damage can ensue; but they will plague one another more by Civil War, than our Army can by atacquing their City. And therefore whether we consider Prudence or Glory, we have nothing to do but let them ruine themselves; for in case we should even at this present make our selves Masters of that great City; so it would be justly said, that the Victory was not to be imputed to us, but to their Discord.*

The Souldiers incite *Vespasian* to besiege *Jerusalem.*

Vespasian expects Victory by the Civil Dissension of his Enemies.

G The Captains all consented, and thought this Advice of *Vespasian* best: and presently it appear'd how profitable this Counsel was. For every day many Jews fled to him to escape the hands of the Zealots; though it was dangerous to flie, because all the ways were

Many Citizens to avoid the Zealots, flie to *Vespasian.*

The year of the World, 4032. after Christ's Nativity, 70.

were guarded with Watch-men. And if any man upon any occasion whatsoever were taken upon the way, he was presently killed, as one who intended to have fled to the Romans: Yet if any one fee'd the Watch-men with money, he escaped away safely: and he that did not, was counted as a Traitor: so that only rich-men could escape, and the poor were left to the slaughter. The multitude of the dead bodies that lay on heaps together was innumerable, and through the horror of which sight, many of those who were flying to the Romans, returned again into the City, chooling rather to die there: for the hope they had to be buried in their native soil, made death there seem more tolerable. But the Zealots became so cruel, that they neither permitted them who were slain within, nor them without the City, to be buried. But like men that had now determined, together with their Country-Laws, to abolish the Law of Nature, yea and by their impiety to defy God himself, let the dead Bodies rot above ground: and whosoever attempted to bury any of them that were slain, whether Friend or Kinsman, he was presently put to death, and left unburied; and to give Sepulchre to another, was crime enough to deserve it.

The Zealots tyrannize both over the living and the dead.

To be brief; nothing so much increased their Indignation as Mercy: for the wicked People were herewith provoked to Wrath; their displeasure and cruelty was extended from the living to the dead, and from the dead to the living. And such fear fell upon the whole City, that those that were left alive, deemed them happy, that, being dead, were at rest, and free from those miseries; and they that were in Prison, in respect of the torments they endured, thought themselves more unhappy than they who lay unburied. All humane Justice was perverted, and they scorned and mocked at all divine and holy things, and proudly derided the Oracles of the Prophets, esteeming them as Fables and Jests. But having now contemned all Laws, established by their fore-fathers, for the punishment of Vice, and increasing of Vertue, at last they found that true, which was fore-told concerning the Destruction of themselves and their Country: For there was an old Prophesie, that when Sedition reigned amongst them, and their own hands had violated the Temple of God, and holy things; then their City should be destroyed by War, and their holy Places burned with fire, according to the manner and custom of War.

CHAP. III.

How Gadara *was yielded: and of the Massacre there.*

Johns Pride and Ambition.

But *John* who long ago aspired to be Tyrant over all the rest, could not endure that others should partake in Authority with him; wherefore by little and little he divided himself from their union and fellowship, after he had drawn to himself such as by their impious lives were capable of the greatest crimes, so that now every one perceived (in that he always neglected what others commanded, and imperiously commanded what he himself thought good) that he affected Principality. Many joyned to him for fear, some for favour (for he had a smooth tongue, able to perswade to what he would); many also followed him, thinking it better that all the impiety before committed were laid to one Man's charge in particular, than upon them all. Moreover, being a Valiant Man of his Hands, and one able to give politick Counsel, he wanted not followers, not withstanding that many of the contrary faction left him, envying that he, who before was their equal, should now be their Master and Commander. Fear also terrified them from living under the Government of one man; for they thought that if he once prevailed, he could not easily be overcome: and again, if he were disposed, that he would pick quarrels against them in the end, because that they resisted him in the beginning. So every Man determined rather to suffer all misery in War, than to submit himself, and become a Slave. Thus the Parties were divided, and *John* was chief of one Faction: so between them they appointed Guards in every place; and if by chance they combated together, they did little or no hurt to one another: but the chief contention was, who should bear most sway amongst the People, and who should have the greatest part of the Spoil. Thus the City at one time was vexed with three intolerable mischiefs and evils, to wit, War, Tyranny, and Sedition: and yet the War seemed a less evil than the rest to the Commonalty. Wherefore many leaving their native Soil, fled to strangers for succour, and found among the Romans safety, who with their own Nation lived in continual danger. There was

The greater part of the contrary Faction fall from John.

The Tempest of three Miseries assailed Jerusalem at once.

also

A also added a fourth evil, which wrought the ruine of the wole Nation. Not far from the City there was a Caſtle called *Maſſada*, built by the ancient Kings of *Jeruſalem*, very ſtrong, to lay up their Treaſure and Munition for War, and to retire themſelves thereunto in time of need, for the ſafety of their perſons. This Caſtle was taken and kept by that ſort of Theieves called *Sicarii*, who, by reaſon of their ſmall number, durſt rob no more openly. Theſe Thieves ſeeing the Roman Army now idle, and the people in *Jeruſalem* at Civil War and Sedition among themſelves, took courage, and again fell to their Villanies. And ſo on that day, which is the Feaſt of unleavened Bread (which the Jews kept holy, in memory of their deliverance from the Ægyptian Captivity) deceiving the Watchmen, they ſeized upon a Port, called *Engaddi*: and before the Townſmen could arm and unite themſelves together, they were by theſe perſons driven out of the Town; who alſo killed them that could not flie, to wit, Women and Children, to the number of more than ſeven hundred; and ſo ſacking the Houſes, and taking the Fruits that were now ripe, they carried all to *Maſſada*: and ſo they waſted all the Villages and whole Country round about them; many wicked perſons daily flocking unto them, and joyning with them: and by their example other Theives, that a while had been quiet, now robbed again, and ſpoiled in every part of *Judea*. And as in a Body, if the principal Member thereof be ſick, all other parts of it are afflicted; ſo *Jeruſalem* being filled with tumults and diſcord, thoſe that were without the City found licence to rob and ſpoil: and all thoſe that had their C Towns deſtroyed where they were wont to inhabit, went into the Wilderneſs; where, aſſembling and uniting themſelves together, not ſo many as an Army, yet more than a Company of Theives, they broke into the Towns and Temples. And as in War it cometh to paſs, the Country people purpoſed to aſſault them, by whom they had ſuffered ſuch injury: but they were prevented; for the Thieves underſtanding their comming, fled with the ſpoil they had gotten. And there was no part of *Judea*, that did not ſuffer together with *Jeruſalem*, their Mother-City. Thoſe that fled to the Romans, certified *Veſpaſian* hereof: for although the ſeditious perſons kept and obſerv'd all paſſages, and kill'd them that offered to fly, yet many ſecretly ſtole away from them, and beſought *Veſpaſian*, both to help the oppreſſed City, and to take compaſſion upon the D reliques of their Nation: affirming, that many had been butchered for wiſhing well to the Romans; and many, being yet alive, were yet in great danger. *Veſpaſian* moved to compaſſionate their Calamities, came with his Army nearer *Jeruſalem*, as though he would have beſieged it, (but indeed his intent was to deliver it from the oppreſſion of theſe wicked perſons, who in a manner kept it continually beſieg'd,) hoping in the mean time to conquer that part of the Country that was yet untoucht, and ſo to leave nothing to hinder him when he ſhould begin the Siege. Wherefore coming to *Gadara*, the ſtrongeſt of all the Cities beyond the River, he entred into it the fourth day of *March*: for the Chiefeſt of the City, unknown to the ſeditious people, had ſent Embaſſadors to him to deſire Peace; and to ſave their Goods and Lives, they promiſed E him to yield the Town into his hands: for there were many rich Men dwelling in *Gadara*; but their Enimies knew not of their Embaſſage, till they ſaw *Veſpaſian* at the City Gates. And ſo diſpairing that they were able to keep the City, by reaſon they had in the Town many Enemies more in number and ſtronger than themſelves; and moreover, ſeeing *Veſpaſian* even now almoſt at the City: and thinking ſhame to flie, and not to be revenged of their Enemies, they took *Doleſus* (a Noble-man and chief of the City, and alſo the Author of that Embaſſage) and killed him; and for anger, beating him after he was dead, they fled out of the City. Now the Romans Army approaching near the City, the people of *Gadara* went forth and received *Veſpaſian* joyfully, who alſo confirmed a League betwixt them and him, and left them a Company of Horſe and F Foot to defend them againſt the incurſions of the Fugitives their Enemies: for they themſelves, before the Romans requeſted it, deſtroyed the City Walls, that ſo they might ſhew their deſire of Peace; becauſe having deſtroyed their Walls, if after they deſired to rebel, they could not.

Veſpaſian then ſent *Placidus* with five hundred Horſemen, and three thouſand Foot-men to purſue thoſe that were fled out of *Gadara*; and he with the reſt of his Army returned to *Cæſarea*. But the Fugitives perceiving themſelves to be purſued by *Placidus*, before he could overtake them got into a Town called *Bethenabris*: and finding there many young Men, partly for that they were willing, partly by force they compelled them to arm themſelves, and ſo raſhly they came againſt *Placidus*. G *Placidus* and his Army ſeemed a little to give back, to the intent to draw them further from the Wall; and then having compaſſed them about in a fit place, they wound-

Year of the World 4032. after Chriſt's Nativity 70.

Of thoſe deſperate Rebels that kept the Caſtle of Maſſada.

Slaughter and deſolation thorow Furie.

A ſimilitude.

The Fugitives beſeech Veſpaſian to aſſiſt the City, and preſerve the reſt of the people.

The Gadarenians entertain Veſpaſian with joy and acclamation.

Placidus conflict with the Fugitives.

The year of the World, 4032. after Christ's Nativity, 70.

wounded them afar off with Darts and Arrows. The Jews seeking to flee, were prevented by the Horsemen: and they who offered to fight, were by the Romans Foot-men all put to the Sword, never shewing any sign of valour. For the Jews assaulted the Romans, who were all covered with their Shields as with a Wall; and not being able to break into their Battel, they were slain by the Romans Darts: but their Darts could do the Romans no harm: and so like fierce and Savage Beasts they wilfully ran upon their Enemies Swords, and all were either slain, or dispersed by the Horsemen. For *Placidus* was careful to intercept their passage to the Town; and, to hinder their recourse unto it, and to force those back again that fled towards it, using his Darts, and killing those that were next him; till at last the strongest amongst them broke away, and got to the Town-Walls. Those that were within the City knew not what to do; for they would not shut the Fugitives of *Gadara* out of the City, because they desired to let their own Citizens in; and again they perceived that if they let these in, the other thereby would work the Overthrow of the City, as it fell out indeed they did: For the Gates being set open for them to come in, the Roman Horsemen almost broke into the Town with them; yet the Gates were shut before they could get in. Then *Placidus* with all his Souldiers assaulted the Town, and after a sore fight which continued till the Evening, at last he got the Walls, and the Town, and slew the weaker sort, for the stronger fled: so the Souldiers first sacked the Houses, and then fired the Town. They who escaped thence, incited the whole Country to fly with them, reporting their Calamities with the most, and affirming that all the Roman Army was at hand: and so they put all the Inhabitants there in great fear, and having assembled a great multitude, they fled to *Jericho*, in which place they put their confidence, for that it was strong and populous. *Placidus* having Horsemen, and incouraged with his former Victory, pursued them to *Jordan*, and whomsoever he overtook he slew, and at the River he fought with all the multitude there gathered together; because that the River being grown deeper by abundance of Rain that had lately fain, they could not pass over it.

Placidus takes and burns *Bethenabris.*

Placidus his Victory over the Fugitives.

Wherefore necessity forced them to fight, because they could not flie: and placing themselves along the Banks of the River, they there received the Horsemen, and warded their Darts. Many for fear fell into the River; and the Romans slew there 13000; and the rest not able to resist, cast themselves into the River; which were an infinite number: also the Romans took 2200 Men alive, and a great booty of Sheep, Asses, Camels, and Oxen. This Slaughter though it was no greater that the former, yet it seemed to the Jews far greater, because that many all over the Country flying were killed, and *Jordan* was so filled with dead Carcasses, that none could pass over it: and also the Lake *Asphaltites* was full of dead Bodies, brought thither out of divers Rivers. *Placidus* having so good success, went to the Towns and Villages adjoyned, and took *Abila*, *Julias*, *Besemoth*, and all the Towns even to the Lake *Asphaltites*, and placed in them Garisons of the Jews that had fled to him: and afterward preparing Ships and furnishing them with Souldiers, he pursued them that were fled by Water, and overcome them. So all the Country beyond *Jordan* as far as *Macheron*, was reduced under the power of the Romans.

He makes use of his good fortune against the Jews.

CHAP. IV.

How certain Towns were taken. The Description of Jericho.

Troubles in *France.*

AT this time came news of the troubles in *Gallia*; and how that *Vindex*, together with the Nobility of that Country had revolted from *Nero*; wherof we have made mention in another place. This news caused *Vespasian* to be more earnest to end the Wars of the Jews: for even then he foresaw the Civil War that ensued, and the danger of the whole Empire: and he thought that if he could before the beginning of those Troubles end the Wars in the East part of the World, that then *Italy* was not in so much danger. But Winter hindring him, he in the mean time placed Garisons in all Towns and Villages about the whole Country, and appointed Officers in every City, and repaired many places, which he had before destroyed. And first of all, he with his whole Army that was at *Cesarea* march'd to *Antipatris*; and having setled the Estate of that City, after his abode there two days, the third day he departed, spoiling and burning all the Country: as also all the Country about

Tham-

A of *Themnia* the Toparchy, and so went to *Lydda* and *Jamnia*. But seeing that those two places submitted themselves unto him, he left there such Inhabitants as he thought good, and went thence to *Ammaus*; and placing himself in the way to *Jerusalem*, he there entrenched his Camp, and leaving the fifth Legion there, with the rest he went into the Toparchy of *Bethlepton*, firing it and all places thereabout, as also the Borders of *Idumea*: but he reserved certain Castles in fit places, and fortified them. And having taken two Towns in the midst of *Idumea*, to wit *Begabri*, and *Caphartopha*, he slew there above ten thousand men, and took almost a thousand; and driving out the rest of the Inhabitants, he left a great part of his Army there, who made Incursions, and wasted all the high-places thereabout: with the rest he returned to *Jamnia*; and

B from thence by *Samaria* and *Neapolis*, called by the Inhabitants *Nabortha*. The second day of *June* he came to *Corea*; and pitching his Tent there, the next day he came to *Jericho*, where one of his Captains, named *Trajan*, met him with the Souldiers he brought from beyond *Jordan*, which place he had conquered. But before the Romans came, many fled from *Jericho* into the high Country over against *Jerusalem*; and many that staid behind, were there slain. So he found the City desolate, being situate in a Plain, under a great barren Mountain, which is of a huge length: for it reacheth on the North-side to the Borders of *Scythopolis*, and on the South to the Borders of *Sodom* and the Lake of *Asphaltites*. It is rocky, and not inhabited, because it bears no Fruit. Over against this, near *Jordan*, is situate another Mountain, beginning on the North-side at

C *Julias*, and reaching to *Bacra* on the South, which is the Limits of *Petrea*, a City of *Arabia*. In this place is that Mountain which is called the *Mountain of Iron*, reaching to the Country of the *Moabites*.

The Country between these two Mountains is called the great Field, reaching from the Village *Gennabara* to the Lake of *Asphaltites*, being in length two hundred and thirty furlongs, and in bredth an hundred and twenty: in the midst it is divided by the River *Jordan*. These are also two Lakes of contrary natures, *Asphaltites*, and *Tiberias*: for one of them is salt and hath no Fish; but that of *Tibereas* sweet and abounds with Fish. This Plain in Summer time is burnt with the heat of the Sun, and the Air is infected in all places thereabouts, save only about *Jordan*: and this is

D the cause that the Palm-Trees that grow about the River side do flourish most, and are more fertil than the rest. Near *Jericho* there is a large great Fountain, which plentifully watereth the Fields thereabout, and riseth with a great Stream out of the ground near the old City: which *Joshua* the Son of *Nun*, General of the Hebrews, took by War, the first of all that he took in the Land of *Canaan*. It is reported that in the beginning, the Waters of this Fountain destroyed all Fruits of the Earth, and also made Women be delivered before their time, and infected all places with Diseases, and the Plague; but afterward by *Elisha*, the Successour of *Elias*, was made sweet and

E good for Conception; which happened in this manner: That admirable person being once courteously entertained by the Inhabitants of *Jericho*, did thus reward them, and all the Country for that their kindness; and going unto the Fountain, he cast a Pitcher full of Salt into the Water; and lifting up his hands to Heaven, and tempering with this Fountain-Water certain sweet Waters, he prayed God to amend the ill qualities thereof, and to make it flow with more sweet Streams: which both might cause plenty of Fruits, and also of Children, to the Inhabitants: and that the Water might have the virtue to make Women fruitful, so long as they persisted in Piety. These Prayers had the power to alter the Fountain: and from that time this Fountain, which before was the cause of Famine and Sterility, became the cause of Plenty and Fertility. And so it watereth the Ground, that where a little of it cometh, it doth more good than all other Waters which lie long upon it:

F and so they that water their Grounds but a little with it, receive much Fruit; and they that water their Grounds with it much, do not receive them in that measure; yet it watereth a greater compass of ground than other Fountains: and in length it runneth through a Plain seventy Furlongs long, and twenty broad. Here are most pleasant and goodly Orchards, and many sorts of Palm-Trees growing by Brooks sides, which are divers in the taste of their Fruits; the fattest whereof being pressed, yield a Juce like Honey, nothing inferiour to other Honey: yet there is great store of Honey in the Country, and the juice of Balm, which is more precious than all other Fruits whatsoever. Here grow also Cypress-Trees and Myrabolans: so that one may justly say that this part of the Earth hath something Divine, where

G what Fruit soever is most dear and precious, is in most abundance. Also in all other Fruits it surpasseth all Countries in the World: for all things multiply and increase

The year of the World, 4032, after Christ's Nativity, 70.

Vespasian visiteth all Judea.

Vespasian cometh to Jericho.

The great Field.

Two Lakes, *Asphaltites* and the *Tiberian Lake.*

A large Fountain neer *Jericho.*

A Miracle wrought by *Elias.*

Fruitful and pleasant Gardens about *Jericho.*

The year of the World, 4032. after Christ's Nativity, 70.

creaſe ſooner there. The cauſe hereof I judge to be theſe pleaſant Waters, and the warm nouriſhing Air, which gently inviteth all things to ſpring up, and then encreaſeth them: as the moiſture cauſeth all things to take firm root, and alſo defendeth them from drought in Summer time, when the Country is vexed with ſuch intollerable heats, that all things are ſcorched, ſo that nothing then will grow; yet if they be watered with Water drawn before Sun-riſe, by the blowing of a mild and temperate wind, it is refreſhed, and it receives a contrary nature: In Winter-time it is almoſt luke-warm and temperate to them that go into it. The Air here is ſo temperate, that when it ſnoweth in other parts of *Judea*, and is extreme cold, the Inhabitants in this place only wear a Linen Garment. This Country is diſtant from *Jeruſalem* a hundred and fifty Furlongs, and threeſcore from *Jordan*: and all the ground betwixt it and *Jeruſalem* is deſart and ſtony, and ſo likewiſe between it and *Jordan* and *Aſphaltites*, though it be lower ground than the other. Thus we have ſufficiently declared the fertility of *Jericho*.

The cauſe why the Ground about *Jericho* is fruitful.

The Air temperate and warm.

H

I

CHAP. V.

The Deſcription of the Lake Aſphaltites.

K

IT is worth the labour to deſcribe the Lake *Aſphaltites*, which is Salt and uncapable of feeding Fiſh, yet what ever is caſt into it, how weighty ſoever it be, it ſwimmeth above the Water: ſo that one, though he would on purpoſe, cannot ſink to the bottom. *Veſpaſian* coming thither to ſee it, took men who could not ſwim, and cauſ'd their hands to be bound behind them, and caſt them into the midſt thereof, and all of them came up to the Top of the Water, as if ſome Wind had forc'd them from the bottom. Moreover, it is admirable, how this Lake thrice in every day changeth colour, and ſhineth diverſly, according as the Beams of the Sun ſundry ways fall upon it. And in many places caſteth up pieces of black *Bitumen*, in greatneſs and ſhape like a Bull without a Head; and theſe float above the Water. They that get their living upon this Water by gathering this *Bitumen*, draw it to their Boats, and it is ſo tough and clammy, that having filled their Boats herewith, it is not eaſie for them to get them away, but their Boat is as it were faſtened, and hangeth upon the reſt of that maſs of bituminous matter, till it be ſeparated from it by the Terms or Urine of a Woman. This bitumenous matter is good to cloſe the rifts of Ships, and alſo to cure many Diſeaſes. This Lake is five hundred and eighty Furlongs long, extending to *Zoar* which is in *Arabia*; and it is an hundred and fifty Furlongs broad. Near this Lake is the Land of *Sodom* and *Gomorrah*, ſome-time both fertil and rich: now all burnt, having been for the impiety of the Inhabitants conſumed with Lightning and Thunder. To be ſhort, one may here behold as it were the Reliques of that Fire that by God's appointment deſtroyed the place: for one may yet ſee ſome remainders of thoſe five Cities; and Trees and Fruits ſpringing up in the aſhes: which Fruit to the Eye ſeemeth like other Fruits: but if you handle them, they fall into Aſhes and Smoak. And ſo the Hiſtory of the deſtruction of *Sodom* is verifi'd to the Eye of them that behold it.

An admirable property of the *Aſphaltite* Lake.

L

The Land of *Sodom* is near unto the Lake *Aſphaltites*.

M

Tertul. Apol. cap. 39.

CHAP. VI.

How Geraſa *was deſtroyed. Of* Nero's *Death, and of* Galba *and* Otho.

N

VEſpaſian deſirous to beſiege *Jeruſalem* on every ſide, built Caſtles at *Jericho* and *Adida*, and left there Gariſons of the Souldiers that came to aſſiſt him, and alſo Romans with them. And he ſent *L. Annius* to *Geraſa* with a Body of Foot and Horſe; who at the firſt aſſault took the City, and ſlew a thouſand young men, who had not time to flie, and made whole Families Slaves, giving the Souldiers the ſpoil of their Goods: and ſo firing their Houſes, he went to other places adjoyning. They who were able, fled; and the weaker ſort who could not flie, were ſlain: and whatſoever came in their way they conſumed with fire. Thus all places both Mountains and Plains being waſted and ruined with War, the Inhabitants of *Jeruſalem* had no whither to go, when

L. Annius taketh *Geraſa*.

O

A when they desired to flie from the Zealots by whom they were kept in. And they themselves who were against the Romans, were also kept in; the City being on every side enclosed and encompassed with the Roman Army. *Year of the World 4033. after Christ's Nativity 71.*

After *Vespasian* was returned to *Cesarea*, and with all his Army purposed to go to *Jerusalem*, news was brought him that *Nero* was slain, having reigned thirteen years and eight dayes. Touching whom I will not recount how he dishonour'd the Empire, committing the whole sway of all the Commonwealth to two most wicked men, to wit, *Nimphidius* and *Tigillinus*, who were of least worth amongst all his Freed-men: and how being betrayed by these two men, he was forsaken of all his Guards; and so fled only with four trusty Freed-men into the Suburbs, and there kill'd himself: And how that B sometime after they that deposed him, were punished for that offence: And how the Wars ended in *Gallia*; and that *Galba* being created Emperour, returned to *Rome* out of *Spain*: and how he was accused of Cowardize by the Souldiers, and by them killed in the Market-place, as one of base condition; and how *Otho* was declared Emperour, and led his Souldiers against *Vitellius*: Also *Vitellius* his troubles and his fight before the Capitol: and how *Antonius Primus*, and *Mutianus* slew *Vitellius*, and so appeased the German Troops and the Civil War. Of all these I have forborn to speak, because I presume both the Greeks and Romans have written these things at large; yet I have briefly recapitulated this to continue my History. *Vespasian hath tidings of Nero's Death.* *Galba.* *Otho.* *Vitellius.*

After *Vespasian* heard this news, he deferred the Siege of *Jerusalem*, expecting who C should be created Emperour after *Nero*. And when he was certified that *Galba* reigned, he determined to do nothing, but lie quiet till such time as he should write to him his mind, whether he would have him proceed in the War against the Jews. And he sent to him his Son *Titus*, both to salute him, and also to know his pleasure concerning the Jews. Likewise, King *Agrippa* went with *Titus* for the same cause to *Galba*. But as they were passing by *Achaia* with long ships in Winter time, as the Custome is, news was brought that *Galba* was slain, having reigned seven Months and seven dayes: After whom succeeded *Otho*, who governed the Empire three Months. *Agrippa* not dismayed with this alteration, still kept on his Journey to *Rome*. But *Titus* (as God would have it) returned from *Achaia* to *Syria*, and so to *Cæsarea* to his Father. They D both were in suspence what would ensue, and who should be Emperour, the Empire, being so full of trouble: and so they neglected the War against the Jews, fearing for their own Country, and therefore thinking it an unfit time to invade Strangers. *Vespasian* deferreth his besieging *Jerusalem*. *Galba* is slain, and *Otho* governeth.

CHAP. VII.

Of Simon *of* Gerasa, *Author of a new Conspiracy.*

E IN the mean time a new War broke out at *Jerusalem* among the *Jews*; For there was one *Simon* the Son of *Giora* born in *Gerasa*, young in years, and inferior to *John* in Subtilty, who now already had gotten the dominion over the City; yet in Vigor and Boldness exceeded *John*. This *Simon* having been for this cause also driven out of the Country of *Acrabatena*, where he was Governour, by the means of *Ananus* the high Priest, came to the Thieves that seized upon *Massada*. At his first coming he was so suspected by the Thieves, that they only permitted him, and the Women that came with him, to dwell in the lower part of the Castle, and they themselves kept the higher part: yet afterwards, his manners and behaviour was such, that they put confidence in him, and he became their Captain always when they went to spoil and rob any part of F the Country about *Massada*. After which, he did all he could to perswade them to attempt greater matters: for being desirous of Rule, after he heard that *Ananus* was dead, he departed into the high places of the Country, and with the voice as of a Crier proclaimed, that all Bond-slaves that would follow him, should have their Liberty, and all others should be richly rewarded; by which means he gathered together all the wicked and desperate People in the Country. And having now a considerable Army, he robbed and spoiled all the Towns and Villages thereabout; and his number daily encreasing, he also presumed to come into the plain Countries: so that now Cities stood in awe of him, and many considerable persons, fearing him for his strength and prosperous success, joyned with him. So that his Army did not only consist of Thieves and G Slaves, but many People of the Country came to him, reverencing him as their Prince and King; and they made excursions into the Toparchy of *Acrabatena*, and into the greater *Simon* of Gerasa resorts to the Thieves. *Simon* affembleth all Robbers in the mountainous places.

The year of the World, 4033. after Christ's Nativity, 71.

greater *Idumea*. For he had Fortified a Town called *Nain*, wall'd about, which he used for his Retreat. And in the Valley called *Pharan*, he made many Caves, and found many already made, and in these Caves he kept his Treasure, and the Booties he got: also all Fruits of the Earth that he robbed and stole, there he laid up in store; as also Ammunition for many Companies. And now no man doubted, but that being thus furnished with Men and Ammunition, he would go to *Jerusalem*. The Zealots fearing this, and desirous to prevent him, who they saw every day encreased his number, and grew more potent against them, they armed many of their Company, and went out to meet him. *Simon* was not daunted at this, but boldly encountred them, and gave them so sharp a Battel, that he slew many of them in fight, and forced the rest to retire themselves into the Town; yet not having men sufficient, he would not besiege the Town; but first of all he purposed to subdue *Idumea*; and so accompanied with 20000 armed men, he hasted towards the Borders thereof. H

The Fight between *Simon* and the Zealots. I

The Princes of *Idumea* understanding this, presently assembled five and twenty thousand armed men; and leaving at home sufficient Garisons to defend their Country against the *Sicarii*, who held the Fortress of *Massada*, they, accompanied with these Forces, went out, and expected *Simon*'s coming into the borders of their Country, where having met him, they joined Battel, and fought a whole day: yet it appeared not which part got the Victory. Then *Simon* returned to *Nain*, and the *Idumeans* home. Not long after *Simon* with a greater Army than before, assaulted the borders of their Country, and pitching his Tents in a Village called *Thecue*, he sent one of his Companions, named *Eleazer*, to them that kept the Castle *Herodium*, not far from that place, to sollicit them to yield it to him. The Garison there presently received him into the Castle, not knowing the cause of his coming. But so soon as he began to perswade them to Treason, they drew their Swords to kill him: and he not having any place to flie to, cast himself from off the Castle Wall into the Valley beneath, and so died. K

Eleazer, *Simon*'s Fellow, casteth himself headlong into the trench, and presently died. *James* of *Idumea* the Betrayer of his Country.

The *Idumeans* something fearing *Simons* Forces, before they would offer him Battel, thought best to espie what number of men he had: to effect which business, one *Jacob*, a Captain among them, offered himself, meaning indeed to betray his Country to *Simon*. So departing from *Olurus*, where the *Idumean* Forces were assembled, he went to *Simon*, and promised him to betray his Country to him, receiving of him an Oath, that for reward of this deed he should be alwayes next in dignity to *Simon* himself, and so he presently promised to help to subdue all *Idumea*. For this cause he was welcome to *Simon*, and feasted liberally, and had great Promises if he performed that which he offered; and then returned to the Idumeans; and fained that *Simons* Army was far greater than indeed it was. And so terrifying the Governours of his Country, and the People, he by little and little perswaded them to receive *Simon*, and without any more fight to yield to him the Sovereign Authority over them. L

Jacob studying to bring this his purpose to pass, privily sent Messengers to *Simon*, willing him to come with his Forces, and promising him to dissipate the Idumeans for him, which he also did. For when *Simon*'s Army drew near, he first of all got upon his Horse, and together with his Associates that were partakers of his Treason, fled to the Enemy. Then fear fell on the Idumeans; and every one, without any more ado, fled home. M

Simon beyond all expectation enters *Idumea* without bloodshed.

Thus *Simon*, against his own expectation, entred *Idumea* without bloodshed: and first of all assaulting a little Village called *Chebron*, he took it, and in it an exceeding great Booty, a great quantity of Corn, and many Fruits; all which he carried away. The Inhabitants report that this *Chebron* is not only more ancient than all Cities of that Land, but also than *Memphis* in *Ægypt*; for they affirm it to have been built 2300 years since. They also say, that this was the place where *Abraham* the Father of the Jews dwelt, after he forsook *Mesopotamia*; and that his Posterity departed from hence to *Ægypt*. Indeed there are yet seen Monuments in the City, richly wrought in fine Marble.

Hebron an ancient City, where *Abrahams* House was N

A Turpentine Tree that hath continued ever since the Creation of the World.

Six Furlongs from the Town there is an exceeding high Turpentine-Tree, which they affirm to have endured ever since the Creation of the World, untill this day.

Simon having obtained this place, from hence invaded all *Idumea*, and not only robbed and spoiled all the Towns and Cities thereof, but also wasted and destroyed much of the Country: for, besides his Army, there followed him fourty thousand Men, so that he could not find Victuals for such a multitude. Moreover, besides this Calamity that he brought upon *Idumea*, he exercised great Cruelty and Outrage upon the Country, and caused great spoil therein. And, as after great swarms of Locusts, the Trees and Woods are dispoiled: so whersoever *Simon* had been, all the Country was left desolate. O

And

A And either by fire, or by ruinating places where he came, or else by treading upon the Corn-Fields with the Feet of his Army, or by destroying such as they found, they left nothing standing or growing either in Field or in Town: and only by passing thorow fertile places, he made the Fields harder than barren ground; and left no sign, in places which he had destroyed, that ever they had been tilled. *Year of the World, 4033. after Christ's Nativity 72.* *Simon* spoiled all *Idumea.*

Hereat the Zealots were again animated against him; yet durst they not fight with him in open field: but placing Ambushes in the way he was to pass, they took *Simons* Wife, and many of her Servants, and so came again into the City, rejoycing as though they had taken *Simon* himself. For they perswaded themselves, that *Simon* would presently lay down Arms, and come in humble manner to entreat them to restore him B his Wife. But *Simon* was not moved with compassion for the loss of his Wife, but with fury: and coming to the Walls of *Jerusalem*, like a cruel Beast that had been wounded, and could not come to them that hurt him, he killed all he met. And taking them that went out of the City to gather Herbs and Wood, he caused them to be whipt to death, whether they were young or old: This cruelty seemed only wanting in him, that he did not eat the flesh of the dead Bodies. Also he took many and cut off their hands, and so sent them into the City, thereby to terrifie his Enemies, and to cause the People to abandon the Zealots: and he bad them tell the Citizens, that except they presently restored his Wife to him, he swore by God who governed all, that he would break down their Walls, and use all he found in the City after that fashion, and that C he would spare no Age, nor respect the Innocent more than the Guilty. These his Threats did not only terrifie the People, but also the Zealots, insomuch that they sent him his Wife again; and so his anger being somewhat asswaged, he ceased a while from his Murders. The Zealots take *Simon's* Wife. The Zealots send back *Simons* Wife.

CHAP. VIII.

Of Galba, Otho, Vitellius *and* Vespasian.

D

NOT only in *Judea*, but also in *Italy* at this time was Civil War: for *Galba* was slain in the midst of *Rome*; after whom *Otho* was created Emperor, and fought against *Vitellius*, who affected the Empire, being chose Emperor by the German Legions. The Battel was fought near *Bebrias*, a Town in *Gallia Cisalpina*; the first day *Otho* got the Victory against *Valens* and *Cecinna*, the Generals of *Vitellius* his Army: But the day following they overcome *Otho*; and so many being slain on both parts, and news being brought that *Vitellius* his Army had gotten the Victory, *Otho* being at *Brixels*, slew himself, when he had held the Empire three months and two days. *Otho's* Souldiers turned to *Vitellius* his Captains, and joyned with them, and so *Vitellius* came E to *Rome* with his Army. In the mean time *Vespasian* the fifth day of *June* departed from *Cesarea*, and went to those parts *Judea*, which were yet unconquered: and first of all he went into the high Countries, and subdued the two Toparchies of *Acrabatena* and *Gophnites*, and after them two Towns called *Bethel* and *Ephrem*, and placed Garisons in them, and so went to *Jerusalem*, killing many that he found in the way, and taking many Captives. Sedition thorow the whole Roman Empire. *Vespasian* once more invades *Judea.*

One of his Captains, called *Cerealis*, with a party of Horse and Foot, wasted all the higher *Idumea*: and in the way as he went, he took *Caphetra* a Castle, and burnt it, and besieged another called *Capharis*, enclosed with a strong Wall: by reason of which he deemed he should have made long abode there: but contrary to his expectation, the F Inhabitants opened the Gates to him, and yielded themselves, beseeching him to be good to them. When he had overcome them, he went to *Hebron*, an ancient City, and set it on fire; this *Hebron*, as I have already said, was scituated upon the Mountains, and near *Jerusalem*: and breaking into it by force, he slew all them that he found there, and fired the City. And having subdued all places, save only three Castles, to wit, *Herodium*, *Massada* and *Macheron*, which were kept by the Thieves, now only *Jerusalem* remained to be Conquered. *Capharis* submits to *Cerealis.* *Cerealis* burneth the ancient City of *Hebron.*

G

The year of the World, 4033. after Christ's Nativity, 71.

CHAP. IX.

Of Simons *Acts against the Zealots.*

After *Simon* had recovered his Wife from the Zealots, he went into *Idumea*, to rob and spoil that which was left: and chasing the Inhabitants up and down, at last he forced them to flie to *Jerusalem*, and he himself pursued them thither; and at the foot of the Walls, he killed all the People he took, that returned out of the Fields from their labour. Thus *Simon* without the City, was more terrible to the people than the Romans, and the Zealots within the City crueller than them both, being incouraged and incited thereto by the Counsel of the *Galileans*. For they had put *John* in Authority: and *John* in reward thereof permitted all things to be done as they requested. There was no end of robbing and spoiling rich Mens Houses, and of slaughtering both of Men and Women, and to kill Men and Women was but a pastime. And having with Blood bedew'd their prey, and without all fear gotten what they liked, they now began to lust after Women: yea they became effeminate and lascivious, they curl their Hair, and clothed themselves in Womens Apparel, and anointed themselves with sweet Ointments, that their beauty might be pleasing and alluring; they now not only imitate the Attire of Prostitutes, but also their Impudency, and became so shameless, that they thirsted after unnatural pleasures, as though *Jerusalem* were become a Stews, and so profaned the whole City with their execrable impurities. Yet though they effeminated their Faces, their Hands were prone to Blood-shed; and though they lived in ignominious manner, as People given over to pleasure, yet could they quickly become Warriors, and in the habits of Women, drawing their Swords they killed whomsoever they met. Whosoever escaped *Johns* hands, *Simon*, the more cruel, murthered; and whosoever escaped the Tyrant within the City, was slain by the Tyrant without; and there was no way to flie to the Romans.

The Zealots fill the whole City with Iniquity.

The way of flight was quite cut off.

Furthermore, the Army of *John* began to be divided; for all the *Idumeans* separated themselves from the other People, and there rose a Mutiny against the Tyrant, partly through envy of his Power, partly through hatred of his Cruelty, and so assaulting him, they slew many of the Zealots, and compell'd the rest to fly into the Kings House, built by *Grapta*, Father of *Izat*, King of *Adiabena*. The *Idumeans* also broke in thither with them, and drave them from thence into the Temple, and seized upon *Johns* Treasure: for *John* lived in the Palace, and had carried thither all his Spoils. Then those Zealots that were dispersed in the City, came to those that were in the Temple, and *John* purposed to send them against the Townsmen and the *Idumeans*. But they feared not so much their Forces (although they knew them to be the better Warriors) as they did, lest now being desperate, they should steal out of the Temple in the night, and so slay them, and fire the City. Wherefore assembling themselves, they deliberated with the Priests how to avoid their Assaults: but it pleased God to turn their own Counsel to their destruction, and that they should provide a remedy of safety, far worse than Death it self. For to depose *John*, they devised to introduce *Simon*, and as it were to intreat another to tyranuize over them. This counsel was thought best; and *Matthias* the Priest was sent to *Simon* (of whom before they stood in great fear) to requeste him to come into the City. With him also came such as had fled from *Jerusalem* for fear of the Zealots, intreating him in like manner, because they desired to return to their Wives and Families. So he entred into the City proudly, promising them to be their Deliverer; and all the People made Acclamations as he entred into the City, that he was their Preserver. *Simon* being now within the City, presently deliberated with those about him to establish his Dominion, thinking as well those that called him into the City, as those against whom he was called, his Enemies. *John*, and the Zealots with him, finding no way to come out of the Temple, and having lost all that he had in the City (for *Simon* and his Followers, at their entrance, took all that belonged to him) began now to dispair of his Safety. And *Simon*, being assisted by the Citizens, assaulted the Temple, and the Zealots placing themselves upon the Porches, and in Towers of Defence, made resistance, and hurt many of *Simons* followers. For the Zealots were upon the higher ground on the right hand, and so had the advantage against *Simon*. And although by reason of the place wherein they were, they prevailed against *Simon*, yet they raised four high Towers, that from hence they might shoot Darts and Arrows against *Simons* Men. One of these Towers they built upon the East side

The Discord between the Zealots and the Idumeans.

Simon enters the City with a great Army,

Simon assaults the Temple, wherein the Zealots kept.

A side of the Temple, another on the North, the third upon a place opposite to the lower part of the Town; and a fourth Tower they built on the top of the place called *Pastorium*, where one of the Priests used to stand before Sun-set, to signifie to the People with the sound of the Trumpet the beginning of the Sabbath, and to declare to them the other Holy Days, and in what Days they might go about their Business. In these Towers they placed all kind of Engins to cast Stones, and Men with Slings. Then *Simon* perceiving many of his Souldiers languish, was more remiss in his business, yet when his number encreased, he came nearer; for a-far off many of his Men were slain with the Shot of these Engins.

Year of the World 4033. after Christ's Nativity 71.

The Priests signifie the beginning of the Sabbath by the sound of a Trumpet.

B

CHAP. X.

How Vespasian *was Elected Emperour.*

AT that time *Rome* also suffered the Evils of Civil War; for *Vitellius* was now arrived out of *Germany* with his Army, bringing besides them an infinite multitude with him; so that his Army was so great, that the places appointed for quartering his Souldiers could not contain it: insomuch that his Army occupied all the whole City, C and every House was filled with Souldiers. And they beholding the Romans Wealth greater than ever they saw any, and admiring their abundance of Gold and Silver, not able to contain themselves, began to rob and kill every one that sought to hinder them. And this was the estate of the affairs in *Italy*. *Vespasian* having wasted all about *Jerusalem*, returned to *Cesarea*, where he understood the troubles at *Rome*, and how *Vitellius* was Emperour. Hereat, though he knew as well to obey, as to be obeyed; yet he was moved with indignation, and disdained to call him Lord, who had invaded the Empire being destitute of a Ruler. And much grieved hereat, he could not conceal his grief, nor follow the Wars against strangers whilst his own Country was so endangered. But the distance between him and *Rome* did as much repress him, as anger incited him to D seek revenge: for he considered that Fortune might cause many alterations before he could get to *Rome*, especially, it being Winter: and so he thought to bridle his wrath, which yet daily encreased. But his Officers and Souldiers began openly to consult of a Change, and with indignation exclaimed against the Souldiers at *Rome*, who lived in pleasure, and never heard so much as the report of War; and notwithstanding took upon them to create whom they pleased Emperour, and in hope of gain disposed of the Common-wealth at their own pleasure: whereas they, on the contrary, after so many labours and dangers, still continued in Arms till they became old and gray-headed, and suffered the Authority due to themselves, to be enjoyed by others; when notwithstanding they had amongst them one who deserved the Empire more than any other; and E what recompence could they ever after make him? Or what occasion could they find hereafter to shew themselves grateful to him for the benefits from him received, if they now omit this occasion? And they thought that *Vespasian* was so much more worthy of the Empire than *Vitellius*, by how much they who created *Vitellius* Emperour, were in very many respects much inferiour to themselves. For (said they) *we have endured no less toyl than those that came out of* Germany: *neither are we less valiant than they who bring a Tyrant with them out of* Germany. *And that no body would resist* Vespasian: *For the Senate, and the People of* Rome *would not rather endure* Vitellius *his unsatiable Lust, than* Vespasian's *Chastity and Temperance; nor a cruel Tyrant rather than a good and courteous Emperour, whose Son also was of extraordinary Merit, and deserved the Empire. For* F *true Valour in an Emperour is a great defence of Peace. Therefore if the Empire was due to aged Experience, they had* Vespasian; *if to valiant Youth, they had amongst them* Titus: *that they might reap commodity by both their Ages: and that they would not only assist him with the Forces of the Empire, having there three Legions, besides the Auxiliary Troops of the King; but also all the East part of* Europe *was out of fear of* Vitellius. *Moreover, they had in* Italy *some that would assist* Vespasian, *to wit, his Brother and his Son, whereof the one (they hoped) would get many young Men to follow him, and the other was Prefect of the City, an Office very considerable, especially in the beginning of such an enterprise. Lastly, it might so fall out that the Senate would declare him Emperour, whom now the Souldiers, being as it were their Preserver, had Elected.*

Vitellius encamps his Army in *Rome*.

Vespasian knew how to govern, and how to obey.

The Captains consult with the Souldiers openly of a Change.

The causes that moved the Souldiers to elect *Vespasian* Emperor.

G This was first talked amongst the Companies of Souldiers; at last, exhorting one another thereto, they went and saluted *Vespasian* Emperour, and requested him to ac-

cept this Dignity for preservation of the Empire, being in great danger to be lost. Al- H
The year of the World, 4033. after Christ's Nativity, 71. beit *Vespasian* had always been careful of the Publick-Good, yet he refused to be Em-
peror: deeming himself indeed to have deserved it, but he rather chose to live a Pri-
vate Life, wherein was security, than in the height of Forture and Honour with perpe-
The Souldiers elect Vespasian Emperor. tual danger. The Captains were the more earnest because he refused it; and the
Souldiers flocked about him with drawn Swords, threatning his Death, except he would
consent to live as he deserved: but after long time striving to avert this their determi-
nation to make him Emperour, at last, seeing he could not avoid it, he accepted their
offer.

I

CHAP. XI.

The Description of Egypt.

Mutianus and the rest of the Captains that had elected him to the Empire, together with the whole Army, with great Acclamations desir'd *Vespasian* to lead them against their common Enemy. But *Vespasian* thought it best, first to make sure of *Alexandria*, knowing that *Egypt* for the supply of Corn was the greatest and best part of the Empire: which if he once were sure of, he hoped that although *Vitellius* were K
stronger than he, yet he could bring him under, because the People would not endure that for his sake the City should be famished: which would have come to pass, except they had supply of Corn from *Ægypt*.

Moreover, he desired to join himself with those two Legions that were at *Alexandria*; and he considered that that Country might be a defence and refuge for him, if any adverse Fortune should betide him: for it is not easie to be entred by an Army, and the Sea-coasts have no Havens, nor Harbours to receive Ships. On the West it bordereth
The Bounds of *Egypt*. upon the dry and barren part of *Lybia*; on the South upon the Frontiers which separate *Syene* from *Æthiopia*, and the Cararacts of *Nilus* hindering the entering of it by
Ships. On the East it bordereth upon the Red-Sea, which defends it as far as the City L
Copton; on the North it reaches to *Syria*, and is defended by the Ægyptian Sea, where-
in there is no Haven. Thus *Ægypt* is strong on every side, and reacheth in length
2000 Furlongs from *Pelusium* to *Syene*: and from *Plinthie* to *Pelusium*, they sayl 3600
Furlongs. And *Nilus* is navigable even unto the City *Elephantine*. Moreover the Haven
of *Alexandria* is dangerous to enter into even in a Calm, for the enterance into it is very
strait; and beside that, the way goes not directly on, but is made crooked by great ston-
ny Rocks, and the left side is compassed artificially with a strong Dike, but on the right
A high Tower in *Pharus*. side is the Isle *Pharus*, having a Tower upon it exceeding great: so that a Light in it is
seen by Mariners 300 Furlongs off, to the end that before they come near it, they may M
provide to bring their Ships in with safety.

This Isle is inclosed with high Walls made by Art, against which the Sea beating, and so returning back again, maketh the enterance into the Haven more dangerous. Yet this Haven within is very safe, and 30 Furlongs long: so that whatsoever this Country wants, it is brought them into that Haven; and whatsoever aboundeth amongst them, and which other Nations need, is carried from thence all over the World. So that *Vespasian* did not unadvisedly seek to make himself Master of *Alexandria*, and to dispose thereof for his own profit, being to begin his Empire. Wherefore he sent Letters to *Tiberias Alexander*, who was Governour of *Alexandria* and *Egypt*, and told him of the
Tib. Alexander governs Egypt. Souldiers Resolution: and how that seeing he could not avoid it, but was forced to
take upon him the Empire, he now requested him to help him all he could. *Alexan-* N
der receiving *Vespasian*'s Letters, agreed willingly thereunto, and presently caused his Army and the People also to swear to *Vespasian*: which they all did willingly, having understood *Vespasian*'s Vertue, by reason he governed so near them. And so *Alexander* having now engaged himself, prepared all things necessary for the reception of this Prince.

O

CHAP.

A

CHAP. XII.

Year of the World 4033. after Christ's Nativity 71.

How Vespasian *delivered* Joseph *out of Captivity.*

IT is incredible how quickly the News was carried into all parts of the World, that *Vespasian* was declared Emperor in the East; and how all the Cities rejoiced and made Triumphs, and offered Sacrifice for his fortunate successe. Moreover, the Legions in *Mœsia* and *Pannonia*, who not long before revolted from *Vitellius*, by reason of his Cruelty, now willingly swore Obedience to *Vespasian*. *Vespasian* returned by
B *Berytum* to *Cæsarea*; where many Embassadors came to him, offering him Crowns, and applauding and rejoycing at his good Fortune; they came out of *Syria*, and all other places thereabout. Thither came also *Mutianus*, Governour of *Syria*, who brought tidings how joyfully all the People received him for their Emperour, and had sworn Obedience to him. So all things falling out prosperously on *Vespasian*'s side, and Fortune seconding what he desired, he began to think with himself it was God's providence he was made Emperour, and brought to that Estate. And so he called to mind all Tokens and Signs (as there had happened many) which foretold that he should be Emperour, and amongst the rest he remembred that which *Joseph* had told him; and though *Nero* was yet alive, presumed to call him Emperour; and he ad-
C mired the Man, who was yet in hold. But calling *Mutianus* and the rest of his Friends together, first of all he told them how valiant *Joseph* had been, and what difficulty he had to win *Jotapata*, only because of his Valour; and then his Prophecies, which at that time he esteemed only Fables, feigned for fear; but now Time and Event had proved them true. Wherefore it seemed an unreasonable thing, that he who had been the foreteller of his Exaltation, and a Messenger to him from God, should still continue in Bonds like a Captive, and be left in Adversity. So calling for *Joseph*, he commanded him to be set Liberty. This fact of his made the Captains under him hope for great Reward at his hands, seeing he had been so kind to a stranger. *Titus* being there present said, *It is meet, O Father, that as you acquit* Joseph *from Captivity, so you*
D *also take away the shame of that which he hath already endured. For if we not only unty his Chains, but also break them in sunder, he shall be as though he had never been in Bondage: for this is the manner used for redress, when any one being guiltless is committed to Bonds.* *Vespasian* hereto agreed: and so one came with an Ax and hewed his Chains in pieces. Thus was *Joseph* rewarded for his Prophecy; and thenceforward he was esteemed worthy to be believed.

Vespasian by common voice is created Emperour, and crowned.

Vespasian consults his Captains about Joseph's Liberty.

CHAP. XIII.

Of Vitellius *his Death and Manners.*

E

WHen *Vespasian* had answered the Embassadors, and disposed all the Commands of his Army according to every ones merit, he went to *Antioch*, and there deliberated whither to go first; and it seemed best to him to go to *Rome*, rather than to *Alexandria*: for he knew that *Alexandia* was quiet and firm, but *Rome* was held by *Vitellius*. Wherefore he sent *Mutianus* into *Italy* with many Troops of Foot & Horse: who fearing to go by Sea, went thorow *Cappadocia* and *Phrygia*; for it was Winter-time. *Antonius Primus*, who was Governour of *Mœsia*, brought from thence the third Legion remaining there, and march'd against *Vitellius*. *Vitellius* sent *Cæcinna* to meet him with a great Army: who departing from *Rome*, met with *Antonius* at *Gremona*, a Town of *Lombar-*
F *dy*, situate upon the Confines of *Italy*; but beholding the discipline & order of his Forces, he durst not fight with them: and thinking it very dangerous to fly, design'd to revolt; and so calling to him the Centurions and Tribunes of his Army, he perswaded them to go and joyn with *Antonius*, after he had extenuated *Vitellius* his Power, and extolled that of *Vespasian*: affirming the first to have only the bare name of the Emperour; and the last to have also all Vertues meet for an Emperour. Moreover, that it would be better for them to do that of their own accord, which otherwise they should be compelled to; and seeing themselves already surpassed in number, it was prudence to prevent all
G danger. For *Vespasian* was able without their assistance to subdue all the rest: but *Vitellius* was not able with their help to keep that he had. And speaking to this effect, he perswaded them to all that he would have done. And so with his whole Army joyn'd with *Antonius*.

The same night, the Souldiers repenting themselves of what they had done, and al-

Vespasian hath thoughts of returning to *Rome*.

Cæcinna perswades the Souldiers to forsake *Vitellius*, and honour *Vespasian*

so left fearing *Vitellius* should get the upper hand, who sent them against *Antonias*, drew their Swords, and would have slain *Cæcinna*; And they had done it, had not the Tribunes come and entreated them to the contrary: wherefore they did not kill him, but kept him bound, meaning to send him to *Vitellius* as a Traitor. *Primus Antonius* hearing this, went with his Army and assaulted them who revolted from him, and they a while resisted; yet at last forced to retire, they fled to *Cremona*; and *Primus* accompanied with Horsmen, prevented their escape, and so slew most of them before they got into the City; and afterward setting upon it, he gave his Souldiers the spoil of it. Many Merchants of other Countries, and many Townsmen were slain, & all *Vitellius* Army, consisting of 30200 men. *Antonius* lost in this Battel 4500 of those whom he brought out of *Mœsia*: And delivering *Cecinna* from Prison, he sent him to carry the news hereof to *Vespasian*: who praised him for his fact, and honoured him above his expectation, in reward of his Treason.

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Cecinna is apprehended for Treason.

Vespasian honours *Cecinna*, & acquits him of treason.

Sabinus, who was at *Rome*, hearing that *Antonius* was at hand, greatly rejoyced, and took courage: and gathering together the Companies of the City-watch, in the night-time he seiz'd on the Capitol; and in the morning, many of the Nobles joyned with him, amongst others *Domitian*, his Brothers Son, who was a great cause and help to obtain the Victory. *Vitellius* little esteeming *Primus*, turned his anger against *Sabinus*, and those that had revolted with him: as it were naturally thirsting after the blood of the Nobility, he sent all the Army he brought out of *Germany* with him, to assault the Capitol, where many valiant deeds were shewn on both parts: and at last the Germans, being most in number, got the Capitol Hill. *Domitian* with many brave Noblemen, as it were by Gods providence, escaped safe; the rest of the multitude were there slain. *Sabinus* was carried to *Vitellius*, and by his commandment instantly put to death: and the Souldiers taking away all the Gifts and Treasure in the Temple, set it on fire. The day after *Antonius* arrived, and *Vitellius* his Souldiers met him; there was fighting in three several places of the City, the forces of *Vitellius* were all defeated: whereupon *Vitellius* came out of his place drunk, and full gorged with delicate meat; he was immediately seiz'd upon, and drawn thorow the midst of the streets, and after many contumelies, slain; having reigned Eight months, and five days; if he had lived longer, the whole Empire had scarce been sufficient to have maintained his Gluttony. There were slain above 50000 of other people. And this was done the third day of *October*. The day after, *Mutianus* with his Army entered *Rome*, and represt the Souldiers of *Antonius*, who still sought about in every place for *Vitellius's* Souldiers, and many of his Favourites, and slew whom they thought good, not examining any matter, by reason of their fury: and bringing out *Domitian*, he declared to the People that he was to govern the City till his Father came. The People being delivered from fear, proclaimed *Vespasian* Emperour, and made Feasts and Triumphs both under one, for his establishing in the Empire, and for joy that *Vitellius* was deposed.

Sabinus takes the Capitol, and leaves *Vitellius*.

Vitellius slain.

The People of *Rome* proclaim *Vespasian* Emperor.

CHAP. XIV.

How Titus *was sent by his Father against the Jews.*

WHen *Vespasian* came to *Alexandria*, news was brought to him of what was done at *Rome*. And Embassadors came to him from all parts of the World to congratulate him. And although next after *Rome*, this City was the greatest in the World, yet was it scarcely able to receive the People that came thither to him. *Vespasian* being now established Emperour of all the World, and the Common-Wealth of the Romans being contrary to his expectation freed from troubles, he now began to think upon the reliques of *Judea*. And he himself, winter being ended, prepared to go to *Rome*, and in the mean time he hasted to dispose of all things at *Alexandria*. Moreover he sent his Son *Titus* with his best Troops to destroy *Jerusalem*. *Titus* departed by land from *Alexandria* to *Nicopolis*, which is distant from it 20 furlongs, and there he ship'd his Men, and sailed along the River *Nilus* by *Medensia* to *Thumin*; here landing his Men, he came to the City called *Tanis*. The second place he rested in was the City *Heraclea*, and the third *Pelusium*; where having refresh'd his Souldiers two days space, the third day he past the borders of *Pelusium*, and having gone one days journey through the wilderness, he pitcht his Camp at the Temple of *Jupiter Gassian*, and the next day at *Ostracine*, where there is no water, but all that the Inhabitans use, they have from other places. After this, he rested at *Rhinicolura*, and from thence in four days he went to *Raphia*, where begin the borders of *Syria*; and the fifth day he lodged at *Gaza*; and from thence going to *Ascalon*, and so to *Jamnia* and *Joppa*, he arrived at *Cæsarea*, purposing to gather some other Forces there.

Titus repairs to *Jerusalem*.

THE

A

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The SIXTH BOOK OF THE VVARS of the JEWS,

Written by *Flavius Josephus.*

B

The Contents of the Chapters of the sixth Book.

1 *Of three Seditions in* Jerusalem.
2 *How* Titus *went to* Jerusalem *to see their strength, and how he was in danger.*
3 *How the Jews did issue out upon the Romans pitching their Tents.*
4 *Of the Fight within the City upon the Feast of Unleavened-Bread.*
5 *Of the Deceit the Jews used against the Romans.*
C 6 *The Description of* Jerusalem.
7 *The Jews refuse to yield, and assault the Romans.*
8 *Of the fall of the Tower: and how two of the Walls were won.*
9 *How* Castor *the Jew did flout the Romans.*
10 *How the Romans did twice get the second Wall.*
11 *Of the Mounts raised against the third Wall, and a long Oration of* Joseph, *perswading the Jew to yield, and of the Famine within the City.*
12 *Of the Jews that were Crucified, and how the Towers were burnt.*
13 *How the Romans in three days space built a Wall about* Jerusalem.
14 *Of the Famine in* Jerusalem: *and how they built another Tower or Mount.*
D 15 *Of the Massacre of the Jews both within and without the City.*
16 *Of the Sacriledge about the Temple: and the dead Bodies that were cast out of the City: and of the Famine.*

CHAP. I.

Of the three sorts of Sedition in Jerusalem.

E

Titus being thus come out of *Egypt* by the Desert into *Syria*, he departed from *Cæsaria*, purposing there to set his Army in order. And whilst he was with his Father *Vespasian* at *Alexandria*, disposing of the Empires that God had given him, it happened that the Sedition at *Jerusalem* divided into thee parts, and fought one against another: and well it was they were so equally divided.

A three-fold Sedition in *Jerusalem.*

We have already sufficiently declared who were the Authors of the Faction of the Zealots, whose tyranny over the City was the ruine thereof: and this may be said to be a Sedition out of a Sedition; which, like a hungry wild Beast, wanting his prey, F turned his cruelty against his own Bowels. So *Eleazar* the Son of *Simon*, who was the first that in the Temple divided the Zealots from the People, faining himself to be displeased with that which *John* every day did; yet in Truth, for that he envied that a greater Tyrant than himself should be Ruler, desirous to be chief, and make himself Mighty, he revolted from the rest: and with him *Judas* the Son of *Chelcias*, and *Simon* the Son of *Ezron*, two of the most potent amongst them. Besides them, was also *Ezechias* the Son of *Ghobarus*, a Nobleman, all of which had many of the Zealots following them: and possessing themselves of the inner part of the Temple, they set a Guard in the enterance, and in the sacred Gates, presuming upon the fulness of their Stores: for there was great quantity of sacred Provision, which they thought it no impiety to make G use of; yet fearing their small number, they permitted many of the Company that were killed, to remain in the places where they were slain. *John* was superiour in number, but

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but inferiour in the quality of the place: for having his Enemies above his head, he could not without danger make incursions; yet his Rage would not suffer him to bear infesting his Enemies, though thereby his party had more harm than those of *Eleazers*, and he still assaulted them to his own cost: Thus many Assaults were continually made, and many Darts cast, and the Temple was prophaned with murders. *Simon* the Son of *Giora* (incited by the People to be their Leader, in hope he would have assisted them, having in his hands both the higher part of the City, and greater part of the lower) did now more boldly than before assault *John* and his followers, because they were assailed by those above: yet he being as it were beneath *John* and his Party, sustained as much loss at their hands, as *John* himself did from them who were above him. Thus *John* was doubly engaged with *Eleazer*, who infested him from above, and *Simon* from below: But *Simons* assaults from below were easily repulsed, and it was not a little mischief he did those who gaul'd him with their Darts from above, by certain Engins that he invented, by which he cast Stones and Darts among them, and slew several both of their Souldiers and Priests, as they were offering Sacrifices to their God. For though they were generally too prone to all manner of wickedness, yet those that would, were permitted to offer Sacrifice, watching and diligently guarding those of their Nation. For Strangers that came thither for Devotion, were not mistrusted: But after these wicked People had permitted them to Sacrifice, when they had finished their Devotions, they were made a prey, and consumed by this Sedition. For Darts and other shot with force of the Engines came into the Temple and Altar, and slew the Priests at the Altar. And many that came from the uttermost parts of the World unto that holy Place, were slain as they offered Sacrifice, and imbrued the Altar with their Blood, which all the Greeks and barbarous people did reverence: The strangers and Priests were forced to remain promiscuously among the dead Bodies, and the place about the Altar was full of Blood. *O miserable City! What didst thou suffer at the Romans hands, to be compared to this although they set thee on fire to purge thee from Iniquity? Now thou wert separate from the service of God, and couldst not subsist long, being made a Sepulchre of thine own Inhabitants, and thy Temple by the Civil Wars become a Grave of dead Bodies. Nevertheless, It is no impossible but thou mayest be restored to thy former Estate, if first thou appease Gods Wrath that hath made thee desolate. But I must not give place unto sorrow, and write a Lamentation of my miserable Country, seeing I have undertaken to write a History of all things that past there. Wherefore I will recount the rest of the Impieties of these Seditious.*

The Fight between *John* and *Eleazar*.

Simon & *John* skirmish in the Temple.

Great slaughter in the Temple.

Joseph's Lamentation over *Jerusalem*

John assaulted on both sides.

The Seditious People being divided into three Companies; *Eleazar* and his followers, who had the keeping of the holy First-fruits, and all the sacred Oblations, came against *John* when they were drunk. And they who followed *John*, spoiling the People, assaulted *Simon*, who was succoured by the City. Wherefore when *John* was assaulted on both sides, he turned some of his Souldiers against *Simon*, and the rest against *Eleazar*: against *Simon* he used Darts to cast from the Porches of the Temple; and against *Eleazar* he used Engines for Shot. And always, so often as they above his head ceased (as often they did, being either weary or drunken) he fiercly assaulted *Simon* and his Men. Also as far as he drave them into the City, so far did he fire all, and burnt Houses full of Corn and other Necessaries; and that which he left unburned, *Simon* at his return, (when *John* was gone into the Temple) set on fire: as if on purpose to give the Romans an advantage, they had consumed all their Provisions for a Siege.

They of *Jerusalem* had welnigh burnt all their Corn.

To be short, all was consumed with Fire about the Temple, and the City was levelled and made plain ground to fight in, and the Corn burnt that might have sufficed for many years; by which means they were reduced by a Famine of their own making, which could not have been brought upon them had they not caused it themselves. The Citizens were in every place a prey to those that were Seditious on one side, and to them that besieged them on the other; and like a great Body torn in peices between these two. The old Men and Women astonished with these Calamities, prayed for the good success of the Romans, and desired their foreign Enemy might deliver them from their Civil Dissentions.

A wretched Calamity in *Jerusalem*.

This was the occasion of great fear and terrour among them all; and the more, because it was no time now to consult, and no hope left of accommodation, or flight, to them that desired it. For all places were kept, and the Rebels within kill'd whoever they perceived well-wishers to the Romans, or did endeavour to fly to them, as common Enemies. However these wicked persons agreed in this, to put the just Men to death, who best deserved to live. Day and Night nothing could be heard but the noise of them that fought one against another; yet the condition of them that lived in perpetual fear

A fear was far more miserable, who every day had new causes and occasions of sorrow given them; yet durst they not publickly lament, for fear; and so not daring to shew their grief, they secretly sorrowed: no Man observed any reverence to them that were alive amongst them, not took any care to bury the dead. The cause of both which was, that every Man despaired of himself. For whosoever were not joyned with the Seditious, grew to be careless of all things, as making account presently to die a thousand deaths. But the Seditious gathering the dead bodies upon heaps, continued their fighting, and trod upon them; and as it were encouraged themselves by the dead under their feet, they became more cruel, still devising new Stratagems one against another, and immediatly executing what-ever they devised without anycommi-

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Lamentation and mourning in *Jerusalem.*

B seration; omitting no kind of Murther, and leaving no Cruelty unpractised, so that *John* prophan'd the holy things of the Temple, and made them Engins of War. For formerly the Priests and People had determined to under-prop the Temple, and built it twenty Cubits higher, and King *Agrippa*, with great labour and expence, had sent them in Timber for that purpose from Mount *Libanus*. Which being put off by the Wars, *John* took the Timber and made use of it: for that design he erected a Tower to fight against those that assaulted him from off the Temple: and this Tower he built along the Wall over against the Chapter-House that standeth on the West side of the Temple; for he could build it in no other place so conveniently. And having thus impiously furnished himself with Engines, he hoped hereby to have destroy'd his Enemies.

The cruelty of the Seditious in *Jerusalem.*

John made use of the Wood, kept for holy uses, to make Engines on.

C But God made his labour in vain, and before he could prevail against them, brought the Romans against the City.

For after that *Titus* had gathered together part of his Army, and ordered the rest to meet him at *Jerusalem*, he departed from *Cæsarea*, having three Legions that lately under the conduct of his Father *Vespasian* had wasted all *Judea*, and the twelfth Legion that sometime under *Cestius* were overcome, and but to flight by the Jews: who being valiant enough of themselves, were impatient to be implied again against the Jews, to revenge themselves of their former disgrace. *Titus* commanded the fifth Legion to meet him at *Jerusalem*, and to march by *Emmaus*, and the tenth Legion by *Jericho*; the rest he took with himself, accompanied with the Kings Forces that

The Order of *Titus's* Army.

D came to help him, having been reinforced with considerable supplies out of *Syria*. *Titus* also brought Forces with him to supply the number that was wanting, which Forces were sent by *Vespasian* under *Mutianus* into *Italy*: for he brought two thousand select Men from the Legion at *Alexandria*, and three thousand followed him from *Euphrates*, together with *Tiberius Alexander* his cheifest friend, and one next him in Authority, who before was Governour of *Egypt*, and thought a fit Man to be Governour of the Army; for that he was the first that entertain'd the Emperour being new elected, and joyn'd faithfully with him before he knew what success he should have: he was present with him in all his affairs as his chiefest Counsellor, and was renowned both for his Wisdom and Experience.

E

CHAP. II.

How Titus *went to* Jerusalem *to see their strength, and how he was in great danger.*

Titus being now to go into the Enemies Country, caused all his Auxiliaries to march in the Van: after whom followed the Pioneers and those appointed to

Titus cometh to *Judea.*

F pitch the Tents: after them the Baggage of the Rulers and Governours of his Army, and with them the armed Souldiers. Next these came *Titus* himself, accompanied with his choice Men, and many that bare his Colours: next the Horsemen march'd immediately before the Engines. And the Prefects and Tribunes with certain chosen Men, and their Companies followed. After them the Eagle, with many other Ensigns; and the Trumpets went before them. And after them followed the Army marching six in a rank: then the multitude of Servants that followed every Legion did drive their Baggage before them: lastly came the Hirelings, and those that were appointed to guard them. Marching in such comely and Warlike manner, as the Romans are wont, he came by *Samaria* into *Gophna*, which place was already conquered

G by his Father, and then also was under the custody of the Roman Garisons. Staying there one night, he departed from thence the next dry; and after a days journey

pitched

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H

CHAP. IV.

Of the Fight within the City upon the Feast of Unleavened Bread.

DUring the intermission of the Foreign Wars, they fell to their former sedition again, which caused Civil Wars among them. And against the feast of Unleavened-Bread, which is the fourteenth day of *April* (for upon this day the Jews say that they were delivered out of the Bondage of *Egypt*) *Eleazer* and his Companions opened the Gates, to the intent that all that would might come in to adore and do their devoti-
I on. But *John* used this Festival-day as a means to effect his deceit; and caused ma-
John entereth the inner Temple, and puts the Zealots to flight. ny of his Company that were unknown, to enter in among the people with Weapons under their Garments, giving them charge when they were entered, to possess themselves of the Temple: and so soon as they were within, they cast off their Garments, and shewed themselves in Armour. Presently a great tumult arose within the Temple; for all the People that were not of the Sedition, thought themselves betrayed: and the Zealots thought this Treason only practised to prejudice them; so that leaving the Gate which they kept before, and leaping down from the Tower, without offering to fight, the fled into the Vaults of the Temple. The people flock about the Altar, and others were driven with them into the Temple, and killed with Clubs and Swords, and
K trodden under-foot. Many were slain upon private hatred, under pretence of siding with the Enemy. And whosoever formerly had offended any of those Traitors, he was put to death, as though he had been one of the Zealots. But they who had cruelly raged against the Innocent, gave the wicked leisure to escape out of those Caves
A threefold Sedition divided into two parts. whereby they had no harm: and having gotten the inner part of the Temple, and all belonging thereunto, they did more confidently then before fight against *Simon*. Thus the Sedition that was before divided into three parts, was now reduced into two. *Titus* being desirous to bring his Army nearer the City, sent out a commanded party of Horse and Foot, which he thought sufficient to hinder the excursions of the Jews from *Scopos*,
All the hollow and uneven places about *Jerusalem* are filled up. and another Company he sent to plain all the grounds betwixt him and *Jerusalem*, who
L cut down all Hedges, and Pales, and Fences, and Wood (though they were Fruit-trees) filled the Valleys, and made it plain ground; levelling the Rocks and Mountains that made the Country unequal; by doing of which all the way was plain'd from *Scopos* to *Herods* Monument, which is not far from the Lake of Serpents, called formerly *Bethora*.

CHAP. V.

The Jews Stratagem against the Roman Souldiers.

M

ABout this time the Jews devised this Stratagem against the Romans. The most couragious among the Seditious People went out unto the places called the Womens Towers, and pretended to be driven thither by that party in the City that desired Peace; and that fearing the Romens, they were come thither for shelter: others got upon the Walls, and pretended themselves Citizens, they called out for Peace, and desired their friendship; promising to throw open their Gates that the Romans might enter: and whilst they were so doing, they threw Stones at their Companions aforesaid, pretending to drive them from the Gates. They pretend likewise great earnestness
N and importunity to the people for their Consent, and as if that had fail'd, they seem'd to endeavour to force their passage to the Gates, sometimes advancing as if they would have gone off to the Romans, and then again retreating as Men in great trouble and confusion. The Romans perceived not their Design, but seeing the Seditious ready
The alacrity of the Roman-Souldiers contrary to *Titus* his Command. to fall into their hands, and the people (as they thought) ready to open the Gates, prepar'd in post-haste to have entered into the City. But *Titus* suspected their Kindness, as seeing no reason for it. For the day before, having by *Joseph* offered them Peace, he perceived their minds far from any such thoughts: Wherefore he commanded the Souldiers to keep their Quarters and not remove; yet some of them, appointed
O to work in the Trenches, taking their Weapens, ran unto the Gates, and the Jews who seemed to be driven out of the City, fled in appearance, but at last when they came unto the

A the Gates of the Tower, faced about and encompaſſed the Romans, and aſſaulted them upon their backs: and they that were upon the Walls caſt all kind of Darts and Stones upon them, ſo that they ſlew many, and wounded more; for it was not eaſie to eſcape being aſſaulted both behind and before. Moreover, they were conſcious that they had offended, and in fear of being puniſhed, cauſed them to reſiſt the more ſtoutly; ſo that after a long conflict, and many wounds given and received, at laſt the Romans were worſted, and the Jews purſued them to Herod's Monument. And having done them much miſchief, the Jews returned with great joy, deriding the Romans for being ſo eaſily deceived, lifting up their Shields and Bucklers, by way of exultation. *Year of the World, 4034 after Chriſt's Nativity 72.* The Victory of the Jews.

The Roman Souldiers were highly threatned by their Captains, and *Cæſar* accoſted
B them with this ſpeech: *The Jews led only with deſperation, do all things with advice and counſel, deviſing deceits: and fortune favoureth their practices becauſe they are orderly and true one to another. But the Romans (whom for their Obedience and Diſcipline Fortune was wont formerly to favour) do contrariwiſe offend herein, and for their raſh and unadviſed fighting, are overcome: and which is worſt of all, in Cæſar's preſence offering to fight without Orders, contrary to Military Law and Diſcipline; which I am ſure my Father will be unſatisfied to hear. For he who from his Infancy hath been trained up in Arms, never offended in this ſort. And what ſhall we ſay to our Law that puniſheth the leaſt Diſobedience with Death, when our whole Army diſobey the Emperor's Command? But,* ſaies he, *they who ſo arrogantly have diſobeyed our Command, ſhall preſently underſtand that among the Ro-*
C *mans, Victory againſt the Generals Command is but Infamy.* *Titus* having thus ſpoken in anger, declared what he would do, and how he purpoſed to puniſh them. Which ſtruck them ſo deeply, they lookt upon themſelves as deſperate, and people appointed to die. But all the other Legions flocked about *Titus*, beſought him to pardon their fellow-Souldiers, and to remit the raſhneſs of ſome few, for the obedience of the reſt, aſſuring him that their future valour ſhould be a recompence for this their offence. Whereupon *Cæſar* was pacified, partly thinking it moſt profitable, partly to gratifie the reſt: for he purpoſed to puniſh one Man only, but to rebuke all, and ſignifie his diſpleaſure, and ſo he was reconciled to his Souldiers; ſtrictly charging them to be wiſer for the future: after which he deviſed how he might be revenged on the Jews. When all the
D ground between the Walls of *Jeruſalem* and his Army was in four days made plain: *Titus* being deſirous to conduct the Baggage, and the reſt of the multitude in ſafety, placed the beſt of his Men in good order, and cauſed them to march from the North-part of the City unto the Weſt, along by the Walls of the City, placing his Foot in the Front, his Horſe in the Rear, and between them both the Archers, whereby the Jews were diſabled to make any Salley. *Titus*'s Souldiers being thus diſpoſed, the Baggage of the three Legions and the multitude paſſed along without any interruption. And *Titus* himſelf being advanced within two Furlongs of the City Walls, pitched his Tent againſt the Angle that is called *Pſephinus*, where the compaſs of the Wall
E from the North bends into the Weſt: the other part of the Army entrenched it ſelf againſt that prat of the Wall that is called *Hippicos*, diſtant in like manner two Furlongs from the City. But the tenth Legion remained upon Mount *Olivet* where it was before.

Cæſar's ſharp Oration to his Souldiers.

The Roman Souldiers beſeech *Titus* for their Fellows in Arms.

How and in what places *Titus* beſieged *Jeruſalem.*

CHAP. VI.

The Deſcription of Jeruſalem.

F *Jeruſalem* was compaſſed about with a triple-Wall, only on one ſide it was incloſed with Valleys inacceſſible: and on that ſide it had only one Wall. It was built upon two little Hills, oppoſit to one another, and ſeparated with the Valley, wonderfully thick built with houſes. One of theſe Hills is far higher and ſteeper than the other, inſomuch that becauſe of the ſtrength of it, King *David* in times paſt called it a Caſtle (this *David* was the Father of King *Solomon*, who firſt builded the Temple in that place) but we at this day call it the high Market-place. The other Hill called *Acra*, is the place where the lower part of the City ſtands. Oppoſite againſt this Hill, there was alſo another lower than this *Acra*, and divided from it formerly with
G a large Valley, but afterward when the *Aſmoneans* reigned, they fill'd up this Valley, to joyn the City unto the Temple, taking down the top of *Acra*, and making it lower, that it might not hide the Temple. The Valley, by which the two higher

The triple-Walls of *Jeruſalem.*

The Caſtle of *David.*

Acra ſuſtains the lower part of the City.

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Hills are separated is called *Tyropœon*, and reacheth unto *Siloa* (which is a Fountain of sweet Water.) Without the City were two Hills compassed with deep Vallies: which Hills being Rocky and steep, were every way inaccessible. The oldest of the three Walls (by reason of the Valley about it, and the Hill whereon it stood) could not easily be taken; for besides the difficulty of the situation, it was very strongly built, and repaired by *David*, *Solomon*, and other Kings. This Wall, beginning at the Tower called *Hippicos*, passeth on to that called *Xystus*, and so to the Palace, and at last ended in the West Porch of the Temple: on the other side towards the West it begins at the same Tower; and passing by the place that is called *Betiso*, it defends to the Gate of the Esseans, and so into the South, and from thence again it bendeth into the East, where is also *Solomons* Pond; and reacheth unto the place called *Ophlan*, where it is joyned unto the East Porch of the Temple. The second Wall beginning at the Gate that is called *Genath* (which is a Gate of the former Wall) and encompassing the North part of the City, it reacheth to *Antonia*, a Castle so called. The third Wall beginneth at the Tower *Hippicos*, from whence it goeth to the North-part, and form thence to the Tower *Pspephina*, over against the Sepulchre of *Helena*, that was Queen of *Adiabena*, and Mother of King *Izates*, and passing along by the Kings Caves, it turneth towards the Tower near the Monument of *Fullo*, and in the Valley called *Cedron* it joyneth with the old Wall. *Agrippa* encompassed that part of the City that he built, with this Wall; it being before all open and without defence. The City grew afterwards so populous, that by little and little they were forced to inhabit without the Walls: and this Wall reacheth a great way, being joyned unto the Hill next the City on the North side of the Temple. There was also a fourth Hill inhabited, namely *Bezetha*, situate against *Antonia*, but separated from it with very deep Ditches, made on purpose to render the approaches to the Fort *Antonia*, more dangerous and difficult; the deepness of which Ditches, made the Fort seem higher than it was. This place being added unto the City, is called in that Country-language *Bezetha*, which signifieth the new City. And the Inhabitants desired it might be fortified. *Agrippa*, Father to this *Agrippa* that finisht the Wall, begun the Wall aforementioned: But fearing *Claudius Cæsar*, hearing how sumptuous a Wall he built, should suspect him for designing to revolt, he only laid the Foundation of it, and left it unfinished.

The Fountain of *Silo*.

The oldest Wall.

The second Wall.

The third Wall.

Bezetha the fourth Hill.

Agrippa's cost in building the Wall.

The City could never have been taken by force, had he finished that Wall as he began; it being built twenty Cubits long, and ten Cubits broad, with hard Stone, which could neither easily be undermined, nor battered with Engins: and this Wall was built ten Cubits high, and no doubt had been raised higher, had not the liberality of the Founder been checked. Yet afterwards by the Jews industry the same Wall was raised twenty Cubits high; the Battlements hereof were two Cubits high, and the Tower three Cubits, and in all it was twenty four Cubits high, as before. Upon the Wall were three Towers, twenty Cubits broad, and twenty Cubits high, built four-square, very strong, and of as firm a foundation as the Wall it self, which for the Building and fair Stone was not inferiour to the Temple above. Within this strong Tower, which reacheth twenty Cubits high, were Rooms for Men to lodg in, and Cisterns to receive Rain-Water, and large turning Stairs to every Room in it: and this third Wall had four-score and ten of these Towers, and between every Tower were two hundred Cubits space. The middle Wall had fourteen Towers, and the old Wall had threescore, and the compass of the whole City was three and thirty Furlongs. And although the third Wall was admirable, yet the Tower of *Pspephina*, which was built upon a Corner of the Wall, between the North and the West part of the City, was more admirable, (against which part *Titus* had encamped himself) for it was seventy Cubits high, had eight Angles, and was so fair a Prospect, that from thence upon a clear Sun-shine day, one might perceive *Arabia*, and see the uttermost parts of all the Dominions of the Hebrews unto the Sea. Just opposite to this was the Tower *Hippicos*, and near unto it were other two, that King *Herod* builded upon the old Wall, which in bigness, beauty and strength, surpassed all the rest in the World.

The third Wall had 90 Towers.

Pspephina was 70 Cubits high.

For King *Herod*, besides his natural liberality and desire to adorn this City, pleased himself so much in beautifying these Towers, that they excelled all others; and then he dedicated them to three most renowned persons, whose names they also did bear, to wit, to his Brother, his Friend, and his Wife: she (as is aforesaid) having been put to death for jealousie; and the other two been slain in the Wars, after they had fought and performed valiantly. The Tower *Hippicos*, called by the name of his Friend, had four

Herod called three Towers by the names of three of his dearest friends.

A four Corners, and every one of them was five and twenty Cubits broad, as many in length, and thirty Cubits in height, being no place hollow; and above the high-places and ſtone-work, there was a Well to receive Rain-water, twenty Cubits deep: above it were Houſes with double Roofs twenty five Cubits high, and divided into many Rooms: and above them were Battlements two Cubits high: and Turrets three Cubits high: ſo that the whole height was accounted to be eighty five Cubits. The ſecond Tower that by his Brothers name he called *Phaſelus*, was in breadth and length forty Cubits, and ſo many Cubits high, in figure of a ſquare Pillar, all which height was ſolid, and not hollow within: and above this a Porch ten Cubits high, decked with Turrets and Pinacles. Over the midſt of this Porch he built another Tower, diſtin-
B guiſhed into goodly Rooms and goodly Baths, that it ſhould not want any thing neceſſary for a Prince: on the top it was beautified with Turrets and Pinacles, ſo that all its height was almoſt ninety Cubits: And it reſembled the Tower *Pharus* at *Alexandria*, wherein continual Light is kept to guide the Seamen that ſail thither, but this was of greater circumference. In this Houſe at that time *Simon* lodged, and tyrannized over the people. The third Tower was, according to the Queen's Name, called *Mariamne*, the Wife of *Herod*, twenty Cubits high, all ſolid, and other twenty Cubits broad, having more magnificent and beautiful Houſes and Lodgings than the reſt. For the King thought it meet that the Tower called by his Wife's name, ſhould be
C more beautiful than the other who only bare the Names of Men, but they were ſtronger than this that bare the Name of a Woman. This Tower was in all fifty five Cubits high.

The year of the World, 4035. after Chriſt's Nativity, 72.

Hippicus 85 Cubits high.

Phaſelus 90 Cubits high.

Mariamne a goodly Tower 55 Cubits high.

Theſe three Towers were of great height, yet by reaſon of their ſituation they ſeem'd far higher: for the old Wall whereon they were built, was placed on high ground, and the top of the Hill whereupon they ſtood was above thirty Cubits high, whereby their height was much encreaſed. The Richneſs alſo was admirable; for it was not ordinary Stone, but all White Marble, every Stone being twenty Cubits long, ten Cubits broad, five Cubits thick, and all ſo ingeniouſly contrived, that every Stone by it ſelf ſeemed a Tower; and every Tower ſeemed to be but one Stone. Theſe were placed on the North-ſide of the City; and adjoining to them within the City
D was the King's Palace, ſurpaſſing all that can be ſpoken of it, being for greatneſs and excellent Work to be compared to the richeſt Buildings in the World. It was compaſſed about with a Wall thirty Cubits high, adorned with goodly Towers round about, every one of like diſtance from other, beautified with dwelling Houſes and Lodgings for a hundred of the Nobility. The variety of the Marble it was built with-al was admirable, for there was no ſort, how rare or coſtly ſoever, but was there. The Ceiling of the Rooms for the length of the Beams and the beauty thereof, paſſed all credit; and then their number, and richneſs of their Furniture was extraordinary. In every room there were many Veſſels of Gold and Silver, and many Porches round about, one anſwerable unto another, and Pillars in every one. There were many pleaſant
E Walks with divers Trees, and many Allies with Fountains and Water-works, and Ciſterns adorned with Brazen Images, from which ran out Water, and about the Water many Dove-houſes full of tame Pigeons. But it is impoſſible ſufficiently to declare the Riches and Beauty of the King's Palace, and a grief to think what goodly things, and how rich, the Thieves did there ſet on fire: for theſe things were not burnt by the Romans, but by the Seditious Thieves (as is before ſaid) at the beginning of this Rebellion, who conſumed all with fire, even from the Caſtle *Antonia*, from whence the fire came, and deſtroyed the King's Palace, and the Covers and Tops of the three Towers. The Temple was (as is before-ſaid) built upon an hard Mountain, and at the firſt the Plain upon the top thereof was ſcarcely big enough to contain it and the
F Temple-yard, the Hill being very ſteep. But when King *Solomon*, who alſo built the Temple, had encompaſſed the Eaſt part thereof with a Wall, he alſo placed a Porch upon the Rampire, and ſo for many ages after it lay unfenced on other parts: wherefore the People every day bringing Earth thither, at laſt made it plain and large enough; and breaking down the North Wall, they took in all that ſpace which the Temple had formerly taken up: and the Hill being now encloſed with a three-fold Wall, it was a Work beyond all imagination. In the finiſhing whereof many Ages were ſpent, and all the holy Treaſure offered to God, even from all parts of the World, was employed therein, as well in the Buildings of the higher, as of the lower part of the Temple; the Foundations whereof were laid three hundred Cubits deep,
G and in many places more: yet could not all the Foundations be ſeen, being buried in Valleys, that were filled up to make them equal with the ſtreight ſtreets of the City.

The King's Palace.

The King's Palace burnt by the Thieves and Rebels.

The Temple built upon a ſtrong Hill.

All the ſacred Treaſure ſpent in building of the Temple.

Year of the World 4034. after Christ's Nativity 72.

The Stones of this Building were of forty Cubits; for the abundance of treasure and liberality of the People did effect that which was scarcely possible; and that which all Men thought could never have come to pass, in time and by industry came to perfection. H

The Porches were built of white Marble, stone, sustained by Pillars.

The Building was answerable unto these Foundations. For all the Porches were double, and every one was supported by Pillars, each of them being five and twenty Cubits high, and all of one piece, and of white Marble: the top whereof was all of Cedar, whose natural Beauty, for the good joining of the Wood and polishing thereof, did astonish all that beheld it, being adorned neither with Painting nor Carved-works. These Porches were thirty Cubits broad; and the Compass of them altogether, with the Fort of *Antonia*, was six Furlongs. The Court was beautifully wrought and paved with all sorts of Stones. I The Way to the second Temple was enclosed with Stones of Lattice-work, which were three Cubits high, and most curiously wrought: in which were placed certain Pillars equally distant one from another, to shew the Law of Purification; some being written upon in Latin Letters, others in *Greek*, forbidding all Strangers to enter into the Holy-Place: for the second Temple is called the Holy-place. To go unto the second from the first, we must pass fourteen Stairs, and it was foursquare aloft, and enclosed with a Wall by it self; whose outside being forty Cubits high, was all covered with Stairs to ascend up into it; and within it was five and twenty Cubits high: for all the part of the inner side was unseen, because it was built on the descent of a Hill. After the fourteen Stairs, there was a Plain made level with the Wall of three hundred Cubits: from thence passed on five other Stairs which lead to the Gates, K whereof on the North-side and the South there was eight, four on each side, and two on the East. For it was necessary that there should be a peculiar place for Women to exercise their Devotion in, which also was enclosed with a Wall. And so it was necessary there should be two Doors: and against the first Gate there was opposit unto it, one Gate on the North side, and another on the South, both separated from the rest, whereby we entred the Womens appartment; for it was not lawful for any to pass by any other Gate unto the Women: neither could they go beyond their own door, because of the Wall; for that place was common both to the Women of that Nation, and all strange Women that came for Religion-sake. There was no Gate on the West part, but a Wall that reacheth all along in that place. Between the Gates were Porches opposit one against another, reaching from the Wall unto the Treasure-house, supported with great and goodly Pillars, being as plain, and as big as they below. The Gates were covered with Gold and Silver, as also the Posts, and foreparts thereof, were, one only excepted that was covered with Corinthian Brass, far surpassing in Beauty the other that were covered with Silver and Gold. In every Gate there were two Doors, each one thirty Cubits high, and fifteen Cubits broad: and after the entrance, where they were made larger, every one had on each side Seats thirty Cubits long, and large like a Tower, and fourty Cubits high, each one supported with two Pillars twelve Cubits thick. All the other Gates were of the like greatness, but that which was covered with Corinthian Brass, which was the entrance into the place allotted for the Women, and opened into the East-Gate of the Temple, doubtless was bigger than the rest, for it was fifty Cubits high (the Gates whereof where fourty Cubits) and was more richly adorned than the rest: for the Cover of Gold and Silver was thicker than it was in the rest, which *Alexander Tiberius* his Father had melted, to cover all the nine Gates. And there were fifteen Stairs, that went from the Wall that separated the Women, unto the great Gate of the Temple: for these Stairs were shorter by five steps than those that went to the other Gates. The Temple it self was situated in the midst of all, to wit, the holy Sanctuary, and had twelve Stairs to go unto it. The Front whereof was in height and breadth an hundred Cubits: and behind it was fourty Cubits: and before it, was as it were two Shoulders on each side, rising up in height twenty Cubits. The first Gate hereof was seventy Cubits high, and twenty five wide, and had no door: for it signified that Heaven was spread over all, and might be seen in every place: and all the fore-parts were gilded with Gold, and all the first Building did appear and might be seen without, and all that was within and without the Gate glittered with Gold. The inner part thereof was divided into two Rooms, whereof only the first Room might be seen; which was in height fourscore and ten Cubits, and in length forty, and in breadth twenty. The inner Gate was (as is already said) all gilded with Gold, and all the Wall about it, and above it: it had a Golden Vine, whereon were hanging Clusters of Grapes of Gold, every Cluster being as long as a Man is high

A peculiar place destined for Women to exercise their Devotion in.

Some of the Gates were of Gold, some of Silver, and one of Corinthian Brass.

M

The sacred Sanctuary.

N

O

high. And becauſe it was ceiled above, the inner Temple did ſeem to be lower than it was without: and it had Golden Gates, fifty five Cubits high, and ſixteen Cubits broad. *The year of the World, 4034. after Chriſt's Nativity, 72.*

The Hangings were alſo of the ſame length, being a Babylonian Vail, wrought with Violet, and Purple, Silk and Scarlet, admirable to behold: the permixtion of which Colours had a myſtical meaning bearing, as it were the ſignification of the whole World. For the Scarlet ſeemed to expreſs the Fire, the Silk the Earth, the Violet the Air, and the Purple the Sea; partly in their Colours reſembling them; partly alſo as having their beginning from them: For the Purple is engendred in the Sea, and the Silk is produced by the Earth. In this Tapeſtry-work was curiouſly wrought and deciphered all the Speculations of the Heavens, only the Celeſtial Signs excepted. Being entred within, you come into a lower place of the Temple, which was ſixty Cubits high, and as many in length, and twenty in breadth. Which place was divided into two parts, whereof the firſt contained forty Cubits, having in it three moſt admirable things, famous throughout the World, to wit, a Candleſtick, a Table, and the Altar of Incenſe. Upon the Candleſtick ſeven Lamps were placed, ſignifying the ſeven Planets, for ſo many did there come all out of one ſtem of the Candleſtick. Upon the Table were ſtanding twelve Loves of Bread, ſignifying the twelve Celeſtial Signs, and Revolutions of the Year. By the Altar of Incenſe (out of which proceedeth thirteen Odours, coming partly from the Sea which is unhabitable, and partly from the Earth which is inhabited) is ſignified, that all things are in the hands of God, and owe him obedience. The inner part of the Temple contained twenty Cubits, which alſo was ſeparated from the other part by a Vail, and nothing was within it: this Place was the Holy of Holies, and no Man might enter, look into it, nor violate the ſame. On each ſide of the lower Temple there were many Lodgings and Doors to paſs into, every one of them having three Roofs one above another; and there was a Gate which led unto both ſides of the Temple, and unto theſe Rooms: but the higher part of the Temple had not the like Rooms on each ſide, and therefore it was made ſo much narrower than the other, yet was it higher than it by fourty Cubits, neither was it ſo ſumptuous as the lower. For the whole height was a hundred Cubits, and the ground thereof ſixty. The outermoſt part was ſo curious and richly wrought, it was impoſſible to imagine any workmanſhip that it wanted: for it was all covered with a Maſſie Plate of pure Gold, which ſhined far brighter than the Morning Sun, ſo that it dazled the Eyes of the Beholders, as doth the Sun when it is gazed upon. And a far off it ſeemed to ſtrangers that came thither, like a white Mountain: for where the Temple was not guilded with Gold, there was it Milk-white. The top hereof was all ſet full of Rods of Gold, very ſharp at the upper end like Pikes, leſt the Birds ſhould come and ſit thereon, and ſo defile it: ſeveral of the Stones wherewith it was Built, were forty-five Cubits large, five Cubits in length, and ſix Cubits broad. Before the Temple there ſtood an Altar fifteen Cubits high, being fourty Cubits broad, and as many long, and four-ſquare, having Corners made like Horns. The way to this Altar was on the South ſide, where by little and little it aſcended from below to the Altar. This Altar was built without any Iron, and never Iron did touch it. The Temple and the Altar were encloſed with Stone-work very beautiful, which was a Cubit high, and ſeparated the People from the Prieſts. Thoſe that were troubled with flux of Seed, or Leproſy, were expulſed the City; Women alſo having their monthly courſes; but thoſe that were not unclean, might paſs this foreſaid limit. Likewiſe Men that were not purified, were not permitted to come within the inner Temple; and thoſe that were, might not come among the Prieſts: thoſe alſo that deſcended from the line of the Prieſts, and for blindneſs did not adminiſter their function, were notwithſtanding admitted into the place appointed for the reſt of the Prieſts that were ſound, and had ſhare as they had; yet did they go attired as Lay-men, for only he that did Sacrifice, might wear Prieſtly attire.

A

B

C

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E

F

The Babylonians Vail of admirable workmanſhip.

The ſignification of the Vail.

Three admirable Works; the Candleſtick, the Table, and Altar.

The outward Court of the Temple covered with plates of Gold.

The Prieſts that were admitted to the Altar and Temple had no Infirmity, they were cloathed in fine Linen, abſtained from Wine, and lived in abſtinence for reverence of Religion, leſt they ſhould ſin whilſt they offered Sacrifice. The High-Prieſt alſo aſcended with the Prieſts into the Temple; yet not always, but every ſeventh day, and in the Calends of every Month, or on a Feſtival, celebrated according to the cuſtom of their Country, wherein all the people were preſent. When he ſacrificed he was girded with a Vail, which covered his Thighs to his Privities, under which he wore a Linen Garment hanging down to his Feet, and above it a round Violet Garment fringed at the Skirts, and adorned with Bells of Gold, and Pomgranats of the ſame; the Bells ſignified Thunder, and the Pomgranats Lightning. Upon his Breaſt he wore a Veſt

The Prieſts in the old Teſtament abſtain'd from Wine, &c

The H. Prieſts Garment.

G

1 cent. of the World 4034. after Christ's Nativity 72.

of five colours; Gold, Purple, Scarlet, Silk and Violet, wherewith (as we have said) the Vails of the Temple were wrought. He had likewise a Rochet of the same enriched with pure Gold, and in shape like the Garment he wore on his Body to the Thighs: it was also buttoned with two Golden Buttons, made in the form of *Asps*, wherein was enclosed the greatest and most precious Sardonyx Stone that could be found, bearing the names of the twelve Tribes of *Israel* engraven. On the other side did hang twelve precious Stones, three and three in a rank, divided into four rows. In the first was the Ruby, the Topaz, and the Emerauld: in the second the Carbuncle, the Jaspar, and the Saphire: in the third the Agate, the Amethist, and the Diamond: in the last the Onyx, the Beryl, and Chrysolite: in every one of which one name of the twelve Tribes was written. Upon his head he wore a Miter of Silk, which was crowned with Hyacinth: and aloft of it was another Crown of Gold, wherein was engraven sacred Letters, to wit, the four Vowels. The Garment that he commonly wore was not altogether so glorious; this he used only when he entred into the Sanctuary, which was but once a year, and that alone, the whole Nation observing a Solemn Fast that day. But we will hereafter speak more at large of the City and Temple, the Laws, Customs, Ordinances and Observations, for these things cannot be briefly declared. The Castle *Antonia* was situate between the two Porches of the first Temple, which looked unto the West, and the North: and was built upon a Rock of Stone of fifty Cubits high, on every side was inaccessible: it was built by King *Herod*, to shew the greatness and magnificence of his mind. For first of all the Rock at the foot thereof was covered with thin and slender Stones like Slates. Which was both an ornament to it, and a security. Before the Battlements of the Fort there was a Wall three Cubits high, within which the Castle *Antonia* was built forty Cubits high, being within richly furnished, and contrived like the Palace of a King, with all kind of Offices and other necessary Rooms. For there were Porches, Baths, and large Halls to place Tents in; so that in respect of the number and convenience of the Rooms, it seemed to be a City, and for the magnificence thereof a King's Palace. The Model of it was like a Tower invironed with four other Towers, at every Corner one, whereof they that were on the South and East-side were seventy Cubits high, the other two were but fifty. So that out of the two highest, there was a perfect view of the whole Temple. Where it joyned to the Porches of the Temple, there was on either side a pair of Stairs for the Souldiers to come down out of it into the Temple. For always the Roman Souldiers lodged there, and guarded the Temple in their Arms upon festival days lest the People should attempt any Rebellion. For the Temple was as a Check upon the Town, and the Castle *Antonia* commanded the Temple: and had its Guards likewise, as there was also in *Herods* Palace, which commanded the higher part of the City. The Hill *Bezetha* was divided from the City, as is before mentioned; and being the highest part of all, was joyned to part of the new City, which hindred the prospect of the Temple on the North-side. And thus I have spoken sufficiently of the City, and the Wall in this place, because we mean hereafter to describe them more at large.

The precious Stones in the High Priests Garment.

The Description of *Antonia*.

Antonia not much unlike a City.

CHAP. VII.

How the Jews refused to yield, and sallyed out upon the Romans.

15000 follow *Simon*.

THe most warlike of the peaple joyned with *Simon*, being in number ten thousand, beside the *Idumeans*: and those ten thousand had fifty Captains, all subject unto *Simon*. The *Idumeans* that took his part were five thousand, and had ten Captains, the Chief of whom were *Jacob* the Son of *Sosas*, and *Simon* the Son of *Cathla*, *John* who kept the Temple, and six thousand Armed Men, over whom were twenty Captains: to these there joyned two thousand of the Zealots; and four hundred, who before had followed *Eleazar*, and *Simon* the Son of *Jairus*. So that warring one against another, the people was their booty, and the multitude that was not so Seditious as they, was their prey. *Simon* kept the upper part of the City, and the greater Wall as far as *Cedron*; and all that part of the old Wall which is between *Siloa*, and the Palace of *Monobazus*, who was King of *Adiabena*, that lieth beyond the River *Euphrates*: he also kept all the Hill *Acra* (which is the lower part of the City) unto *Helenas* Palace, who was *Monobazus* his Mother. But *John* kept all the Temple

Simon's Camp against *John*.

A ple, and the ſpace about it, *Ophla*, and the Valley of *Cedron*: and that which was between theſe two places which *Simon* and *John* kept, was conſumed with fire, and made a place to fight in. For although the Romans Tents were piched near unto the Walls of the City, yet did not this Sedition ceaſe; for being fleſh'd with their ſucceſs at the Romans firſt coming, they returned preſently to their former animoſity. And dividing themſelves again, every Man fought for his own intereſt, doing all the Romans could wiſh to be done. The Romans did them leſs harm than they did themſelves; for by them the City ſuffered no new Calamity, but indured far more miſery before it was taken and deſtroyed by the Romans than it did at that time. The Romans by deſtroying it, did rather end than increaſe their miſery. For the Seditious did take the City, and the Romans did overcome and take the Seditious, and the City was far ſtronger than the Walls: ſo that all their miſeries may be aſcribed to their own Nation, and nothing but Equity and Juſtice imputed to the Romans, as every one ſhall clearly ſee by that which enſued.

Year of the World, 4034. after Chriſt's Nativity 72.

B The Seditious took the City; and the Romans overcame, and took the Seditious.

The City being in this eſtate, *Titus* with a ſelect body of Horſe went up and down without it, to eſpie where he might moſt eaſily aſſault the Walls. And being in doubt a long time what to do, for that by the Valley his Foot could not poſſible get up, and the Walls were not poſſible to be battered with Engines: at laſt he determined to aſſault it on that part where was the Monument of *John* the High Prieſt, for there the firſt Wall was lower than in other places; and not fortified with a ſecond Wall, be-

C cauſe thoſe parts of the new City were but little inhabited; ſo that from this place the Wall might eaſily be aſſaulted: whereby *Titus* was perſwaded that the higher City, and the Temple, and *Antonia* might eaſily be taken. And as he was thus viewing the place, one of his Friends called *Nicanor*, came unto him; being ſhot in the left Shoulder with an Arrow, as he attempted to come near *Joſeph*, who went thither on purpoſe to perſwade the Jews which were upon the Wall to yield: for *Nicanor* was very eloquent. *Ceſar* perceiving their minds, by their violence to him who perſwaded them to that which was moſt expedient for them, was moved, and began with more eagerneſs to beſiege them: wherefore he permitted his Souldiers to demoliſh the Suburbs, and to gather all the Rubbiſh, Stones, and Wood, and other matter together,

D and make therewith a Mount. Then dividing his Army into three parts, he ordered what each of them ſhould do, and in the midſt upon the Mounts he diſpoſed his Archers, and before them Engins for ſhot, wherewith he hindred the Salleys of his Enemies, leſt they ſhould annoy the Work, and beat thoſe off from the Wall, who made any reſiſtance from thence. After which, all the Trees being cut down, the Suburbs appeared naked. The Romans having gathered the Wood together, were buſied in the Work, and the Jews were not idle: For the People being tired with Murthers and Robberies, did hope to have an end of their miſery, the Seditious people being buſied againſt their Enemies: and they now hoped that if the Romans did overcome, they might be revenged upon them. *John* ſtill kept where he was, fearing *Si-*

E *mon*; yet were his followers very earneſt to aſſault the Romans. But *Simon* being next unto the ſiege, did not reſt, but placed all along that part of the Wall, Men with Darts, which before was taken from *Seſtius* Governour of the Romans, and found in the Caſtle of *Antonia*. But the Darts did the Jews ſmall pleaſure, by reaſon that few of them knew how to uſe them; only ſome who were taught by ſome of the Fugitive Romans uſed them a little. Nevertheleſs they aſſaulted the Roman Souldiers that were building the Mounts with Arrows and Stones, made Salleys upon them by companies, and gave them diſturbance: But the Roman Pioneers were defended by Hurdles, that were of purpoſe ſet before them: and every Legion had ſtrange and admirable Engins againſt the excurſions of their Enemy, and eſpecially the Engins that the tenth

F Legion had to caſt Darts, and others that caſt Stones; which did not only repulſe them by whom they were aſſaulted, but alſo thoſe who ſtood upon the Wall: for every Stone, though a Talent weight, was ſhot more than a Furlong, and ſlew not only thoſe that were firſt ſtruck, but alſo many that were ſtricken with the rebound. But the Jews alwayes ſaw the Stones before they fell (for they were white) and avoided them: and they were not only deſcryed by the noiſe they made in flying, but they might eaſily be perceived: by which means the Watch-men in the Towers gave warning always when theſe Engines were ſhot off, and when the Stones came, crying in their Country Language, *The Stone cometh*: ſo the Jews upon the Walls knowing what they meant, avoided the Stones, and received no harm. Then the Romans de-

G viſed to black the Stones with Ink, that they might not be ſeen as they flew, and do the more Execution. Yet the Jews were not ſo terrified, as to permit the Romans peaceably

Titus circuiting the Wall, ſeeketh which way he ſhould attempt his Lattery.

Nicanor is wounded with an Arrow.

The Darts did the Jews little good, becauſe they were not expert in uſing them.

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peaceably to build the Mount, but Night and Day they hindred them with Stratagems and Salleys. When the Romans had finished their Work, the Carpenters measured the space between the Mounts and the Walls, with a Plumet fastened to a Line, which they cast from one place to another, (for they could not measure it otherwise, because of the Darts from the Walls) and finding that they had Rams long enough, they set them up, and *Titus* commanded the Wall to be battered in three places; to the end that the Battery might not be hindred. The noise that these Rams made was heard round about the City, which was a great terror to the Citizens, and the Seditious were no less afraid. And seeing themselves all in the same danger, they determined to joyn unanimously together against the Romans: the Seditious upbraiding one another that they rather assisted the Enemy, than resisted them: and therefore exhorted one another mutually, at least for that time, to unite and make resistance against the Romans. And *Simon* sent an Officer unto the Temple, to proclaim leave for all such as would, to come unto the Walls: which also *John* did permit, notwithstanding he mistrusted *Simon*: so forgetting their old quarrel, they joyned all together against the Romans, and placing themselves upon the Walls, they cast fire upon the Engins of the Romans, and those who manag'd them; throwing Darts against them without intermission, whilst the bravest amongst them in great companies leapt down, and destroyed that wherewith the Engines were covered, and assaulted those that stood to defend them; by which means they did the Romans much harm, and more by their desperate boldness than their skill.

Titus comanded the Wall to be battered in three places.

The Seditious forgeting their discords joyn in one.

But *Titus* was still at hand to succour them that stood in need: and placing Horsemen and Archers about the Engines, he repulsed the Jews who come to cast Fire, beat off them that cast Darts and shot Arrows from the Towers, and so gave the Rams time and opportunity to play; yet these Rams did no great execution, only a corner of a Tower was shattered by the Ram of the fifth Legion. But without any detriment to the Wall: for the Tower being much higher than the Wall, when the Tower tumbled, it fell over the Wall, and carried nothing along with it. The Jews being repulsed, and for some time discontinuing their Salleys, perceived the Romans were grown secure, and dispersed carelesly over their Camp, as presuming their late il fortune would discourage the Jews from any new Attaque; but they were mistaken in their account, for the Jews sallied privately at the Gate by the Tower of *Hippicos*, threw Fire into their Trenches among their Engins, and assaulted them bravely when they had done. But the Romans being quickly sensible of their danger, got immediatly together, and with the excellence of their Discipline, repelled not only the first insult and fury of the Jews, but beat back all their supplies. So there began a grievous Battel about the Engins; the Jews striving to Fire, and the Romans to hinder them: great noise and clamour there was, and many in the Front were slain on both sides. At first the Jews had the better; and their fire did some mischief upon the Engines: and all had been quite consumed, had not the Souldiers from *Alexandria* hindred it, who for the opinion that they had of themselves, did fight stoutly (being accounted the most valiant of all in this Battel) till such time as the Emperour with certain select Horsmen fell violently upon the Enemies; and himself slew 12 men, for whose deaths the rest fearing, fled, and were forced to retire into the City, and so the Engins were saved. It chanced that one of the Jews was taken alive, and *Titus* commanded that he should be crucified before the Wall, that perhaps the rest being terrified, might yield. After *Cæsar* was retired, *John* the Captain of the *Idumeans*, talking upon the Wall with one of his friends, being striken in the breast with an Arrow by an *Arabian* Souldier, presently died: which caused great lamentation among the Jews, and sorrow amongst the Seditious, for he was very valiant and wise.

The Ram shaketh a corner of a Tower.

Titus puts the Jews to flight, and drives them into the City.

John, Captain of the Idumeans, slain.

H I K L M N

CHAP.

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CHAP. VIII.

The fall of the Tower, and how the two Walls were taken.

THE night following, there was a great tumult among the Romans: for *Titus* the Emperour had commanded to build three Towers, fifty Cupits high a-peice, each one upon a several Mount, that from thence he might the more easily beat the Enemies from the Walls: but one of these Towers in the midst of the night fell down without any assault. And making a great noise with the fall, fear fell upon the whole Army; who suspecting it a Stratagem of the Jews, every one ran to his Arms, and so there was a great tumult in the Camp: and because no Man could tell what it was along time, they stood a mazed, every one asking his fellow what had happened. But seeing no Enemy come, they began to apprehend Treason amongst themselves; till such time as *Titus* understanding the matter, caused the truth thereof to be presently proclaimed throughout the Camp; and the Tumult (with much ado) was appeased.

The Jews bore up couragiously against all other dangers, but were much gauled from these Towers which *Titus* had erected; for they were slain and wounded from thence with small Shot, Darts and Arrows, for they could build nothing to defend themselves so high, nor had they any hope to destroy them: for neither could they be thrown down for their weight, nor fired, being covered with Iron: therefore flying from the reach of the shot, they could not hinder the Ram from battering their Walls; which never ceasing, at last prevailed somewhat. So the great Ram, which the Jews called *Nicon*, because it overcome all, at last battered the Wall; and the Jews being weary with fighting, having watched all night before, out of sleepiness, or because they perswaded themselves that the Wall was superfluous, they having two more beside it, they all forsook their quarters, and retired to the second Wall; and the Romans entred the first, that the Ram called *Nicon* had battered. Then the Romans that had passed and entred the first Wall, went and opened the Gates, and let in the whole Army. Having thus gotten the Wall the seventh day of *May*, they destroyed the greatest part thereof; and also the North-side of the City which before *Cestius* had wasted.

Nicon, that is to say, Victor, the Romans great Ram.

The Romans get the first Wall.

Titus removed his Camp from thence, and went unto the place called the *Assyrians* Camp, and seized upon all betwen that and *Cedron*; and being without shot of an Arrow from the second Wall, he began again to assault it. Then the Jews dividing the Wall betwixt them to defend each others part, resisted most valiantly: *John* and his partakers defended all *Antonia*, and the North part of the Temple from *Alexanders* Tomb: and *Simon* defended all from *Johns* Tomb unto the Gate by the Tower *Hippicos*. And many times issuing out of the Gates, they fought hand to hand with the Enemy, but always repulsed by the discipline of the Romans, only for want of knowledge in Warlike affairs; yet in all fights upon the Wall, the Jews had the Best; for though the Romans had the advantage in fortune and knowledg, yet the Jews being desperate, attaqued them without fear; for they are very couragious in Adversary. Moreover, the Jews were necessitated to fight to save their own lives; and the Romans were as hasty to conquer. Neither party was weary, neither party desisted in their assaulting of one another: In the day time the Jews in Commanded-Parties made their Salleys upon the Romans, who omitted no kind of fight from Sun-set, all the night long; which was more terrible to them both, than all the service of the day before. The Jews feared lest the Romans should get the Wall; and the Romans apprehended lest the Jews should have sallied out upon their Camp. Thus all night long they stood to their Arms, and early in the morning they were at it again. The Jews strove one with another who should undergo the most danger, and most deserve his Captains favour. *Simon's* followers were so much at his beck, that if he should have commanded any of them to have killed himself, he would presently have done it. The Romans were encouraged to fight, by their discipline and success, as having never been used to be overcome. Again; their frequent Wars, continual Exercises, and large Dominions gave them great Courage, especially *Titus* their General being present to provoke them; for it was thought an heinous crime to be a Coward in the presence of such a Captain as *Cæsar* was. *Cæsar* himself beholding and looking on, was a Witness of their Deeds that behaved themselves valiantly, and rewarded every Man as he behaved himself: It was an advantage to be known unto the Prince for a Valiant Man; so that many of them shewed their Alacrity was far greater than their Strength.

The Jews conflict with the Romans.

The Jews boldness.

The custom of the Romans to conquer.

At

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At this time *Longinus*, one of the Horsemen coming out of the Roman Army, pres- H
sed into the midst of the Jews Forces, and casting them down that stood in his way, by violence slew two of the strongest of his Enemies, striking one of them over the Face, and slaying another with his own Dart, which he took from him: who for this deed was greatly honoured, having broken through a strong Body of the Jews that were placed before the Walls, and cast Darts at him on either side. Many of the Romans by this his Example were enticed to do the like.

Longinus breaks into the midst of the Jews Army, & disturbs it.

The Jews now regarded not what they suffered, but only devised which way to harm their Enemies; not regarding Death, so that they might kill any of the Romans. But *Titus* had as much care to preserve his Souldiers, as he had to get the Victory, attributing these rash Salleys to the desperation of the Jews, and accounting that only virtue I which was done warily and with discretion.

CHAP. IX.

How Castor *the Jew derided the Romans.*

THen *Titus* commanded the Ram to be set up against the Tower on the North part of the City, wherein a crafty and politick Jew with ten Men had hid himself, all the rest being fled: this Jew was named *Castor*. These Men having lain still a while in K their Arms, at last being afraid, and the Tower beginning to shake, they lept up, and *Castor* stretching forth his hand, did as it were humbly crave favour at *Cæsar*'s hands, and with a lamentable voice besought him to spare him. *Titus* seeing the Man's simplicity, as he thought, and perswading himself that the Jews did now repent of their Obstinacy, he caused the Ram to cease from battery, and the Archers to hold their hands; and permitted *Castor* to speak his pleasure.

Castor a subtil and politick Jew.

Castor said, That he desired to treat, and make a League of Peace.

Titus answered, That he would grant it, if all the rest would be concluded, and that he would presently confirm a League of Peace between him and the City. Five of *Castor*'s Fellows seemed to be willing, but the other five seemed to oppose it; cry- L ing out aloud, *That they would never be slaves to the Romans, whilst they could die in liberty*. Whilst *Castor* and his fellows were debating the matter, the Battery ceased. In the mean time *Castor* privily sent word unto *Simon*, willing him whilst the Battery was stopt, to think of some Expedient to be done in this Necessity: for, for a while he would undertake to delude the Roman Emperour, and hold him in suspence. In the mean time he seemed to exhort his Companions to accept the kind offer of *Titus*: and they as it were angry thereat, drew their Swords and struck upon their Corslets, and fell down as though they had been slain. *Titus* and his Souldiers were amazed at their obstinacy, for being on the lower ground, they could not well perceive what was done; they wondred exceedingly at their desperation, and pitied their calamity. At the same M time one struck *Castor* in the Buttock with a Dart, and *Castor* pulling it out of his flesh, shewed it unto the Emperour, and complained of it as a breach of the Truce. *Titus* with sharp words corrected him that shot it, and forthwith would have sent *Joseph* to promise *Castor* pardon and peace. But *Joseph* denied to go, affirmed that *Castor* only dissembled, and hindred his friends that would have gone. At last one *Æneas*, who had fled unto the Romans, offered himself to go. *Castor* invited him, as though he would give him something to secure him of his true meaning. *Æneas* opened the skirt of his Garment, thinking *Castor* would have cast him down something of worth; and when he came underneath the Tower, *Castor* took a great Stone and threw it down upon him, yet hurt him not, because he was aware of it, and avoided the Stone; but it N wounded another Souldier standing by. Then *Cæsar* considering this deceit, began to think that Pitty and Mercy in War was hurtful, and that Cruelty was not so easily deceived; and being very angry at this deceit, he caused the Wall to be beaten with the Ram more than before. *Castor* and his fellows perceiving the Tower to shake, they set it on fire, and so passed thorow the flame, and conveyed themselves into a Mine of the Tower; giving the Romans fresh occasion to admire their Courage, in passing thorow the Flames.

Titus assaulting the Wall on his part, took it five days after, and forcing the Jews from thence, He, accompanied with a thousand choice Men, entred where the Wool- O men, Copper-Smiths, and Merchant-Taylors dwelt, which place was the new City, with

Titus taketh the 2d Wall.

A with narrow and ſtrait ways to go to the Walls. And had he preſently beaten down a great part of the Walls, or, as he might have done by the Law of Arms, deſtroyed what he had gotten, he had obtained the Victory without any loſs on his ſide. Yet hoping the Jews would yield, when they were in his power, he gave them more liberty to retire; for he did not think that they whoſe good he ſought, would have been Traitors unto him who came to releive them. *The year of the World, 4034. after Chriſt's Nativity, 72.*

CHAP. X.

B *How the Romans did twice take the ſecond Wall.*

Titus having entred the City, ſuffered none of them that were taken, to be ſlain, nor the Houſes to be burned, but permitted the Seditious, (if they were ſo minded) to fight, and that without prejudice to the People: he alſo promiſed the People to reſtore unto them all their Goods. For many beſought him to ſpair the City for them; and the Temple for the City. The People were glad hereof: but many of the warlike Jews thought the humanity of *Titus* to proceed from cowardize; and judged that *Titus*, for that he de ſpaired to win the reſt of the City, did now Coward-like propound theſe Conditions. They likewiſe threatned the People, that whoſoever ſhould ſpeak one C word concerning Peace, and yielding unto the *Romans*, ſhould preſently die: and ſome of them did reſiſt the Romans from out of their houſes, other in the narrow ways; and others going out at the higher Gates, renewed the fight, wherewith the Watchmen being troubled, fled from the Wall, and forſaking the Towers, retired themſelves into the Camp. The Romans Souldiers within the City cryed out, becauſe they were incloſed with Enemies, the Gates being ſhut, and aſſaulted without, by thoſe who apprehended their Companions to be in great danger. The number of the Jews encreaſing, and prevailing, for that they knew the ways and turnings of the Streets, many of the *Romans* were ſlain, and violently born down, when they offered to reſiſt in that neceſſity; D for a multitude together could not flie, by reaſon of the narrowneſs of the Streets that went unto the Wall: and all that entred into the City had been ſlain, had not *Titus* ſuccoured them. For placing at the end of every Street Archers, and himſelf being where moſt need was, he repulſed the Jews with Darts and Arrows, with the help of *Domitius Sabinus*, who in that fight proved himſelf a ſtout Warriour, and continued fighting with the Jews till all his fellow Souldiers were gone off.

They interpret warlike *Titus*'s humanity for Cowardize.

The Romans are driven out by the Jews.

Thus the Romans having got the ſecond Wall, were beaten from it again; and the Citizens ſo encouraged, they were as it were drunk with their good Fortune, thinking the Romans durſt no more attempt upon the City, and that they themſelves were invincible, when they were prepared to fight. God, becauſe of their Iniquity, had darkned their underſtanding, ſo that they never conſidered the Roman Forces were far E greater than thoſe they had encountered, and the Famine that hung over their heads; for as yet they lived upon the deſtruction of the People, and drank the blood of a City: but the good People did even ſuffer Famine already, and many of them periſhed for want of Food; yet the Seditious did rejoyce at the death of the Citizens, as though thereby they were eaſed of a great burden, only deſiring they might live that bear rebellious minds, and would joyn with them againſt the Romans, rejoycing at the death of the reſt; and this was the affection they bear unto their Citizens. In this manner they armed themſelves and reſiſted the Romans, who now again did attempt to enter the Breach: whilſt the Jews threw down Stones and part of the Wall upon them as they came up, drave them back again, and valiantly ſuſtained them for three days. But F the fourth day being unable to withſtand *Titus* his aſſault, they were forced to retire as before: and he having gotten the Wall, deſtroyed all the North part thereof, and placed a Gariſon in the Towers and Fortreſſes of the South part.

The Jews courage encreaſeth.

The People in want, and many dy die for hunger.

Titus once more getteth the ſecond Wall.

G

CHAP.

Year of the World 4034. after Christ's Nativity 72.

H

CHAP. XI.

Of the Mounts raised to batter the third Wall. A long Oration of Josephus *to perswade the People to yield: and of the Famine in the City.*

TITUS now determined to batter the third Wall, conceiving the Siege would be now but short: He thought it convenient to give the Seditious some time to bethink themselves, to see that if either by the taking of the second Wall, or terrified with Famine, they would repent. For there was little or nothing left in the City to supply them, and he was posted as he desired. And the time being come, for every *Roman* Souldier to receive his proportion of Victuals, *Titus* caused them to be led every one in order into a place, where the *Jews* in the City might behold them; he caused his Captains to distribute Money to every one, and the Souldiers (as their Custom is) all armed, and drawing their Swords out of their sheaths, marched along, the Horsemen leading their Horses in great pomp, and a great part of the Suburbs glittered with Gold and Silver. This Spectacle was grateful to their own Souldiers, and terrible to the Jews: for all the old Walls, and the North part of the City, and many Houses were filled with the multitude of them who came to view this Sight; and there was no part of the City that was not filled with People to behold it. This Spectacle struck a great fear upon the very boldest among the Jews, and perhaps would have caused the Seditious People to have relented, had they not dispaired to have found mercy and pardon at the Romans hands for their offences committed; wherefore they thought it better to be slain fighting, than to be put to death shamefully, if they desisted from fight. That Destiny hindered this resolution, it being decreed that the innocent should perish with the wicked, and the City with the Seditious: hereupon for four days space they distributed necessaries to the Souldiers; and on the fifth day, *Titus* perceiving the Jews were still obstinate, divided his Army into two parts, and about *Johns* Tomb he began to raise Mounts, and against *Antonia*, hoping by them to take the higher part of the City; and by *Antonia* to seize the Temple; which except he could effect, he could not safely take the City; Against either of these places he raised two Mounts, each Legion making one.

I

Titus surceasing the Siege, commandeth money to be distributed to all his Souldiers.

K

Destiny decreed the Innocent should perish with the nocent, and the City with the Seditious.

L

The Jews and *Simon*'s followers opposed the Work that was begun before *Johns* Tomb, and *John* likewise with a great number of the Zealots hindred them that made the Mounts over against *Antonia*: who not only fought with the advantage of the higher ground, but had learned also the use of Engines: for continual use by little and little made them skilful: and they had 300 Engines called *Baliſtaes*; and 40 Engines to cast Stones, wherewith they greatly annoyed the Romans, and obstructed them in their Work.

The Romans in their labour are hindred by the Jews.

Titus foreseeing their Fortune would favour him, and that the City would be taken, pressed it what he could, never ceasing to perswade the Jews to yield: adding many Arguments to his importunity, for he knew that many times words prevail more than violence, wherefore he exhorted them to save themselves, and yield the City unto him, referring them unto *Joseph*, who should make a Speech to them in their own Language, and he hoped they would hear their own Country-man.

M

Titus's bounty towards the Jews.

Then *Joseph* keeping himself out of the danger of their shot, *called out unto them to commiserate themselves, the City, the Temple, the People, and not be more hard-hearted unto them than Strangers. For the Romans had a reverence for the Holy-places, notwithstanding they had no Society or portion in them. That till that very day they had abstained from violating of them: whereas they who were brought up among them, and might save them, did wilfully cause their destruction. He advised them to consider, that their strongest Walls were battered down, and only the weaker remaining unbattered: He willed them to consider how they were not able to withstand the Roman Forces; and that it was no novelty to the Jews to be subject to the Romans. For although it be a good and commendable thing to fight for Liberty, yet that was to have been done in the beginning: for he that was once subject and rebell'd, having a long time lived under the obedience of the Romans seemed rather to be desirous of a shameful Death, than an honourable Liberty. Moreover, he reproached them that they should choose rather to be subject to a base People, than to them whom the whole World obeyed. For* (saith he) *what habitable place is it that the Romans have not conquered? They themselves may perceive how Fortune has still favoured them: and that God had setled the Universal Monarchy in* Italy. *That by the Law of Nature, and the Example of Beasts*

N

O

Joseph's Oration to the Jews.

A *Beasts as well as Men we are taught to give place unto them that are stronger than our selves, and be contented to submit to their Victory that are valianteſt in Arms; this* (ſaid he) *was the cauſe that your Anceſtors (who were far more ſtrong and politick than you, and had better means to reſiſt) did ſubmit themſelves unto the Romans: which if God had not been pleaſ'd withal, he would never have permitted. And how could they hope to reſiſt, ſeeing the City was as it were already taken, and the Citizens, whilſt their Walls were whole, moſt of them deſtroyed? For the Romans well knew the Famine that was among them, how it every day waſted the people, and would in ſhort time devour their Souldiers. For ſuppoſe* (ſaid he) *the Romans would deſiſt, withdraw their Siege, and offer no violence; there is a Civil War within the City which you cannot overcome, or avert; unleſs you can fight againſt Hunger, and* B *the adverſity of Fortune.* He added, *That it was beſt, before intolerable Calamities befel them, to change their Opinion, and whilſt they had time, to be counſelled by good advice. That the Romans would not puniſh them for what was already paſt, except they perſiſted in their obſtinacy. For they are* (ſaid he) *Kind, Courteous, Gentle to their Subjects, and prefer their Commodity before their Revenge. They thought it their intereſt to have the City in their Power, and the Country about it; and therefore the Emperour propoſed to make a League of Peace with them: but if he took the City by force, he would ſpare none, ſeeing they were admoniſh'd ſo kindly before, and in the greateſt neceſſity refuſed to obey him.* He told them alſo, *that the third Wall would in a ſhort time be taken, as they might perceive by the other two: and though the City were inexpugnable, yet the Famine would force it to yeild in deſpite* C *of its Strength.*

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Famine in the City.

As *Joſeph* did thus adviſe them, thoſe upon the Walls rail'd at him, upbraided him, and ſhot at him. *Joſeph* ſeeing he could not avert them from their imminent Calamities, recounted unto them out of their own Hiſtories what ever made for his purpoſe. *O Wretches,* ſays he, *and ungrateful to your Friends! You reſiſt the Romans, and continue perverſe, as though you had conquered others that came, as they now do, againſt you. When doth God the Maker of all things deny help unto us if we be oppreſſed? Will you not remember your ſelves? For what cauſe did you enterpriſe theſe Wars? And how great a Friend and Protector do you daily offend? Do ye not remember the miraculous Works of your Anceſtors in this Holy place, and how in times paſt it was by the Enemies deſtroyed? But I tremble to re-* D *count the works of God to ſuch unworthy hearers: But conſider and you will find that you do not only reſiſt the* Romans, *but* God *himſelf.* Nechias *at that time King of* Egypt, *who alſo was called* Pharao, *came, and with an infinite Army took away Queen* Sara, *the Mother of our Nation. And what did our firſt Father* Abraham *in the caſe? Did he betake himſelf to Arms to revenge that injury? though he had under his command three hundred and eighteen Captains, and under them an infinite multitude: Did he not rather deſiſt from War, perceiving* God *not to accompany him? and lifting up his pure hands towards this Holy-place, which now you have defiled and prophaned, implore the aſſiſtance of his invincible God? And was not the Queen the ſecond night after ſent home again unto him untouched? whilſt the* Egyptian *adoring this Holy-place (which ye have polluted with Murders of your* E *own Nation) and trembling at the Viſions he ſaw in the night-time, fled, rewarding the Hebrews with Gold and Silver, whom he perceived to be ſo beloved of* God. *Shall I recount unto you the going of our Anceſtors into* Egypt? *who having for four hundred years been ſlaves to the* Egyptian *Tyrants and Kings, and able to have revenged themſelves by force of Arms, yet did they rather expect and ſtay* Gods *leiſure. Who knoweth not that then* Egypt *in revenge of their tyranny to the Hebrews, was over run with all kinds of Serpents, and infected with all kind of Diſeaſes in the Earth became barren,* Nilus *dry, and the ten Plagues followed one another; our Anceſtors were ſafely delivered without bloodſhed, God Almighty conducting them, as willing to reſerve them for his Prieſts?*

Joſeph *tips up the ancient Hiſtories for the Jews information.*

The Hebrews under the Tyranny of *Egypt* 400 years.

When the Aſſyrians *had taken away from us the Holy Ark, did not* Paleſtina *and* Dagon F *repent that fact? Did not the whole Nation that took it, weep and lament therefore? For their privy parts being putrified, their Bowels and meat came from them, and with unclean hands they were forced to bring it back again with Cymbals and Trumpets, to make Satisfaction for their offence. It was God that did this for our Anceſtors, becauſe that, depoſiting their Arms, they reſigned themſelves wholly to his pleaſure. Was* Senacherib *King of* Aſſyria, *with all his Power out of* Aſia *encamping before this City, overcome by humane force? Did not our Anceſtors wave their own Force, and betake themſelves to Prayer, and God by his Angel in one night deſtroyed an infinite Army? ſo as that the next day the Aſſyrian found a hundred fourſcore and five thouſand of his Men dead, and fled with the reſt from the unarm'd* Hebrews, *though they never purſued? You know alſo,* G *that in the Captivity of* Babylon, *where the People lived the ſpace of ſeventy years, they got not their liberty till ſuch time as God diſpoſed* Cyrus *to ſuffer them to depart into their*

The ſacred Ark taken away by the *Aſſyrians*, and reſtored to the Jews.

The Captivity of Babylon.

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own Country. And continuing his assistance, they again (as the Priests in old time were wont) did serve and reverence their helper. In brief, our Ancestors did never atchieve any great matter by force of Arms, neither did they leave any thing undone wherein they expected Gods help, but still remaining quiet at home, they overcome their Enemies wholly by his Providence: and when they trusted to their own strength, they always miscarried. For when Zedechias our King, contrary to the admonition of the Prophet Jeremy, went forth to fight with the King of Babylon, at that time besieging the City, both he and his whole Party were taken, and this City destroyed. Yet consider how far your Generals are inferior to that King, and your selves to the People of those times. For Jeremy declaring to the City, that God was offended at their Iniquity, and that except they did yield, it should be taken by force; yet did not the King nor any of the People lay hands upon him. And you (that I may omit your Iniquity done within the City, which though I would I could not sufficiently decipher) do revile and attempt to kill me for giving you wholsome Counsel for your good; only for that I put you in mind of your Sins, which you have not patience to hear. The same happened also when Antiochus, sirnamed Epiphanes, besieged the City, God was highly displeased at our Ancestors, permitted them to be slain, the Town spoiled, and this Holy place for three years and six months to be made desolate. What should I shew unto you any more examples? Who first incited the Romans against the Jews? Was it not the impiety of our own Country-men that did it? Whence was our Bondage at that time? Did it not proceed from the Sedition of our Ancestors, when the fury of Aristobulus and Hircanus brought Pompy into our City, and God subdued them by the Romans, being grown unworthy of Liberty? and, at length after a three months Siege, though they were not so great offenders as you are, and better able to abide the Siege, yet they yielded themselves. Are we ignorant of the end of Antigonus the Son of Aristobulus, who invaded the Kingdom, and brought our Nation again into subjection; God laying that bondage upon them being provoked by the iniquity of our Nation? Herod the Son of Antipater brought Sosius and the Roman Army, and besieged the City six months; and at last, for the greatness of our iniquity, it was taken and punished, and sacked by the Enemies. Thus you evidently see that our Nation never prevailed by force of Arms. And assure your selves that even now the City will be taken. It is meet therefore that you who keep this Holy-Place commit your selves wholly to God, and then you need not fear the forces of your Enemies, when your Piety assures you of Gods help and succour. But what one Article of Gods Law have you observed? Nay, what have you not done that he forbad? How far greater is your impiety than theirs? and yet they suddenly perished for their Sins. For making small account of secret Sins, as Stealing, Deceit, and Adulteries, you violently take away Mens Goods by force, you murder whom you please, devise new ways to Sin; have made the Holy Temple the place of your impieties; and what the Romans themselves did adore, as by your own Nation polluted and defiled, whilst you derogate from the honour of our Religion by the impiety of your Actions, and yet hope for his help, whom you have so heinously offended. You are very just People and obedient, and it is with pure hands you beg assistance of God. Did our King pray so unto God, when he obtained, that in one night so many of the Assyrians should be destroyed? Or do the Romans commit such impietiy as the Assyrians did, that you may hope of the like revenge upon them. The Assyrian received a sum of Money to save the City, and yet not regarding his Oath, endeavoured to destroy it. The Romans do only request the same Tribute that was paid by our Ancestors: and if they may have it, will never destroy the City, nor touch our Holy things. They will also permit you to enjoy freely your Families and Possessions, and suffer your Laws to remain inviolate. It is madness for you to hope that God will punish just Men, as he did Sinners and impious persons, seeing he can punish as he pleases. To be short, he destroyed the Assyrians the first night they encamped before the City. And if he had purposed to deliver you, and punish the Romans, he would have done it, when Pompy and Sosius came against the City, or when Vespasian wasted Galilee, or now when Titus made his assault. But neither Pompy nor Sosius suffered any harm, and both of them took the City. Vespasian prospered so well in his Wars against you, that he hath got the whole Empire. And the Fountains which yielded you no Water before, do give it to Titus in abundance. For you know that before his coming, the Fountains without the City and Siloa were so dry that Water was sold by measure, yet now they flow plentifully, and do not only serve his Army, but water all the Gardens about. What this Wonder foretelleth, you have already experienced, when the King of Babylon came with his Army and destroyed the City, took it, and fired it, and the Temple; notwithstanding that (as I am perswaded) the Jews at that time were not so wicked as now. I think therefore that God hath forsaken this Holy Place, and is gone over to your Enemies. Will not a good Man fly a wicked House, and abhor the impiety of the Inhabitants? And do you think that God will abide your impiety,

The destruction of Jerusalem by the K. of Babylon.

Josephus's bitter Invective against them.

The Jews sins against the Laws.

The Romans overthrow the Jews as the Assyrians did.

God knoweth when to revenge.

Fountains that before-time were dry, now flow to Titus.

H I K L M N O

A *piety, who beholdeth all secrets, and knoweth all things that are hid? But what is secret amongst you? Or, what do you seek to find? Nay, what do you that your Enemies do not know? All your Iniquities are apparent: and your Contention with one another is, who shall be most impious, and with as much labour endeavour to be Vicious, as others do to be Vertuous. Yet for all this it is not too late to amend, God's Wrath will be appeased, if ye acknowledge your sins, and be penitent for your offences. Throw away your Arms then, and pity your Country, now ruined by your own means. Turn your Eyes and behold the Beauty of the Place, whose Ruine you seek. How brave a City, how magnificent a Temple, how rich with the Gifts of all Nations! Who would fire these? who would desire the ruine of these? Or, what is there in the World that better deserveth to be preserved? O hard hearted People, more blockish* B *and insensible than Stones! Or, if you do not pity your Temple, let your Families move you; look upon your Children, your Wives, and your Parents, all ready to be consumed either with Sword or Famine. I am sensible my Wife, my Children and Family must perish with you, (and there was a time when they would have been considered); and it may be thought it is to save their lives I give this Advice: but kill them, and sacrifice me for your Welfare: I am prepared to die, if my Death may be a means to preserve you in being.*

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God is wont to shew mercy to those who confess, and be penitent.

Whilst *Joseph* made this Speech unto them the Tears trickled down his Cheeks; but the Seditious being nothing moved, replyed, that it was not safe for them to yield. The people however were perswaded to fly: and selling their Possessions and what they had at small rates, they swallowed down the Gold they received, lest the Thieves C should take it from them. And when they had escaped to the Romans Camp, they emptied their Bellies, and found it again, and had wherewithal to buy them necessaries. *Titus* also permitted many to go whithersoever they pleased; which caused divers to flie, thereby to be delivered from the Calamity which they endured in the City. But *John* and *Simon* were as diligent to stop the wayes, lest the Citizens should escape, as they were to hinder the Romans from entering into the City: so that upon the least suspicion of any Mans flight, he was presently put to death. The Richer sort whether they stayed or fled, were slain for their wealth and possessions. The Famine of the City, and the desperation of the Theives increased alike every day; and when no more Corn was to be found, the Seditious persons brake into the Houses, D and searched every Corner to find Corn; if in their search they found any, they beat the owners thereof for denying it at first; if they found none, they tortured them for having hidden it. Whosoever was strong of Body, and in good liking, they killed; upon presumption that he had some secret stores, or else he could not have been in so good plight and fat as he was. They that were pined with Famine, were slain; because they thought it no offence to kill them, who in a short time would die of themselves. Many gave all they had for one Bushel of Corn, and shuting themselves up privately in their Houses, eat their Corn as it were unground: others made Bread thereof, as necessity and fear required. No Man in the whole City sat down to eat his meat at the Table, but snatch'd it greedily from the fire, and devoured it half raw and half E roast.

Joseph's love and constancy towards his Country.

The people flie with their money.

A wonderful Famine in the City.

The Argument of store of meat.

Most miserable was this manner of living, and a spectacle which none without Tears was able to behold; the strongest still got the most, and the weakest bewailed their misery: for now Famine was their greatest calamity. And nothing doth arm Men more than shame. During this Famine, no reverence was had towards any Man: Wives took the meat out of their Husbands mouths, Children from their Parents, and Mothers from their Infants, which was the saddest spectacle of all. No body had now any compassion, neither did they spare their dearest Infants, but suffered them to perish in their Arms, by taking from them the very drops of Life. Yet could they not eat in such secrecy, but some or other still came to take away from them that whereupon F they fed. For if in any place they saw a door shut, they conjectured that they who were in the house were eating meat, and forthwith breaking down the Doors, they came in, got them by the throat, and took the meat half chewed out of their mouths as it was ready to be swallowed down. The old Men were driven away, and not permitted to keep and defend their food: the Women were drawn up and down by the hair of the head, for that they hid between their hands some part of their meat, and would not forgo it. No pity remained either to old age or infancy; they took the young Babes, their mouths full of meat, and dashed them against the ground. If any had prevented these Thieves, and eaten their meat before they could get at them, they were more cruelly and more tyrannously handled, as having commited a greater offence against them. G They devised most barbarous and cruel torments to extort food from others: for they thrust sticks or such like into the cavity of [redacted]

A miserable kind of living, and a spectacle of great compassion.

The Souldiers enter the houses, and take the Meat unchewed out of the Citizens mouths.

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[illegible] and it is abominable to hear what the people endured to make them con- H
fess one loaf of Bread, or one handful of Corn which they had hidden.

These Miscreants did not yet for all this feel either hunger or thirst: for then their impieties had been more tolerable: but they did it only to exercise their cruelty, preparing six days food for themselves aforehand. Some poor creaturs, eluding the Roman-Guards, had been abroad in the night to gather Wood or Grass in the Field, and returning into the City, were rejoycing in their felicity, having escaped the danger of the Enemy: but they were seized on by these Miscreants; their Herbs taken from them (though gotten with the hazard of their lives) denying them a small part of that, for which they had undergone such danger, yea they thought themselves obliged though robbed and spoiled, if they escaped the Swords of these Tyrants. These were the Calamities which the baser sort of People endured at the hands of the common Souldiers: but the Nobles and chief Men of the City were led to their Officers, accused before them of Intelligence with the Romans; and for some forged Treason or other put to Death. Many times they suborned people to accuse them of intending to fly to the Romans. Those that *Simon* robbed were sent to *John*; and those that *John* spoiled were sent to *Simon*: drinking as it were one to another in the Blood of the People, and dividing their dead Carcasses between them; insomuch as though they disagreed in their desire of Rule and Domination, they both conspired in Mischief and Iniquity. For he that did not give the other part of what by his cruelty he had extorted from the miserable Citizens, was accounted ungenerous: and he that received not his share, complained of the injustice, as beleiving he had a right to the Rapine and Cruelty. K

The Honourable and Rich are drawn before the Tyrants.

John & *Simon* differ about Rule, but agree in Wickedness.

I am not able to recount all their Iniquities: but in short, I think never any City endured the like, nor never any People since the memory of Man were so cruel and barbarous: and that their impiety to Strangers might seem the less, they spake evil of the Nation of the Hebrews, and cursed them, and openly confessed themselves to be slaves, People of divers Countries, united together in wickedness, Bastards and Abortives of their Nation. They demolished the City, and forced the Romans (though against their will) to accept of a dismal Victory, hasting the Fire into the Temple, as though it stayed from it too long. Neither were they at all affected, when they saw the higher part of the City on fire; though many among the Romans beheld it with sorrow, as we will L
shew hereafter, when we describe the event of that business.

CHAP. XII.

Of the Jews that were crucified, and the burning of the Rampires.

The poor peoples misery.

THE Mounts and Rampires that *Titus* built did greatly advantage him: Yet his Souldiers endured some loss by the Jews from the Wall, to recompence it what M
he could, upon intelligence that their Rapine and Plunder in the Town being not sufficient to supply their necessities, the Jews were forced to seek out into the Valleys for Food; he disposed certain parties of Horse, and other select Men in Ambush to intercept them: for though their Exigencies were very great, yet being for the most part poor people, with Families in the City, they durst not run over to the Romans, lest their Wives and Children should be murdered in their absence, wherefore they were forc'd to make private excursions in the night to conceal themselves from the Enemy, and having fallen unexpectedly into this Ambuscade, they fought it couragiously, as knowing it too late to expect mercy after such untractable obstinacy, but they were defeated, many of them taken and tortured, and afterwards crucified before the Walls of N
the City. *Titus* look'd upon their condition as very deplorable; for scarce a day past in which there were not 500 Jews taken and served in that manner by those parties of Horse; yet he thought it inexpedient to remove them, because they were a great security to the rest of his Army: But his great Design was by the cruelty of that Spectacle, to terrifie the City, and hasten its surrender. Wherefore the Souldiers, in hatred to our Nation, crucified all they took, one after one fashion, and another after another, in derision. And the multitude of the Captives became so great, there was left no space for the Crosses, nor indeed Crosses for their Bodies to be crucified upon. But the Seditious Jews within the City were so far from relenting by this Massacre, that rather O
their hearts were more hardned, so that herewith they terrified the rest of the multitude, for they * carried the relations of those who were taken by the Romans, to the Walls, that

Titus crucifies many Jews before the Walls.

* The Jews carried the Kindred of those that fled out of the City to the Romans, & shewed them the Tortures they suffered.

A that they might see how those were used that fled to the Romans: the same sight they also shewed unto them that desired Peace; affirming that they whom the Romans had so used, were those that fled unto them for succour, and not Captives by them taken. This deterred many who would otherwise have fled to the Romans; till such time as the truth hereof was known. Yet some there were that ventured to the Enemy, as preferring Death and Torment at their hands, before the Miseries and Famine which they endured at home. *The year of the World, 4134. after Christ's Nativity, 72.*

Hereupon *Titus* cut off many of the Captives Hands, and sent them into the City to *Simon* and *John*, that their Calamity might testify them to be Captives, and not such as had voluntarily fled to the Romans, willing them to admonish their Friends to yield,
B and not compel him to destroy the City: and to assure them that in so doing, they might still save their Lives, their Country and Temple, which had not the like in the whole World: and he continually went about the Rampires, hastning the Workmen in their business, as though he presently meant to effect that in deeds, which in words he had spoken. The Jews that stood upon the Walls reviled both him and his Father, affirming that they contemned Death; and would chuse rather to die, than become Slaves: That whilst they lived, they would to the utmost of their power defend themselves against the Romans, without any care either of themselves or their Country; which *Cæsar* sent them word were both in imminent danger. Moreover, they said that the whole World was a Temple dedicated to God, far more excellent than theirs, which
C notwithstanding should be conserved by him that dwelt in it; whose help they hoped to enjoy, and did therefore deride all his Threatnings, as things that could never come to pass without his Divine Permission. Thus did they opprobriously abuse the Clemency of the Romans. The Jews revile both *Titus* and his father.

At this time arrived also *Antiochus Epiphanes*, and with him a considerable supply of Men, among which there was a company called the *Macedonians*, of equal years, and little older than young Men, all trained up in Martial Discipline, and armed after the Macedonian manner, from whence they took their name: yet for the most part they did not answer the expectation that men had of the Macedonians. For the King of *Comagne* was the most fortunate and happy of all Kings that were subject to the Roman Empire,
D till such time as he felt the frown of Fortune; who in his old age proved that none ought to be accounted happy before his death: whilest *Comagne* was in prosperity, his Son said, he marvelled that the Romans did delay to assault the City, and enter the battered Walls (for this young Man was a great Warriour, and of exceeding strength, to the which he trusted too much, did many things rashly.) *Titus* smiled, and answered, that that was a work too great for the Romans. Upon which young *Antiochus*, accompanied with his Macedonians, assaulted the Wall, and himself with his strength and dexterity avoided the Darts of the Jews, and cast his Darts at them: but his whole Party (a few excepted) were there slain: for obliged by their extravagant boasting, they continued longer in fight than it was expedient for them: at last many being
E wounded retired, perceiving that the Macedonians to win a Victory had need of *Alexander's* Fortune. The Romans the twelfth day of *May* began to build their Rampires: and laboured seventeen whole days, with much ado they ended them the nine and twentieth of the said Month. For they builded four vast Rampiers, one of them over against *Antonia*, which was built by the fifth Legion, opposit to the midst of the Struthian Waters: another was built by the twelfth Legion, twenty Cubits distant from the other. But the tenth Legion, which was of more account than the two former, erected a Mount opposit to the Pond called *Amygdalon* on the North-side: and the fifteenth Legion made the fourth, thirty Cubits distant from the other, over against the Monument of the High Priest *John*. The Insolence of *Antiochus* and the Souldiers. The Romans in 17 dayes build four huge Bulwarks.

F The Mounts being thus finished, *John* undermined that which was over against *Antonia*, and underpropped it with posts of Wood, and filling the Mine with Wood, Bitumen and Pitch, he fired it: so the posts that held it up, being burnt, the Mine fell, and the Mount also with a hideous noise fell into it: and first of all there arose a great smoak and dust, for the Mines covered the flame: at last the fire having consumed the matter that covered it, the flame appeared. The Romans at this sudden and unexpected exploit were much amazed and disordered: so that thereby those who before made account of the Victory as certain, began now to despair. Two days after *Simon* and his Associates set upon the other Rampires: for thereon were planted Rams, wherewith the Romans began to beat the Walls. Amongst the rest, a Man
G named *Teptheus* of *Garsus* a City of *Galilee*, *Megassarus* one of Queen *Mariamne's* Servants, and with them one of *Adiabena* the Son of *Mabatæus*, who for his fortune Three valiant Jews.

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was named *Agiras*, which signifieth lame: these three taking fire-brands, ran unto the Engines, and there was none found in all the Roman Army more valiant than these Men, nor more terrible: for they ran amidst the throng of their Enemies so boldly, as though they had gone amongst their Friends, and never made any stay, but breaking through the midst of their Enemies, they fired their Engines: and notwithstanding that on every side they were assaulted with Darts and Arrows; yet did they not give back, nor seek to avoid the danger, till such time as the fire had taken hold of the Engines. The Flame mounting on high, the Romans came running out of the Camp to succour their fellows: and the Jews upon the Wall with Darts and Arrows hindred them that fought to quench the flame, exposing their own Bodies. The Romans endeavoured to draw off the Rams: And the Jews were as earnest to hinder them: however the Romans preserved their Rams. From thence the fire caught hold of the Rampires, those that opposed themselves were burned: and the fire increased, so that it could not be extinguished; so the Romans invironed with the flame, and dispairing to rescue their Works, retired into their Camp, and left them on fire. But the Jews were so much the more earnest, their number still encreasing by new supplies out of the City; and so encouraged by their Victory, they rashly adventured unto the Romans Camp, and assaulted the Guard there. Which Guard was a Company placed round about the Camp in Armour; with orders not to leave their Ground upon pain of Death. And these Men esteeming it better to die gloriously, than ignominiously to suffer, resisted very valiantly; so that many that had fled, retired themselves back again to fight, both for shame that they had forsaken their place, and for fear of punishment thereof: and placing new Engines upon the Rampire of their Camp, they stopt the Jews from Sallying any more: for they came out unarmed, without any Arms of defence. For the Jews without any consideration came rashly upon their Enemies Pikes, and assaulted them with their fists. So that the Jews prevailed more by their courage, than their Arms: and the Romans fled more for the Jews boldness than any harm they sustained by them.

H

The Romans invironed with Fire, lose the Mounts they had built.

I

A severe Law amongst the Romans against those that forsake their places.

K

Titus repairing with all speed from *Antonia*, where he had been viewing a place for another Rampire, blamed the Souldiers exceedingly; who having gotten the Enemies Walls, did notwithstanding suffer themselves to be repell'd; and were forc'd to abide that which first the Jews did suffer, being now as it were broken out of Prison; and so he with certain chosen Men assaulted the Enemies on one side, who though desperately overpowered, yet stoutly resisted him; and so joyning the Battel, the dust was so thick that one could not see another, nor hear what was said; for the cries and noise was so great, no Man could discern his Friends from his Foes. The Jews persisted still in the Battel, not for that they trusted to their force, or thereby prevailed, but because they were desperate. The Romans on the other part took courage, and fought stoutly for shame, and for that *Cæsar* himself was in danger amongst them. So that I think, that had not the Jews retired into the City, the fury of the Romans had then consumed the whole multitude. The Romans were now sorrowful for the loss of their Rampiers, who in one hours time had lost that, which with such labour they so long had been making: and many of their Engines being now displaced, they dispaired to take the City.

Titus accused his Souldiers of negligence.

L

The Jews retire within the City.

M

CHAP. XIII.

Of the Wall which the Roman Army built about Jerusalem *in three days space.*

Titus consults with his Captains.

TITUS deliberated with his Captains what was to be done; and they that were most forward amongst them, thought it best with the whole Army to assault the Walls: for that as yet the Jews had only fought with a part, and were not able to withstand the force of the whole Army, but would be all consumed with Darts and Arrows. The wiser sort perswaded *Titus* to repair his Rampires: but others counselled the contrary, to hold themselves quiet there, and only to keep all places about, that no food should be conveyed into the City, and so famish it without fighting. For that the Jews being now desperate, and desirous to be slain, would not be overcome by force. But *Titus* thought it dishonorable to lie idle with so huge an Army, and do nothing; yet he deemed it superfluous to fight with them who would willingly fight to be slain: and he could not make any Mounts, because he wanted Materials, and it was most difficult of all to guard every place about the City, that none could go forth, for that it could not be besieged round on every side, by reason of the difficult places, and great compass

N

O

A pass thereof, fearing also the dangers that might ensue, the Jews issuing out of the City. For the Jews seeing their open ways possessed by the Romans, they would devise some secret ways, both urged thereunto by necessity, and also because they knew all places there-about very well. And if so be that the Jews should secretly effect any thing to prejudice them, that then their Siege was like to continue so much the longer: so that he feared the continuance of time would diminish the Glory of his Victory. For though all those ways might be taken, yet he preferred speed before certainty: and if so be he would use celerity and safety, then it was needful for him to compass the whole City round with a Wall: for so all ways and passages might be blockt up, and the Jews seeing no hope of safety, should be compelled either to yield the City, or to B be consumed with Famine. Nor by any other means could be secure, but by erecting Mounts; having that Wall to defend them. And if any one think that work difficult, and not to be atchieved, let him consider that it did not become the Romans to make a base and slender piece of work: and that no Man in the World could without labour effect any great matter, but God only. Having with these Speeches encouraged his Captains, he caused them to lead the Souldiers, and dispose them all about these businesses. The Souldiers had as it were some divine vigour and courage faln upon them: for not only the Captains, parting the circuit amongst them, but the Souldiers also strove who should first effect their part; and every Souldier laboured to please his Decurio, the Decurio to content the Centurion, and Centurion the Tribune, and the C Tribune to please the chief Commander, and he to please *Cæsar*, who every day went round and beheld the Work: and so beginning at the place called the Assyrians Camp, where he was encamped, he drew a Wall all about, even to the new City; and from thence by *Cedron* and Mount *Olivet*; and so turned toward the South, and enclosed the Mountain with the Rock called *Peristereonos*, and the Hill next adjoyning thereunto which hangeth over *Siloa*: and from thence bending his Work to the West, he brought it down all along the Valley of the Fountain: from whence ascending to the Monument of *Ananus* the High-Priest, where *Pompy* pitched his Tents, he brought it about by the North-side of the City, and coming along to the Village called *Erebinthonicus*, he compassed the Monument of *Herod* towards the East, and so joyned the Wall to his D Camp, where he began. This Wall was nine and thirty furlongs about. Without this Wall he built also thirteen Forts, every one ten furlongs in compass. And all this whole Work was finished in three days space, which yet required Months to have been built in: so that the celerity in the building thereof makes it scarcely credible. The City being thus encompassed with a Wall, and Guards placed in every Fort, *Titus* himself continued to go round the first Watch, to see all things in good order: the second Watch he allotted to *Alexander*; and the third to the Captains of the Legions: and the Watchmen appointed every one his turn to sleep; and so all night long some of them went about the Castle.

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Titus determins to enclose the City with a Wall.

The Romans without ceasing build the Wall.

One Wall of 39 furlongs about.

The Romans plant their Guards in several Castles.

E

CHAP. XIV.

Of the Famine in Jerusalem: *and of the building of the second Rampire by the Romans.*

THe restraint of liberty to pass in and out of the City, took from the Jews all hope of safety; and the Famine now increasing, consumed whole Houshold and Families: the Houses were full of dead Women and Infants; and the Streets of the Car- F cases of elder Men: and the young Men pale like Ghosts, walked about the Market-place, and fell down dead where it happened. And now the multitude of dead bodies was so great, that they that were alive could not bury them, nor indeed cared they for burying them, being now uncertain what should betide themselves. And many endeavouring to bury others, fell down themselves dead upon them as they were burying them. Many being yet alive, went into their Graves and there died. Yet for all this Calamity, was there no weeping nor lamentation; for the Famine overcame all affections. And they who were yet alive, without tears beheld those, who being dead were now at rest before them. There was no noise heard within the City, and the still night found all full of dead bodies: and which was most miserable of all, G the Thieves at night came and took away that which covered the dead bodies nakedness, went laughing away, and in their bodies they proved their Swords; and upon

The Houses and Ways full of dead Men.

The Dead lie unburied in the streets.

pleasure

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The cruelty of the Seditious against those that lay a dying.

Titus calls God to witness the fault is not his.

The Romans shew the Jews their abundance of Victual.

Titus pitying the remainder of the Nation, labours to save them.

The blindness of the Jews.

pleasure only thrust many through, yet breathing. Yet if any desired them to kill him, H
or to lend him a Sword to kill himself, that so he might escape the Famine, they denied
him. And every one that died, as he was dying, fixed his Eyes upon the Temple, and
beheld it with grief, leaving the Seditious behind them. But they no longer able to
endure the stink of the dead Bodies that lay corrupted on the ground, first commanded
that all such should be buried at the charges of the City: and at last finding the place
wherein to bury them all, they threw them over the Walls into the Ditch. When *Titus*,
going about the Walls, beheld all the Ditch filled with dead Mens Bodies, he lament-
ed; and lifting up his hands to Heaven, called God to witness, that it was not his
doing. Such was the estate of the City. But the Romans when none of the Seditious
durst make any more excursions, passed their time in joy and mirth: for they neither I
suffered Famine nor Sorrow, having abundance of Corn, and all other necessaries out
of *Syria*, and the Provinces adjoyning: and many standing before the Walls, and shew-
ing their abundance of Victuals to the Jews, did so much more increase their misery.
Yet were not these Seditious people moved at these Calamities: wherefore *Titus* pi-
tying the reliques of the Nation, and minding at least to save them that were left alive,
hasted to take the City: and so he begun a-new to build Mounts, though he scarcely
found matter to do it withal. For all the Wood near the City was consumed in the
first Works; so that now the Souldiers were forced to fetch more Wood ninety fur-
longs off; and only against *Antonia* were erected in four places, four Mounts greater
than the former. *Cæsar* went about and hastned the Workmen; and now shewed the K
Thieves that were falling into his hands, the desperate condition in which the City then
stood. Yet for all this, they would not repent: and being as it were deprived of the
exercise of their Wits and Bodies, they used both as though borrowed, and not their
own. For neither did any affection move their Minds nor any grief their Bodies: for
they rent and tore the dead Bodies like Dogs, and filled the Prisons with weak and lan-
guishing People.

CHAP. XV.

Of the Massacre of the Jews both within and without the City. L

Simon's cruelty against *Matthias* and his Sons.

AT last, *Simon* having tormented *Matthias*, put him to death notwithstanding that
by his means he had obtained the City. This *Matthias* was the Son of *Boethus*
a Priest, whom the People for his fidelity towards them greatly esteemed: he seeing
the Outrages of the Zealots towards the People after *John* was joined with them, per-
swaded the People to call in *Simon* to help them, conditioning nothing with him
before, for that they misdouted no evil. And when he was come into the City, he
held him for his Enemy as well as the rest; notwithstanding, that by his only advice
he was received into the City, as though *Matthias* had only done it through weakness.
Wherefore calling him before the people, he accused him that he favoured the Romans, M
and so condemned him to die, not suffering him to clear himself. And he put to
death likewise his three Sons with him, for the fourth was before this time fled to
Titus. *Matthias* requested *Simon* that he might be put to death before his Sons:
But *Simon*, in regard that by his means he had gotten the City, caused him to be ex-
ecuted last of all. And so he was killed upon the murdered Bodies of his Sons, in a
place where the Romans might behold him; for so *Simon* commanded *Ananus* his
Executioner, who was the Son of *Barnadus*. This Man was the most cruel of all *Simon*'s
followers; who even when he was to kill *Matthias*, derided him, asking whether they
could now help him, to whom he sought to fly? and he permitted not their Bodies
Ananus the Priest, with 15 of the Noblest People slain. to be buried. After them *Ananias* a Priest, the Son of *Masbalus*, a Nobleman, and N
chief Secretary to the Council, a valiant strong Man, born at *Emaus*, and with him
fifteen of the Chiefest Men in the City were put to death. They took also *Joseph's*
Father and kept him in Prison, and with the publick voice of a Crier proclaimed, that
no Man should talk with him, nor visit him, pretending fear of Treason: and who-
soever bewailed his estate, he was put so death without any Tryal. It happened that a
certain Man called *Judas*, the Son of *Judas*, who was one of *Simon's* Captains, and Go-
vernour of one of the Towers of the City, being moved with Compassion towards
Judas consults with his Companions. these that perished without desert, and more with fear of his own life, assembled to-
gether ten of his most trusty Souldiers, and said to them: *How long shall we endure* O
these Calamities? or what hope have we of Life, in being obedient to the most impious of all

Men

A *Famine consumes our City; the Romans are almost within our Walls, and* Simon *is cruel and faithless even toward these that have well deserved at his hands; and we are in daily fear of his Cruelty. On the contrary, the Romans keep their Faith inviolably. Wherefore let us deliver this Tower to them, and so save our selves and our City. And what punishment can* Simon *suffer which he hath not deserved?* The ten Men to whom in this manner he brake his mind, agreed hereunto; and so he in the morning sent the rest of the Souldiers under his command into divers places, that they might not perceive his intent, and at the third hour of the day, standing upon the Tower, he called the Romans and told them his Design. But some of the Romans proudly contemned the Offer; others scarcely believed them, and the rest made no haste to come. In the mean time while

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B *Titus* with certain armed Men came unto the Wall, *Simon* had notice of the matter, and speedily got to the Tower, and slew those that were within in the sight of the Romans, and cast down their Bodies over the Wall. *Joseph* going about the Wall, and coming thither (for he never ceased requesting the Jews to remember their desperate estate) was struck on the head with a Stone, and so amazed with the blow, that he fell down: whereupon the Jews made a Salley out of the City, and had carried him away Prisoner into the City, had not *Titus* sent Men to defend him; and whilst they fought, *Joseph* was carried away, scarcely knowing what was done. The Seditious with loud cries rejoyced, as having slain him whose death they chiefly desired; and so they reported within the City. Hereupon the People were most sorrowful, verily be-

Joseph wounded in the head with a Stone, the Rumour is spread through the City.

C lieving him to be slain, by whose intercession they had confidence of favour from the Romans.

When *Josephs* Mother, who was in Prison, heard this, she said to those of *Jotapata* that were her Keepers, that she had no hope ever to see her Son again; and with many tears lamenting to her Maidens, Is this the benefit (said she) of my having born a Son, that I shall not bury him, by whom I hoped to have been buried my self? But this false Report did not long grieve her, nor comfort the Thieves; for *Joseph* was quickly healed of his Wound, and recovered; and shewing himself, he cryed out to them, That ere long they should find he should be revenged on them for his Wound; And he ceased not to exhort the People to remain faithful to the Romans. But the

Joseph recovereth of his Wound.

D Seditious, seeing him alive, were astonished, and the People conceived good hope. Many (present necessity urging them) leapt over the Wall, and fled to the Romans; divers with Stones going forth under pretence to fight with the Romans, yeelded themselves: But they had worse Fortune there than within the City; being now more harmed by plenty of Victuals which they found amongst the Romans, than with the Famine they suffered in the City: for being become by Famine all swollen, as though they had the Dropsie, upon the sudden filling of their empty Bodies, they burst; and so all died, save only those who being wary, did by little and little accustom their Bodies to Food which they had long wanted. Yet they who thus escaped, fell into another grievous misfortune: for one of the Jews that fled to the Romans, was found

Many that fled from Famine at home, met with a more speedy death amongst the Romans.

E amongst the Syrians, gathering Gold (out of his own dung) which he had swallowed, as is before said, for that the Seditious did search all, and take that they could find from them: and there was very great store of Gold in the City, so that that was sold for twelve Atticks, which before was worth twenty five. This device being discovered in one, presently a report was spread all over the whole Camp, that the Jews that fled from the City, came full of Gold. Whereupon the Arabians and Syrians ript up the Bellies of their poor suppliants, to see if they could find any Gold or Silver within them. And I am perswaded that there was no greater calamity befel the Jews than this, for in one night the Bellies of two thousand Jews were ript up. *Titus* hearing of this

2000 Jews imbowelled in one night.

F cruelty, resolved to cause the Authors hereof to be compassed round with Horsemen, and slain with Darts; and he had done it, had not the multitude of offenders much exceeded that of the Jews that were so murthered. Wherefore, he called together the Leaders of these Auxiliary Troops, and the Roman Captains (for some of the Romans also had committed this fault) and said to them in anger, Is it possible that any amongst your Souldiers are so barbarous to commit such horrid Acts for uncertain gain, and are not ashamed to enrich themselves after so execrable a manner? What, shall the Arabians in these Warrs against Strangers do what they please, and presently cause the infamy of their vile Facts to redound to the Romans, by committing such murthers, and exercising such cruelty against the Jews? (for now all that bear Arms under him, were defamed with this vile report:) He declared to them, That such as

Titus displeased with this cursed act.

G hereafter were found in that guilt, should be put to death. Also he commanded his own Legions to make enquiry who were suspected amongst them for this matter, and

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and to bring him word thereof. But avarice is not terrified by fear of punishment; cruel people have naturally a desire of gain, and no passion can be compared to the desire of wealth: though sometimes it is bridled and restrained for fear. But now God who hath given over the people to Perdition, suffered all things to be turned to their destruction: for that which *Cæsar* did so strictly forbid, was still secretly committed upon the poor Jews that fled for mercy to the Romans. So that now whosoever fled out of the City, the Souldiers first looking about them, lest any of the Romans should see them, ript up their Bellies, and so got an ungodly and impious booty; yet in very few did they find that they sought for; for the most of them that were slain, had no Gold nor Silver found within them. And this mischief caused many that had fled to the Romans to return again into the City. H

Avarice is not terrified with any punishment.

CHAP. XVI.

Of the Sacriledge committed about the Temple, and the dead Bodies cast out of the City, and of the Famine.

John falls to Sacriledg, and takes away many Presents out of the Temple.

WHen *John* could rob no more, nor get any spoil from the Citizens, whom he had robbed of all they had, he presently fell to Sacriledge, and took away many of the Gifts that had been offer'd to God in the Temple, and of the sacred Vessels appointed for Divine Service, as Cups, Plates, Tables, and the Cruets of Gold that *Augustus* and his Wife had sent thither. Thus a Jew robbed and spoiled the Temple of those tokens of respect, wherewith the Roman Emperours and other Nations had honoured it: and he had the boldness to affirm to his Associates, that without fear they might use the Holy things of the Temple, seeing they fought for God and the Temple. Moreover, he dared to share amongst them the Holy Wine and Oyl, which the Priests kept for Divine Sacrifice in the inner part of the Temple. I will not cease to speak that which grief compelleth me: I verily think that had the Romans forborn to have punished so great Criminals, either the Earth would have swallowed the City up, or some Deluge have drowned it, or else the Thunder and Lightning which consumed *Sodom*, would have light upon it: for the people of the City were far more impious than the Sodomits. In brief, their wickedness and impiety were the cause that the whole Nation was extinguished. What need I recount every particular misery? *Manneus* the Son of *Lazarus*, flying to *Titus* out of the Gate that was committed to his custody, and yielding himself to him, related to *Titus*, that from the time that the Roman Army encamped near the City, from the fourteenth day of *April*, until the first of *July*, were carried out of that Gate he kept, a hundred and fifteen thousand eight hundred and fourscore dead Bodies; and nevertheless, he had reckoned only those, the number of whom he was obliged to know by reason of a Publick Distribution, of which he had the charge. For others were buried by their Parents; and this was their burial, to carry them out of the City, and there let them lie. And certain Noblemen flying to *Titus* after him, reported that there were dead in the City six hundred thousand poor people, which were cast out of the Gates; and that the others that died were innumerable: and that when so many died that they were not able to bury them, that then they gathered the Bodies together in the greatest Houses adjoyning, and there shut them up. And that a bushel of Corn was sold for a Talent, which is six hundred crowns: and that since the City was compassed with a Wall by the Besiegers, they could not go out to gather any more Herbs, so that many were driven to that necessity, that they raked Sinks and Privies to find old dung of Oxen to eat; and even the dung that was loathsome to behold, was their meat. The Romans hearing this, were moved to compassion; yet the Seditious within the City, who beheld this miserable Sight, were nothing moved, nor repented, but suffered them to be brought to this Calamity: for their hearts were so blinded by God, that they perceiv'd not the Precipice into which they were going to fall with all this miserable City. K L M N

600000 dead Carcasses cast out of the City.

Cow-dung and dirt gathered together, are the Jews food.

A

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The SEVENTH BOOK OF THE WARS of the JEWS,

Written by *Flavius Josephus.*

B

The Contents of the Chapters of the seventh Book.

1 *OF the Breach made in the Walls, and how the Mounts were fired: and how* Sabinus *assaulted the Wall.*
2 *How the Romans assaulted* Antonia, *and were repulsed by the Jews.*
3 *Of the exceeding valour of* Julian *a Roman Souldier.*
4 Joseph's *Speech perswading the Jews to yeild their City; and how the Jews fled to the*
C *Romans.*
5 *Of another Battel, the Rampiers being again built; and of the excursions of the Jews.*
6 *How the Romans were by a device of the Jews destroyed with fire.*
7 *Of the Famine amongst the Jews.*
8 *Of a Woman that for hunger did eat her own Son.*
9 *How the Walls were taken, and the Temple burnt.*
10 *How the Temple was set on fire against* Titus *his will.*
11 *Of the Priests, the Treasure-House, and the Porch.*
12 *Of the Signs and Tokens which appeared before the destruction of the City.*
13 *Of* Titus *his Rule and Government; and how the Priests were slain.*
D 14 *Of the prey of the Seditious: and the burning of the inner part of the City.*
15 *How the higher part of the City was assaulted, and how some of the* Jews *fled to* Titus.
16 *How the rest of the City was taken.*
17 *Of the number of the Captives, and of those that were slain.*
18 *A brief History of the City of* Jerusalem.
19 *How the Souldiers were rewarded.*
20 *Of* Vespasians *sayling away, and how* Simon *was taken: and of the Spectacles, and*
Shews made upon Vespasians *Birth-day.*
21 *Of the Calamity of the* Jews *amongst the* Antiochians.
22 *How* Vespasian *at his return was received by the Romans.*
E 23 *Of* Domitians *acts against the* Germans *and* Frenchmen.
24 *Of the River* Sabbaticus; *and of the famous Triumph of* Vespasian *and* Titus.
25 *How* Herodium *and* Machera *were taken by* Bassus.
26 *Of the Jews that were slain by* Bassus: *and how* Judea *was sold.*
27 *Of the death of King* Antiochus: *and how the* Allans *broke into* Armenia.
28 *How* Massada, *the strongest Castle of all, was taken and destroyed.*
29 *Of the death of the* Sicarii, *or Murtherers, that fled into* Alexandria *and* Thebes.
30 *How the Temple which* Onias *built at* Alexandria *was shut up.*
31 *Of the Massacre of the Jews at* Cyrene.

F

CHAP. I.

Of the Brech made in the Walls, and how the Mounts were burned: and how Sabinus *assaulted the Wall.*

THE misery of *Jerusalem* every day encreased, the Siditious being by reason of their misery more and more incited against the people: For now the Famine was not only amongst the People, but amongst them also. And it was a mi-
G serable sight to see the multitude of dead Bodies heaped together in the City, (from which came a pestilent and infectious smell) so that they hindred the Souldiers from making

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making excursions. For they were forced to tread upon dead bodies, as though there had been a Battel fought within the Walls. But the hardneſs of their hearts was ſuch, that ſo hideous a ſpectacle did not affect them, nor make them conſider, that very ſhortly themſelves ſhould increaſe the number of thoſe, whom they trampled on with ſo great inhumanity. After having in a Domeſtick War embru'd their hands in the Blood of thoſe of their own Nation, they thought of nothing but imploying them againſt the Romans in a foreign War: wherein they ſeemed to reproach God for delaying to puniſh them, ſince it was no longer hope of overcoming, but deſpair, which inſpir'd them with this Boldneſs. The Romans though much troubled to get Wood to build withal, yet in one and twenty days finiſht their Mounts, having cut down all the Woods near the City for ninety Furlongs. It was miſerable to behold that Country and Place, formerly all beſet with Trees and fertile Plants, now lying plain like a Deſart: neither was there any ſtranger that before-time had ſeen *Judea* and the beautiful Suburbs of *Jeruſalem*, who now beholding it, could abſtain from tears, and not lament ſo woful a Change. For this War extinguiſhed utterly all ſigns of Beauty: neither could one coming ſuddenly, know the place which he well knew before.

The multitude of Carcaſſes heap'd in the City, hideous to behold.

Judea a Deſart, and deſolate.

When the Mounts were finiſhed, both the Romans and the Jews greatly feared: the Jews, for that except they were deſtroyed, their City would be preſently taken; the Romans, for that if theſe were overthrown, they knew not how to erect more, wanting matter: and now their Bodies were wearied with labour, and their minds diſcouraged with many Incommodities. But the Romans were more grieved at the Calamity of the City, than the Citizens within: for the Jews, notwithſtanding theſe Miſeries, did nevertheleſs ſtoutly defend the Walls: but the Courage of the Romans failed when they ſaw that the Jews Policy made their Mounts unprofitable; that the ſtrength of the Wall reſiſted the Engines; that the Jews Boldneſs overcame their Strength in fight: and eſpecially, ſeeing that the Jews having endured ſuch Calamity, Famine, and Miſery, were ſtill more couragious than before: ſo that they deemed their ſtrength not poſſible to be overcome; and that their minds were invincible, being hardned and encouraged by Miſery. What would they do (ſay they) if Fortune were favourable to them, ſince even now ſhe is contrary to them, all that ſhe does to abate their Courage, ſerves only to confirm them in their Reſolutions? Wherefore the Romans made a ſtronger Watch about their Mounts. But *John*'s followers, who were in the Caſtle *Antonia*, fearing what might enſue if the Wall were battered, endeavoured to prevent it what they could, before the Rams were ſet up; and taking Fire-brands in their hands, they aſſaulted the Mount; but deceived with a vain hope, they were forc'd to retreat. For, firſt of all, they ſeemed to diſagree among themſelves; ſo that they came from their Walls one after another in little Parties, and by conſequence ſoftly and fearfully, and briefly, not after the manner of the Jews; but with leſs courage then they were wont. On the other ſide, they found the Romans better prepared, and more couragious than of late, who ſo defended their Mounts with their Bodies and Weapons, that it was not poſſible for the Jews to come and fire them; and every one was fully determined not to ſhrink out of his place till he was ſlain. For beſides that, if this Work were deſtroyed, they had no hope left to build more, they all accounted it a ſhame, that their Vertue ſhould be overcome by ſurprize, or their Valour by raſhneſs and temerity, or their skill by a multitude, or the Romans by the Jews. Alſo they had Engines to caſt Darts at them as they came down their Walls. And when any one of the Jews that was ſlain fell down, he hindred them that followed; and the danger of him that went before, terrified thoſe that came after. They alſo that raſhly adventured within the ſhot of a Dart, either were terrified with the diſcipline, and multitude of their Enemies, or elſe wounded with their Darts: and ſo they all retired one accuſing another of cowardlineſs, having atchieved nothing.

The Jews and Romans are equally afraid.

The Romans fear the deſperateneſs of the Jews.

The Jews with Fire-brands ſet upon the Romans Engines.

The valour & violence of the Jews decreaſes

The Jews retire, arguing one another of cowardice.

The firſt day of *July* the City was aſſaulted: and the Jews being now retired, the Romans ſet up their Rams, notwithſtanding that they were aſſaulted from *Antonia* with Stones, Fire and Sword, and whatſoever their Enemies in that extremity could find. For though the Jews had great confidence in their Walls that they could not be battered; yet would they not permit the Romans to place their Rams againſt them. And the Romans being perſwaded that the Jews ſo laboured, becauſe they knew their Wall to be weak, and leſt *Antonia* by the breach of the Wall ſhould be hurt; the Romans reſolutely and undauntedly (notwithſtanding that many Darts were caſt at them from off the Walls) perſiſted to beat the Walls with their Rams. But when they ſaw that their Rams, though unceſſantly playing, could make no breach, they reſolved to undermine

The affault of the City the firſt of *July*.

A undermine the Wall, and accordingly, covering themselves with their Bucklers against the Stones thrown by the *Jews* upon them, some with their hands pulled the Stones out of the Wall; some digged under the Foundation thereof, till four stones of the Tower with much labour were broken and shaken. But the night hindred both Parties from doing any more at that time, but soon after, the Wall shaken with the Ram (in the place which *John* had undermined to destroy the Mounts) fell down. This fell out otherwise than either part expected: For the *Jews*, who had cause indeed to be sorrowful for the Fall of the Wall, and that they had not prevented this mischance, yet were as joyful and couragious, as if *Antonia* still remained firm and strong: And the joy of the *Romans* for this unexpected fall, soon ceased, when they saw the other Wall that *John* had built within, Yet they judged it easier to be taken than the former; but no B man durst ascend it; because those who first assaulted it, could not hope to come off alive. *Titus* thinking that by hope and perswasion his Souldiers might be incouraged, and knowing that many times, Promises and Exhortations make men forget danger, and sometime to contemn Death it self, he called together the most valiant of all his Army, and spake to them as followeth:

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No man durst ascend the Wall that *John* built.

Titus's Exhortation to the most valiant and strongest.

Fellow Souldiers, It were a shameful thing to exhort men to enterprise a thing without danger, both to them that are exhorted, and to him that exhorts: for Exhortations are only to be used in doubtful Affairs, where it is praise-worthy for every man to adventure himself. I confess it is a hardy attempt to ascend the Wall: yet it is also a glorious death to die in such a fight, and especially it becometh those that are desirous to win honour; and that they C *that first adventure valiantly to do it, shall not go away unrewarded. And first let* The patient minds of the *Jews*, and their constancy in Misfortunes. *this move you which terrifieth others, to wit, the patient mind of the* Jews, *and their constancy in Adversity. For it is a shame for the* Roman *Souldiers, who in time of peace exercise themselves in Warlike Feats, and are accustomed in time of War to get the Victory, now to be overcome by the* Jews, *and that at the end of the War, we having also God to help us: for all our harms proceed from the* Jews *desparation; and their destruction and calamity by Gods favour, and your Valour is every day promoted. For what else is betokened by their Sedition among themselves, their Famine, the Fall of their Walls without our Engines to batter them, and the Siege it self, but the Wrath of God towards them, and his favour towards us?* D *Wherefore it is unseemly for you either to give place to your Inferiors, or to neglect Gods favour and furtherance. Is it not a shame that the* Jews, *who, were they conquered, would* The Wrath of God against the *Jews*, is the *Romans* furtherance. *just attain no great Reproach, as being accustomed to serve and obey others, should so valiantly contemn death, lest they should hereafter suffer or endure the like; and many times boldly adventure, and make Excursions even amongst the midst of us, not out of hope to overcome us, but only to shew their valour; and that we who have conquered almost the Earth and Sea, to whom it is an Infamy not to be victorius, lie idle, never make valiant Assaults upon our Enemies, but being thus armed, expect till Fortune and Famine deliver them into our hands? Especially, seeing that by undergoing a little danger, all will be ours. If we get into* Antonia, *we have taken the City. For suppose that we were then to fight against them that are within* E *the City (which I do not think) then having gotten the higher part of the City) and being above our Enemies head, we are assured of a perfect Victory over them. I omit* *Titus* speaks of the Life to come, after a Poetical manner. *now the Commendations deserved of those who have been slain in Wars, and whom Immortal Glory keeps alive always in the Memory of men of this Life: and those that do not so think, and whose Souls and Bodies descend together into the Grave, I pray, that they may die of some evil death in Peace. For what valiant man knoweth not, that the Soul of him that dies in War, is presently received into the most pure Airy Element, and from thence carried and placed among the Stars of Heaven, from whence their heroick Souls appear to their Posterity as blessed Spirits to animate them to vertue by the desire of possessing the same Glory one day? And that those who in Peace die of some Disease and Sickness, their Souls are kept in the* F *Bowels of the Earth, in darkness, notwithstanding that they be most just and pure, and presently they are forgotten, and their Life and Memory together with them extinguished? Seeing therefore that we are all certain to die, and that to die by the Sword is a more easie death than to die by any Disease, why should we deprive our selves of this Opportunity, seeing that at last we must necessarily quit our Lives as a due debt to the Destinies? This I have spoken as though it were impossible to escape with Life; but they that bear the Minds of men,* The reward of valiant men. *can find meanes to save themselves even in the greatest dangers. For first of all, that part of the Wall that is fallen, may easily be entred, and the Wall new built is not hard to be thrown down: and many of you together enterprizing this Work, may one exhort and help another, and your Audacity and Courage will quickly daunt the Enemies, and perhaps we may succeed* G *without great loss in so glorious an Enterprize. For they will no more resist us if we once ascend the Wall: and let us but effect any one exploit either secretly or openly, and the Jews*

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will never more endure us, though we be but few in number. I engage my self so to reward him H
that first enters upon the Breach, that all the Army shall envy his happiness: for if he survive, he shall command those that are now his equals; and who so is slain in this quarrel, I will do him great honour.

Sabinus, a man of a low Stature, yet both in hand and heart valiant.

Though these words of so generous a Commander, were enough to inflame the coldest Breasts, yet the greatness of the danger had made such an Impression in their Minds, that no man presented himself to go to the Breach; but one *Sabinus*, a *Syrian*, a man of excellent courage; yet of so small stature, that by his outward appearance one would have deemed him unfit to have been a Souldier: for he was of very small stature, and of black colour, but he had a mind far greater than his Body, and strength scarce able to be contained in so little room. *Sabinus* rising up, said, *I offer my self to thee, O Cæsar, first of all to ascend the Wall, and that with a willing Mind; and I wish your good fortune may second my Affection. But though it should not so fall out, but I happen to be slain before I get to the top of the Breach, yet I shall have succeeded in my design; since I purpose nothing to my self but the Glory and Happiness of imploying my life for your Service.* I

Sabinus with eleven men approacheth the Wall.

When he had so said, he took his Shield in his Left Hand, and holding it above his Head, with his drawn Sword in his Right Hand, about the sixth hour of the day, he went to the Wall: and eleven men followed him, who only imitated his Vertue. But *Sabinus* with a divine fervour of Spirit, went before them all; notwithstanding that on every side the *Jews* upon the Wall cast an infinite number of Darts at him, and rowl'd down upon him huge Stones, which struck down some of the eleven that followed him. But *Sabinus*, for all the Darts and Arrows, stopt not, till such time K
as he had got to the top of the Wall, and put the Enemies to flight: who, terrified with his Boldness and Courage, and indeed thinking that more had come up after him, fled. But who may not justly blame Fortune, as taking pleasure to cross heroick Actions? *Sabinus*, after having so gloriously executed his Enterprise, was struck with a Stone, and thrown down flat upon his face most violently, with a great noise: so that now the *Jews* seeing him alone, and lying on the ground, returned again, and shot at him on every side: and he kneeling upon his knees, and covering himself with his Shield, strove to revenge himself upon his Enemies, and wounded many that came near him, till with wounding them, he was so weary, that he could strike no longer; and so at last he was slain: Thus the success was answerable to the L
difficulty of the Enterprise, although his vertue merited one more happy. Of those of his Company, three having almost got to the top of the Wall, were slain with Stones; and the other eight being wounded, were carried back to the Camp. And this was done the third day of *July*.

The power of Fortune.

Sabinus with three companions, slain.

CHAP. II.

How the Romans *Assaulted* Antonia, *and how they were driven back from thence by the* Jews. M

TWo days after, twenty of the Souldiers which guarded the Mounts, two Horsemen, and an Ensign of the fifth Legion, with a Trumpeter, gathered themselves together: and about the ninth hour of the night they ascended by the Ruines into *Antonia* without any resistance: and finding the first Watchmen asleep, they slew them, and got the Wall, and commaded the Trumpeter to sound; by which sound, the rest of the Watchmen being awak'd, fled for fear, imagining that a great number of the *Romans* were gotten upon the Wall: *Titus* having notice of it, presently gathered his Souldiers together, and accompanied with his chief Captains, and his Guards, he N
ascended the Wall. The *Jews* fled into the inner *Temple*, and the *Romans* broke in amongst them by the Mine that *John* had made to destroy the Mounts of the *Romans*. The Followers both of *John* and *Simon* fought couragiously to drive them back: for they thought it the utter ruine of all, if the *Romans* got into the Holy-place, which indeed was of importance to their Victory. So they began a sharp fight in the very entrance; the *Romans* striving to get the inner *Temple*, and the *Jews* endeavouring to beat them back towards *Antonia*. And now Arrows, Darts, and Spears nothing availed either part, but they fought it out at handy blows with Swords: and in the conflict no man could discern on which side any one fought; for the Souldiers on both parts were mingled together, and through the straitness of the place, could not keep their Ranks: for there was such a noise, that no man could hear one another, and many O

The *Romans* invade *Antonia*.

A most stout fight about the entrance of the inner *Temple*.

The straitness of the place was incommodious for the fight.

were

A were slain on both parts: and the dead Bodies of those that were slain on both parts, and their Weapons falling with them, hurt many that trod upon them; and whosoever had the worst, they presently cryed out pittifully, and the Victours shouted for joy: neither was there any place to fly, or follow, the fight was such, now one had the better, now the other. Moreover, they that stood in the forefront of the Battel, were either of necessity to kill, or to be killed, for there was no void space left between the two Armies. At last, the rage and despair of the *Jews* overcame the Valour of the *Romans*, and they were all beaten back (having fought from the ninth hour of the Night, unto the seventh hour of the day) The *Jews* were incouraged to fight, for fear they should be overcome. And this part of the *Roman* Army (for as yet the Le-
B gions were not come) thought it sufficient at that time, to have gotten the Castle of *Antonia*.

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CHAP. III.

Of the Incredible Valour of Julian, *a* Roman *Captain.*

THere was one *Julian*, a Centurion, born in *Bithynia*, of good Parentage, who was the most valiant, dextrous, and strongest man that I knew in all this War. This
C *Julian* seeing the *Romans* to have the worst, as he was standing by *Titus* in *Antonia*, he presently leapt down, and all alone charged the *Jews* who had the Victory, and made them retire into the Inner *Temple*, and the whole multitude fled, deeming him, by his Force and Courage, not to have been a man. But he amongst the midst of them, slew whomsoever he light on, one of them for haste casting down another. So that this his deed seemed admirable to *Cæsar*, and terrible to his Enemies. Yet did that destiny befall him, which no man could foresee, for having his shoes full of Nails, as other Souldiers have, and running upon the Pavement, he slipt and fell down, his Armour in the fall making a great noise: whereupon, his Enemies who before fled, turned again upon him. The *Romans* in *Antonia* fearing his life, cryed out: but the *Jews*, many at once,
D struck at him with Swords and Spears. He warded off many blows with his Shield, and many times attempting to rise, they struck him down again: yet as he lay, he wounded many; neither was he quickly slain, because all parts of his Body were very well arm'd, and he covered his head with his Buckler, but no man helping him, his strength failed. *Cæsar* was very sorrowful to see a man of so great fortitude slain in the fight of such a multitude, and that the place wherein he was, hindred him from helping him: and that others that might have helped him, durst not for fear.

Julian's fa-mous fortitude.

Julian running, falls upon the Pavement.

Julian's death.

At last, when *Julian* had a long time striven with Death, and wounded many of them that assaulted him, he was with much ado killed, leaving behind him a renowned memory, not only amongst the *Romans*, but also amongst his Enemies. The *Jews*
E took his dead body, and beat back the *Romans*, and shut them up within *Antonia*. In this Battel *Alexas* and *Gyptheus*, two of *John*'s Faction, and of *Simon*'s Faction, *Malachias* and *Judas*, the Son of *Merton*, and *James* the Son of *Sosa*, Captain of the *Idumeans*, and two Brethren of the *Zealots*, the Sons of *Jairus*, *Simon*, and *Judas*, signaliz'd themselves.

Valiant Souldiers amongst the *Jews*.

CHAP. IV.

Joseph's *Speech, perswading the* Jews *to yield the City: many of them fled unto the* Romans.

F

AFter that *Titus* had commanded his Souldiers to ruine the Foundations of *Antonia*, and make an easie Entrance for the whole Army, he called *Joseph* to him (for he understood, that that day, being the seventeenth of *July*, the *Jews* were wont to celebrate a certain Feast to God, which they called *Entelechismus*, that is to say, *the breaking of the Tables*; and that they were much troubled, that they could not Celebrate the same) and again commanded him to tell *John*, as he had formerly done, That if he desired to fight, he should have liberty to come with what multitude he pleased, so that the City and the Temple might not both perish with him; that he ought to de-
G

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sist from prophaning the Holy-place, and from sinning against God: and that if he so pleased, he would grant him leave to celebrate the Feast, which had been now long time omitted, and that by what Company he would. *Joseph*, to the intent that not only *John* might hear this offer of *Titus*, but also the rest of the People, got upon an eminent place, from whence he might be heard, and in the Hebrew Tongue declared to the *Jews Cæsars* Pleasure, earnestly requesting them to spare their Country, and prevent the fire now ready to take hold of their *Temple*, and to offer the accustomed Sacrifices to God. When he had thus said, the People were very sorrowful, and all held their peace, not daring to speak. But the Tyrant *John*, having used many railing Speeches against *Joseph*, at last answered, that he need not fear the destruction of the *Temple* and *City*, seeing that it belonged to God. H I

Titus willeth *John* to come out to fight, lest with him the City and Temple should perish also.

John taileth against *Joseph.*

Then *Joseph* with a loud voice cried out, *True it is, you have kept it pure and unprophaned for God, and the Holy-things you have kept inviolate, neither have you committed any Iniquity against him from whom you expect help, but have offered solemn Sacrifice unto him. If any man should take from you your daily Food, no doubt you would account him your Enemy: And can you then hope that God, whom you have deprived of daily Sacrifice, will assist you in this War? Do you impute these Offences to the* Romans? *Why they even now defend our Religion, and command the Sacrifice to be offered, which you have forbidden. Who doth not bewail this unexpected Change, and lament our City? Strangers and Enemies correct your Impiety; and you a* Jew *born, and brought up in our Law, are more cruel than they. But consider,* John, *it is no shame to repent your Wickedness in extremity: and at the last, If you be desirous to save your Country; you have a good example of* Jechonias, *sometime King of the* Jews; *who, when the* Babylonians *warred against him, of his own accord went out of the City before it was taken, and willingly endured Captivity, with all his Family and Kindred, only to hinder the ruine of the City, the Profanation of the Holy things, and the burning of the* Temple. *And for this act of his, he is of sacred Memory among the* Jews, *and hath thereby gained Immortal Praise amongst all Posterity. This is a good Example,* O John, *now danger is at hand: and I will promise you pardon from the* Romans, *consider that I your Country-man admonish you, and promise this unto the* Jews, *and that in the Name of* Cæsar. *God forbid that ever I should be such a Wretch, as to forget whence I took my birth, and what love I ought to have for the Laws of my Country. Yet you are incensed against me, and exclaim on me, and curse me. True it is, I deserve worse than this; because I seek to perswade contrary to the determination of Gods Providence, and strive to save them whom his Sentence hath condemned. Who is ignorant of the Writings of the antient Prophets and their Prophecies, wherein this wretched City is foretold to be destroyed by those that being born* Jews, *murther our own Nation: and now not only the City, but also the* Temple *is full of your dead Bodies? Certainly, it is God that joyns with the* Romans, *to expiate all these Abominations with Fire.* K L

Jechonias surnamed a voluntary Banishment in *Babylon.*

The City, by the ordinance Fate and Gods Will, was to be overthrown.

Joseph thus discoursing with Tears and Lamentations, could speak no more for sighing: and the *Romans* compassionated his Sorrow and Affliction, were astonished. But *John* and his Confederates were so much the more incited against the *Romans*, and sought to take *Joseph*; yet his Speech mov'd many of the Nobles; and divers fearing the Seditious Guards, remained still where they were, making full account both of their own destruction, and the subversion of the City. Yet some there were, who finding opportunity, fled to the *Romans*: amongst whom were two Priests, *Joseph* and *Jesus*; and three Sons of *Ismael* the Priest, who was beheaded at *Cyrena*, and the fourth Son of *Matthias* the Priest, who escaped to the *Romans* before his Father was put to death by *Simon Giora*, with his three other Sons, as is before related: many other Nobles also came away with the Priests, whom the Emperour receivd very courteously, and sent them to *Gophna*; knowing that it was a grief to them to converse amongst People of different manners from them; and he willed them to remain there, and promised every one of them great Possessions after the War was ended. So they joyfully departed to the place appointed: but the Seditious, because they were not seen, reported to the People, that they who had fled to the *Romans* were slain, designing hereby to terrifie the rest from flying to them: and thus their device a while prevailed, as their former did; and they that fain would, durst not now fly for fear. But afterward, when *Titus* recalled them from *Gophna*, and commanded them to go about the Walls with *Joseph*, and shew themselves to the People; then many more of the *Jews* fled to the *Romans*.

Joseph's speech is interrupted with sighs. M

Some of the Nobility among the Jews escape to the Romans. N

Cæsars humanity towards the Jews. Those Jews that were fled, beseught the Besieged with tears and sighs to submit themselves.

And after they had gathered themselves together, standing all before the *Romans*, they besought the Seditious with tears, to receive the *Romans* into the City, and save their Country: or if this pleased them not, at least to depart out of the *Temple*, and O

to

A to deliver it up to them. For the *Romans* durſt not, except neceſſity urged them thereto, fire the holy *Temple*. But their malice againſt the *Romans* encreaſing, they fell to railing againſt thoſe that had fled to them, and planted all their Engines to caſt Stones, Darts, and Arrows upon their Holy Porches. So that all the void ſpace about the *Temple* was filled with dead Bodies like a Burying-Place, and the *Temple* it ſelf reſembled a Citadel; and they now with their weapons, having their hands imbrewed with the blood of their Countrey men, preſumed to enter into the Sanctuary, where none ought to come: and they became ſo injurious againſt their own Laws, that what Indignation the *Jews* ought to have conceived againſt the *Romans*, if they had ſo profaned the holy Places, the ſame they cauſed the *Romans* to have againſt them

B for doing the like. For there was not one amongſt the *Roman* Souldiers, that did not with reverence behold the *Temple*, and adore it, and that did not heartily wiſh that the Thieves would repent themſelves before it was too late. Moreover *Titus* pittying the Seditious, once again ſpoke to *John*, and his Adherents, ſaying: *O ye impious people, have not your Anceſtors inviroined the* Temple *about with a Balleſter, and erected Pillars, whereon are engraven Greek and Roman Letters, forbidding all men to enter into thoſe limits? And did not we lieenſe you to kill any man that ſhould paſs them, though he were a* Roman? *What rage then is it which carries you wicked wretches, to pollute the* Temple *with the blood, not only of Strangers, but of your Country-men? I call my Country Gods to witneſs, and Him who ſometime dwelt in this Place (I ſay, ſometime, for now I am perſwaded there*

C *is none;) I call alſo my Army to witneſs, and proteſt to the* Jews *that are with me, and to your ſelves, That I have no ſhare in this Profanation: but that if your Army will depart this Holy Place, that then no* Roman *ſhall come into the Sanctuary, nor commit any thing of contumely of them, but I will preſerve this famous* Temple *for you againſt your Wills.*

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Titus willeth *John* to come out to fight, left with him the City and Templ ſhould periſh alſo.

John raileth againſt *Joſeph.*

Titus in deſpight of the Jews, ſtrives to ſave the Temple.

CHAP. V.

Another Aſſault given by the Romans *to the* Jews *who defended the* Temple.

D *Titus* having ſpoken thus, and cauſed *Joſeph* to tell them in Hebrew what he ſaid to them, the Seditious thinking that the ſame proceeded not of good will, but of fear, began to be more proud thereupon. Then *Titus*, ſeeing they neither pittied themſelves, nor the *Temple*, determined again to uſe force, though very loth ſo to do; yet could he not bring all his Army againſt them, the Room was ſo little. Wherefore out of every Company he made choice of thirty of the ſtrongeſt among them, and over every thouſand he appointed a Tribune, and made *Cerealis* their Captain or General, commanding him at the ninth hour of the night to aſſault the Guard of the Enemy. Alſo he himſelf would have gone with them; but his Friends, and the Captains about him, conſidering the great danger he might fall into, would not per-

E mit him: but repreſented to him, that he might do more good by ſtaying in *Antonia*, and encouraging the Souldiers that fought, than if he ſhould go and endanger himſelf: for every man being in the view of the Prince, would fight more couragiouſly. *Titus* was herewith perſwaded, and told the Souldiers, that the only cauſe he went not with them, was this, that he ſtayed behind to view and judge of every ones valour, to the intent that none that behaved himſelf valiantly might go away unrewarded, nor any Coward eſcape unpuniſhed; but that he himſelf might be a Beholder of every mans vertue. Having thus ſpoken, he commanded the aſſault to be given.

Titus choſe thirty out of every hundred moſt ſtrong and able men, and bids them charge the Beſieged.

Then he went up a Watch-Tower in *Antonia*, from whence he beheld what was done. But they whom *Titus* ſent, did not find the Guards aſleep, as they hoped; but

F with a great ſhout they received the *Romans* that came againſt them: and at this noiſe they awaked their fellows, who came in whole Companies to aſſiſt them, and made a Salley upon their Enemies. So the *Romans* ſuſtained the violence of their firſt Companies: but the ſecond that came, fell upon their own fellows, and uſed them like Enemies: for no man could know one anothers voice for the noiſe, neither could one ſee another, by reaſon it was night: and moreover, ſome were blinded with fury, ſome with anger, ſome with fear; ſo that every one ſtruck him that met him, without any reſpect. The *Romans* received ſmall damage thereby, becauſe that they were defended with their Shields, and remembred on anothers Watch-word. But the *Jews* fell on every ſide, ſhewing themſelues raſh as well in the Charge as in

G their rallying; ſo that many times one of them took the other to be his Enemy. And

Titus beholds from a window in *Antonia* what his Souldiers perform.

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falling upon those that rallyed, as though they had been *Romans*, assaulting them in the dark. Briefly, more were wounded by their Fellows than by their Enemies, till, day breaking, every one knew his Companion; and then falling into ranks, they betook themselves to their Darts and Arrows. Neither part gave back, nor was wearied with labour: but many *Romans*, together and apart, did, in the view of the Prince, shew their Courage, every man accounting that day the beginning of his preferment, if he behaved himself valiantly. The *Jews* fought stoutly, both for that they feared their own Imminent danger, if they were overcome, and the destruction of the *Temple*: and *John* standing by, encouraged them to fight, some with blows, and others with threatnings. They fought almost all with handy-blows; yet fortune often changed: for neither part had either far to fly, or any space to follow those that fled. H

The events of Battel are changed very shortly.

The *Romans* in *Antonia* cried to their fellows that fought the Battel, *Now for the Victory*: encouraging them to stand to it, when they began to give back; so that *Antonia* was as a *Theatre* for this Battel: for *Titus*, and they with him, beheld all that was done. At last, in the fifth hour of the day the Fight ceased, having continued from the ninth hour in the night, neither party forsaking the Place where first they began Battel, nor any part having the Victory. Many *Romans* there fought couragiously, and amongst the *Jews*, these that follow: *Judas*, the Son of *Merton*; *Simon*, the Son of *Josias*; and *Jacob* and *Simon*, *Idumeans*; this, the Son of *Cathla*, but *Jacob*, the Son of *Sosa*: these were of *Simon*'s Company: And of *John*'s Followers, *Gipthæus*, and *Alexas*; and of the *Zealots*, *Simon*, the Son of *Jairus*. But on the seventh day, the *Romans* pulling down the Foundations of *Antonia*, made a large Entrance for the rest of the Army; and the Legions coming to the Wall, presently began to raise Mounts, one against the corner of the Inner *Temple*, which was scituate between the *North* and *East*: another against the Gallery on the *North* side, betwixt the two Porches: and other two, one against the Porch of the *West* side of the outward *Temple*; and another against the *North* Porch. So with much toil and labour they finisht this work, fetching wood to build it with 100 Furlongs off. And many times they were endamaged by Ambushes, not being wary by reason of their confidence: and the *Jews* despairing of themselves every hour, more and more were encouraged. For many of the Horsemen going to get either wood or hay, while they were about it, took the Bridles from off their Horses, and permitted them to feed till they had ended their business; and presently the *Jews* issuing out in Troops upon them, took them away. K

Four Mounts raised near to the Temple.

The Jews surprize the Romans Horses. L

Titus seeing that this fell out, deemed (as indeed it was) that his Mens Horses were stoln rather by their negligence than their Enemies Valour: wherefore he thought by the severe punishment of one, to make others look better to their Horses. And so he put to death one of the Souldiers that had lost his Horse: by whose punishment the rest of the Souldiers being terrified, kept their Horses better. For after that, when they went about any business, they never left their Horses in the Pastures, but kept always with them. Thus the *Romans* assaulted the *Temple*, and built their Mounts. The day following, certain of the Seditious, who now could get no more booties in the City, and also began to be pinch'd with hunger, assaulted the *Romans* that were placed towards Mount *Olivet*, about the eleventh hour of the day: for they hoped to take them unawares, as being at Dinner. But the *Romans* perceiving their intent, came out of their places, and resisted them, who attempted violently to break in upon them over the Wall: so that there was a hot fight; and many other deeds were done on either party, the *Romans* having both courage and skill in Warlike Affairs. The *Jews* were led with desperate fury: and necessity and Shame forced the *Romans* to fight. For the *Romans* accounted it a shame not to overcome the *Jews*; and the *Jews* thought it the only way to save their own Lives, to break down the Wall by force. One of the Horsemen called *Pedanius*, did a thing almost incredible; the *Jews* being put to flight, and driven into the Valley, he pursued them with his Horse as fast as he could gallop, and overtook a young man, one of his Enemies, being heavy of Body and armed all over; and taking him by the Ankle, he carried him violently away (thereby shewing the strength of his Arm, and his skilful Horsemanship) and so brought the Captive to *Cæsar*, as a Present. *Titus* admiring *Pedanius* his Strength, and punishing the Captive for having attempted to assault the Wall, he hasted to assail the *Temple*, and commanded the Workmen quickly to dispatch the Mounts. In the mean time the *Jews* being ill handled in the former Encounters, which still increasing to the overthrow of the *Temple*, they did, as the custome is in a putrified Body, prevent the Plague from going any further, by cutting off the corrupted Members. For that part of the Porch that reached from the *North* to the *East*, joyned to *Antonia*: which they firing, separated twenty Cubits from it, having now with their own hands begun to cast fire into the Holy-place. Two M

The fight of the Jews and the Romans near unto the Mount *Eleo*.

Pedanius, a strong and expert *Horseman*. N

The Captive punished.

O

A Two days after, which was the 24*th*. day of the aforesaid Month, the *Romans* set the Porch on fire, and the fire having gone fourteen Cubits, the *Jews* pull'd down the top thereof, and not desisting from their accustomed works, they pull'd down all adjoyning to *Antonia*; when it was easie for them, and that they ought to have hindred the fire. The Porch being on fire, they permitted so much to be burned, as they thought good for their purpose. The fight about the *Temple* never ceased, but many Excursions were made each against the other. *The Year of the World, 4034. after the Nativity of Christ 72.*

The Romans burnt the porches of the Temple.

About this time, a certain *Jew* of low stature, and in appearance, a contemptible Person, every way an abject, both by reason of his base Parentage, and otherwise, named *Jonathan*, going to the Monument of *John* the Priest, dared the strongest among B the *Romans* to come and fight a single Combat with him. The *Romans* that beheld him disdained him: Yet some amongst them (as it is commonly seen) were afraid of him: others wisely deemed, that they ought not to fight with one who was desirous to die: becaus they that are desperate, neither fight advisedly, nor have the Fear of God before their eyes: and consequently, that it was not a sign of valour, but of overmuch hardiness, to fight with such an one, whom though they overcame, yet they could win no credit, but only hazard themselves to be vanquisht. So a long time none of the *Romans* came against him; and he upbraided them of Cowardliness. At last, an arrogant and proud fellow, one of the *Roman* Horsemen, named *Pudens*, disdaining his Insolency, and perhaps also for that he was of little stature, came against him: but in fighting C with him, fortune was unfavourable to him, for happening to fall down, *Jonathan* slew him; after which, setting his foot upon the dead Body, with his left hand he flourished his shield, and with his right, his bloody sword; and striking his weapons one against another, he insulted over the dead body, and upbraided the *Romans*, till at length, one *Priscus* a Centurion, as he was thus vaunting, shot him thorow with an Arrow, and so he fell down dead upon the Body of his Enemy; at which deed, both the *Romans* and the *Jews* raised a confused noise. So *Jonathan* was justly punisht for having made too much triumph for an advantage which he ow'd to Fortune, and not to his own Valour.

The Jews are too slack in putting out the fire.

Jonathan provokes the stoutest Roman to a single combat.

Pudens fighting with *Jonathan*, is slain by him.

Priscus the Centurion, killeth *Jonathan* with an arrow.

D CHAP. VI.

How the Romans, *by a Stratagem of the* Jews, *were consumed with Fire; And of one* Artorius.

THE Seditious that kept the *Temple*, were now every day openly in fight engaged against the *Romans* that kept the Mounts; and on the twenty seventh day of the Month of *July* they devised this Stratagem: they filled the void part of the *East* Porch of the *Temple* with dry Wood, Brimstone, and Bitumen; and when they were assaulted, they fled out of it, as not able longer to resist. Whereupon many of the *Romans* E rashly pursued the *Jews* that fled, and with Ladders got into the Galleries. But the wiser sort considering that the *Jews* had no just occasion to fly, kept their place. The Porch now being full of *Romans*, that were got up into it, the *Jews* gave fire to the Wood and Brimstone, and upon a sudden all the Porch was encompassed with the flame: so that the *Romans* who were out of danger were amazed at it; and those that were amidst the flames became desperate: and being invironed with the flames, some sought to run back into the Town, and others to the Enemies, others killed themselves, so preventing the fury of the fire: and presently the flame overtook those that sought to fly. *Cæsar*, though offended at the Souldiers for having ascended into the Porch unbidden, yet seeing them die so wofully in the flames, he compassionated them. And F although the fire could not be quenched, yet the poor Souldiers dying amongst the flames, were somewhat contented, that they perceived him to be extreamly sorrowful for them, for whom they had hazarded their Lives. For they beheld him crying to their fellows to help to extinguish the fire, and he himself laboured what he could to do it; so that every one esteemed his sorrow and lamentation for them as much as a sumptuous Funeral: but some escaped the fire, and got into the largest part of the Porch; yet invironed round about with *Jews*, and having long resisted, though with many wounds, in the end thy were all slain.

The Jews fill the void part of the East-porch with dry Wood, Sulphur, and Bitumen.

The Romans calamity in the fire.

Cæsar hath compassion of the Romans that were in the fire.

A young man named *Longus*, signalized himself amidst all this misery: and notwithstanding that every one that there perished, deserved particularly to be remembred, G yet he shewed himself the most valiant of them all. The *Jews* were desirous to kill this man

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man, for that he was ſtrong, and willed him to come down to them, ſwearing unto him to ſpare him. But his Brother *Cornelius*, who ſtood on the other ſide, intreated him not to blemiſh his own honour, and that of the *Romans*, whom he obeyed: and ſo lifting up his Sword on high, that either part might ſee, he ſlew himſelf. Yet one *Artorius* from amidſt the fire, eſcaped by this device; calling unto him one *Lucius* his fellow-Souldier and Chamber-fellow; *I will* (ſaid he) *make thee Heir of all my Inheritance, if thou wilt catch me in thy arms.* *Lucius* willingly endeavoured to do it, *Artorius* caſt himſelf down upon him, and ſo eſcaped with his Life, but *Lucius*, upon whom he fell, was bruiſed againſt the Pavement, and ſo died. This Calamity a while greatly afflicted the *Romans*, yet it made them more wary afterward, and acquainted them with the *Jews* Subtilties, whereof before being ignorant, they ſuſtained great dammage. So the Porch was burnt unto the Tower which *John* built during his Wars againſt *Simon*; and the *Jews*, after the *Romans* that were aſcended to it, were conſumed, pulled down the reſt. The next day the *Romans* fired the *North* Porch, as far as the aforeſaid *Eaſt* Porch, which contained the corners of the Wall built over the Valley *Cedron*, ſo that it was terrible to behold the Valley from thence, by reaſon of the depth.

Longus kills himſelf.

Lucius dieth, but *Artorius* ſaveth himſelf by a ſtratagem

The Porch of the Temple fired.

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CHAP. VII.

Of the Famine amongſt the Jews.

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Such were the affairs about the *Temple*: but an innumerable multitude periſhed within the City through Famine, for in every place where any ſhew or ſign of food was, preſently aroſe a Battel; and the deareſt Friends of all fought one with another to take the Food from each other; neither did they believe thoſe that were now a dying for Famine, when they ſaid, they had nothing left to eat; but the Thieves ſearched thoſe whom they ſaw yielding up the ghoſt, thinking they had hid about them ſome food: but when they were deceived of their hopes, they became like mad dogs; and the leaſt thing made them fall againſt the doors like drunken men, ſearching the ſelf-ſame Houſes twice or thrice together in deſperation, and for very hunger they eat whatſoever they light upon, gathering ſuch things to eat, as the moſt filthy living Creatures in the World would have loathed. In brief, they eat their Girdles, Shoes, and the Skins that covered their Shields, ſo that a little old Hay was ſold for four Attiques. But what need is it to ſhew the ſharpneſs of this Famine by things that want life? I will recount an act never heard of, neither among the Greeks, nor any other barbarous People, horrible to be rehearſed, and incredible, ſo that I would willingly omit this Calamity, leſt Poſterity ſhould think I lie, had not I many Witneſſes hereof, and perhaps ſhould incur Reprehenſion, not fully recounting all Accidents of thoſe that are dead.

The inteſtine Wars of the Jews that were wellnigh famiſhed with hunger.

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The Jews eat their own girdles, ſhoes, the leather of their Targets, and old hay.

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CHAP. VIII.

Of a Woman that for Famine killed her Son, and dreſſed him for Meat.

A Certain Woman, named *Mary*, dwelling beyond *Jordan*, the Daughter of *Eleazer*, of the Town of *Bathecor*, which ſignifieth, the houſe of *Hyſop*, deſcended of noble and rich Parentage, flying with others to *Jeruſalem*, was there with them beſieged. Her richeſt Goods the Tyrants had taken from her, which ſhe had brought from beyond the River into the City: and whatſoever being hid, eſcaped their hands, the Thieves dayly came into her houſe and took it away: whereat the Woman greatly moved, curſed them, and with hard Speeches animated them the more againſt her; yet no man either for anger or compaſſion, would kill her, but ſuffered her to live to get them meat: but now could ſhe get no more, and Famine tormented her with rage and anger more than danger: wherefore by rage and neceſſity ſhe was compelled to do that which Nature abhorred, and taking her Son, to whom ſhe then gave ſuck: *O miſerable Child* (ſaid ſhe) *in War, Famine, and Faction; for which of theſe ſhall I keep thee? If thou come among the Romans, thou ſhalt be made a ſlave; yet Famine will prevent Bondage, or elſe our own Tyrants, worſe than them both. Be therefore meat for me, a terrour unto the Seditious, a Tragical*

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The Mothers ſpeech before ſhe ſlew her Son.

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A *gical Story to be spoken of by Posterity, and such as is only yet unheard of among the Calamities of the* Jews. Having thus spoken, she slew her Son, and sod the one half of him, and eat it; the rest she reserved covered. In a little time after came the Seditious, who smelling the scent of that execrable meat, threatned presently to kill her, except she forthwith brought some of that unto them which she had prepared. She answeted, *That she had reserved a good portion thereof for them*; and presently uncovered that part of her Son which she had left uneaten; at which sight they trembled, and horrour fell upon them, But the Woman said, *This is truly my Son, and my doing*; *eat you of it, for I my self have eaten thereof. Be not more effeminate than a Woman, nor more merciful than a Mother. If Religion make you refuse this my Sacrifice, I have already eaten of it, and will eat the rest.* The

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The Seditious challenge the meat which the desolate mother had dressed.

B Seditious departed hereat greatly trembling; and how great soever their ravenousness was, they left the rest of this detestable food to the wretched Mother. Presently the report of this hainous Crime was bruited all about the City, and every man, having before his eyes this execrable fact, trembled as though himself had done it. And now all that were vexed with this Famine, wished their own deaths; and he was accounted happy that died before he felt this Famine. This unnatural Fact was soon after recounted to the *Romans*; some of them would not believe it, others pitied them within the City; and many hereat increased their hatred towards the Nation.

The calamity recounted to the Romans.

Titus, to justifie himself before Almighty God, protested, That he was not the cause of this misery; having offered the *Jews* Peace, General Pardon, and Oblivion for all
C their Offences past; but they rather chose War than Peace, Sedition than Quietness, Famine than Wealth and Plenty, having with their own hands begun to set on fire the *Temple*, which he had preserved for them; that therefore such like meat was fit for them, and that he would bury this abominable Crime of eating their own Children in the Ruines of their Country, and that he would not in any part of the World, suffer the Sun to shine upon such a City, wherein Mothers eat their own Children; and where the Fathers were no less culpable than the Mothers, because, for all their Miseries, they would not yet cease from Arms. Having thus spoken, he considered the Desparation of the Enemies, and that they would not recall themselves, who had already endured all such Calamities, which might, if it had been possible, have altered their Opinions, rather than to have endured the same.

4 Reg. 6. Ant. l. 9. c. 4.

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CHAP. IX.

How the Wall was taken, and the Temple *burnt.*

THE Eighth day of *August*, two of the Roman Legions having finished their Mounts, began to place their Rams against the *East*-Galleries without the *Temple*, having six days together without intermission, already beaten the Wall with their strongest
E Rams, and nothing prevailed, the Stones being so strong, that the Rams could not move them, others of the *Romans* laboured to dig up the Foundations of the Porch that was on the *North* side; and after much toil, they only could pull away the outward Stones; but the inner Stones still supported the Porch. At last the *Romans* seeing they could not prevail by their Javelins and other Instruments, set up Ladders to ascend into the Galleries. The *Jews* did not greatly labour to hinder them from getting up: but when they were within the Galleries, then they came and fought with them, and cast some of them down headlong, forcing them to retire; others they slew that stood in it; and others that were upon the Ladders going down, before they could defend themselves with their Shilds, were with Swords stricken down; they also thrust down some Lad-
F ders full of armed Men. So that there was a great Massacre of the *Romans*, who fought most to recover their Ensigns which the *Jews* had taken from them, esteeming the loss thereof a great shame to them. At last the *Jews* kept their Ensigns, and slew those that bore them; and the rest, terrified with their deaths, went down again; although not one of the *Romans* died, who before he was slain, did not some valiant act. Besides those Seditions Persons, who in the former Battles had shew'd themselves valiant, *Eleazer*, Son to the Brother of *Simon*, one of the two Tyrants, got great honour. Then *Titus* perceiving that he spared the *Temple* of the *Jews* to his loss, and with the death of his Souldiers, commanded fire to be put to the Porches of the *Temple*; whereupon *Ananus* of *Emmaus*, the most cruel of all *Simons* Followers, and *Archelaus*, the Son of *Magadatus*, fled to *Titus*; who, for their Cruelties committed, determined to put them to death; though

The Jews overcome the Romans, and seize their Ensigns

Two of Simons Guard revolt from him.

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though they hoped for Pardon, becauſe they had now forſaken the *Jews* when they had gotten the better. But *Titus* affirmed they came not of good will, but for neceſſity, and that they did not deſerve to live, for forſaking their Country now ſet on fire by their Crimes: Yet his promiſe bridled his wrath, and he diſmiſſed them; but they were not ſo much eſteemed as the reſt. The *Roman* Souldiers had already put fire to the *Temple* Gates: and the Silver Plate wherewith they were covered being melted, the flame quickly fired the wood, and encreaſing, took hold preſently of the next Porch. The *Jews* ſeeing themſelves invironed with flames, were now altogether diſcouraged, and their hearts failed them; and being amazed, no man ſought to extinguiſh the Flame; and ſo they ſtood ſtill beholding the fire, yet not lamenting that which was ſet on fire, nor endeavouring to ſave the reſt: and ſo that day, and all the next night the fire encreaſed: for the Porches were burnt by little and little, and not all at once.

Titus promiſe reſtraineth his wrath.

None of the Jews go about to extinguiſh the fire.

The next day *Titus* cauſed part of his Army to quench the fire: and calling to him his Captains, and ſix that were the chiefeſt among them, to wit, *Tiberius Alexander*, his Lievtenant General, *Sextus Serealis*, Commander of the fifth Legion, *Largius Lepidus*, of the tenth, *Titus Frigius* of the fifteenth, *Æternius Fronto*, Commander of the two Legions that came from *Alexandria*, and *Marcus Antonius Julianus*, Governour of *Judæa*, beſides ſome other Collonels and Captains; he deliberated with them what was to be done concerning the *Temple*. Some counſelled to uſe the right of War, for that the *Jews* would never live peaceably whil'ſt their *Temple* was ſtanding; for all their Nation, whereſoever living, would aſſemble themſelves thither at certain times. Others perſwaded *Titus* to ſave it, if ſo be the *Jews* abandon'd it, and ceaſed to defend it; but if they ſought for it, then to burn it: for it was to be conſidered as a Caſtle, not a *Temple*: and if any man were offended hereat, it would not be imputed to the *Romans*, or to their General, but to the *Jews*, who conſtrained them to do it; and he ſhould not offend, they forcing him to fire. But *Titus* affirmed, that although the *Jews* made uſe of their *Temple* as of a Fortreſs, yet it ſhould not be deſtroyed: for he would not ſo be revenged upon inanimate things, neither would he ever fire ſo goodly a Building; for it would redound to the diſhonour of the *Romans*; and on the contrary, it would be a Credit unto them if it were left remaining. Whereupon *Alexander Fronto* and *Cærealis* perceiving *Cæſars* Mind, became of his Opinion; and ſo he diſmiſſed the Council, and commanded the Souldiers and Captains to reſt, that they might be the more able to fight when need required, and preſently he appointed certain choſen Men to make the Ways even, and eaſie for the Army to paſs by the Ruines, commanding them to quench the fire; and that day the *Jews* being fearful and weary, made no reſiſtance. The day following, taking heart, and aſſembling together, they aſſaulted the Guard that ſtood without the *Temple*, the ſecond hour of the day. The *Romans* valiantly received their firſt aſſault, defending themſelves with their Shields, as though they had had a wall before them; yet they could not long have born the ſhock, for that they were fewer in number than their Enemies, & not ſo deſperate, had not *Cæſar*, (beholding the fight from *Antonia*) came with certain choſen Horſemen before they retired, to ſuccour them. Whoſe force the *Jews* not ſuſtaining, but the firſt of them being ſlain, the reſt gave back, and the *Romans* likewiſe retiring, the *Jews* returned and charged them again; and when the *Romans* returning again, preſently they fled; till about the fifth hour of the day, the *Jews* were forced to betake themſelves to the *Temple*, and there they ſhut themſelves up. Then *Titus* returned to *Antonia*, purpoſing the next day to aſſault them with all his Army, and win the *Temple*. But the Providence of God had already determined, that it ſhould be conſumed with fire. And now the fatal day was come, after many Years, which was the tenth of *Auguſt*, upon which day alſo the King of *Babylon* once before burnt it; yet it was now firſt ſet on fire by our own Countrymen, who were indeed the cauſe thereof. For the Seditious being quiet till *Titus* was departed, then again they aſſaulted the *Romans*, and ſo fought with the Guard that were without the *Temple*, labouring to extinguiſh the flame; who putting the *Jews* to flight, purſued them to the *Temple*.

Titus calleth the Chiftains before him.

Titus counſel concerning the Temple.

Titus with his choſen horſemen cometh to reſcue the *Romans*.

The *Temple* was burnt by the *Romans* the tenth of the Month of *Auguſt*, on which day before-time it was burned by the King of *Babylon*.

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CHAP.

CHAP. X.

How the Temple *was burnt against the Will of* Titus.

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THen a certain Souldier, who expected no Command, nor feared to do so execrable a Fact, moved with some divine fury, and lifted up by one of his Fellows, took in his hand a flaming Fire-brand, and cast it into the golden window, which entred into the buildings on the *North* part of the *Temple*, and the flame presently arose; which caused a great cry amongst the *Jews*, expressing their Calamity; and every one hasted to extinguish the fire; neither accounted of their Lives nor Forces, if they lost that for which they had fought so long. News hereof was presently brought by one who came from the fight to *Titus*, who then was resting in his Tent, and he presently arose and run to the *Temple* to hinder the fire, and all the Captains after him; whereupon the Souldiers followed in great confusion, and there arose a great cry and tumult in the Army, being disordered. *Cæsar* both with his voice and hand made a sign to the Souldiers that were fighting, to quench the fire. But they did not hear him, there was so great a noise; neither did they perceive the sign he made unto them with his hand, because some were distracted with fear, others with anger: and the Souldiers issued in, not restrained either by commands or threatnings, but every one went whether his fury carried him: and thronging together at the entrance, many pressed one another to death; and many being amongst the fiery Ruines of the Galleries, perished as miserably as those that were overcome. When they came to the *Temple*, every one feigned not to hear *Cæsars* Command, and so exhorted his fellows that were before him to fire the *Temple*. The Seditious now had no hope to withstand them, but either fled, or were slain: and many unarmed and unable people, wheresoever they were found, were slain: so that about the *Altar* were an innumerable company of dead bodies heaped together, and their blood flowed down the *Temple* stairs; and their bodies were rowled down. *Cæsar*, seeing he could not restrain the fury of the Souldiers, and that the fire encreased, entred into the Sanctuary with his chief Officers, and beheld all the holy things there, and found its manificence and riches far surpassing all report which strangers had given of it, and equal to that of the *Jews* themselves. The flame not having yet pierced into the inner part of the *Temple*, nor consumed the Houses and Rooms about it, he deemed that as yet it might be preserved; wherefore himself went, and intreated the Souldiers to extinguish the fire, and commanded *Liberalis*, the Centurion of his Guard, to beat those with a Truncheon that would not be obedient, and to drive them away. But their fury, and the hatred they bare against the *Jews*, rendred them deaf to *Cæsars* Commands, and regardless of punishment, many were carried on with the hope of some Booty, thinking that all the *Temple* within was full of money, because they saw the Gates covered with Plates of Gold. Moreover a certain Souldier, when *Cæsar* sought to quench the flame, fired the Posts about the doors: and presently the flame appearing within, *Cæsar* and the Captains departed out; and so every one stood looking upon it, and no man sought to extinguish it. Thus the *Temple* was burnt against *Titus* his Will. And although every man will judge it a lamentable case, in such a Building, surpassing all that ever was seen or heard of, both for greatness, workmanship, costliness, and plenty of all things; yet in this we may comfort our selves, that Providence had so determined. For neither Living Creatures, nor Places, nor Buildings, can avoid their Destiny. One may also admire the exact and just revolution of time, for it was now destroyed in the same Month, and on the same day that the *Babylonians* first destroyed it. And from that time that *Solomon* began the first *Temple*, unto the destruction of the second *Temple*, which happened the second year of *Vespatians* Reign, were a thousand, a hundred, and thirty years, seven months, and fifteen days; and from the building of the latter *Temple*, which *Haggai* caused to be built in the second year of the Reign of King *Cyrus*, unto the destruction thereof, were six hundred thirty nine years, and five and forty days.

A Souldier, contrary to *Cæsar's* Will, burned the *Temple*.

The burning of the *Temple*. Great slaughter in the *Temple*.

Titus striveth to save the inward *Temple*.

How many years there were between the first building of the *Temple* under King *Solomon*, and the destruction under *Titus*.

CHAP.

The Year of the World, 4034. after the Nativity of Christ, 72.

CHAP. XI.

A horrible Slaughter continued in the Temple, *of the Priests, the Treasure-house, and the Porch.*

When the *Temple* was thus consumed with fire; whatsoever the Souldiers found there, they carried away, and put all to the Sword that were in it, which were an infinite number: they shewed pity neither to old Age nor Infants: but old, young, Priests and common People, all were slain without respect, and all sorts of Persons tasted the calamity of War, whether they resisted, or intreated for mercy. And now the flame increasing, grieved even those that were yielding up the Ghost: and by reason of the heighth of the Hill, and the Building together, one would have thought the whole City had been on fire. Then a most lamentable Cry was raised between the *Roman* Legions, and the Seditious now invironed with fire and sword, and the people that were taken in the higher part of the City, and had fled to the *Romans*, lamenting their calamity. They of the City answered the Crys and Tears of those in the Hill, and many whose eyes death by Famine had almost closed, took strength a while to bewail the *Temple* which they now beheld on fire. The Country beyond *Jordan*, and the Mountains about, did eccho to their Lamentations: and yet the Calamities surpassed all expression. For one would have judged the hill whereon the *Temple* was scituate, to have been burnt up by the Roots, it was so all over fire: yet the great quantity of blood shed seem'd to contend with the fire. Many that were slain, were covered with those that slew them, and all the ground was overspread with dead bodies; so that the Souldiers ran upon the dead bodies to pursue those that fled. At last the Thieves having driven the *Romans* without the *Temple*, ran into the City; and the rest of the People that were left, fled into the outward Porch. And many of the Priests used Spits of the *Temple* instead of Darts, and threw their Seats made of Lead, instead of Stones, against the *Romans*; at last nothing at all prevailing, and the fire falling upon them, they got to the Wall, which was eight Cubits broad, and there stayed a while. Yet two of the principal when they might either have fled to the *Romans*, and have been saved, or else have endured like fortune with the rest, cast themselves into the fire, and so were burnt with the *Temple*: One of them was named *Mejerus*, the Son of *Belga*; the other *Joseph*, the Son of *Dalæus*.

I The Cry and Howling of the murthered *Jews*.

K The *Temple* filled with fire and blood.

L Two Noblemen cast themselves into the fire.

The *Romans* thought it in vain to spare the Buildings about the *Temple*, seeing the *Temple* was already consumed, and so they set fire on them all, the Porches, Galleries, and Gates, two only excepted, one on the *East* side, and the other on the *South* side; both which afterward they razed to the ground. They also put fire to the Treasury, which was full of an incredible quantity of Riches, as well in Money as in rich Clothing, and other things of great price; and indeed, all the *Jews* Treasure; for the richest of the City had brought all their Wealth thither. There came into the Porch that was left standing, many Men, Women, and Children, to the number of six thousand: And before *Cæsar* and the Captains determined any thing what should be done with them, the furious Souldiers fired the Porch wherein they were, and so they all perished in the flames, save a few, who leaping down to avoid the fire, were slain in the fall; so that not one escaped of all that multitude. A certain false Prophet was cause of their deaths, who the same day preached in the City, and commanded them to go into the *Temple*, where he assured them they should that day receive the effects of Succour from God; for many false Prophets were then suborned by the Tyrants, to perswade them to expect Gods help, thereby to hinder them from flying to the *Romans*, and to cause the Souldiers to fight more valiantly to defend their City. Men easily believe, and are credulous in Adversity; so that if any deceitful Person promise deliverance out of Calamity, he that suffereth misery becomes full of hope thereupon.

M Six thousand in the Porch consumed by fire.

N False Prophets suborned by the Seditious.

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CHAP. XII.

The Year of the World, 4034. after the Nativity of Christ 72.

Of the strange Signs and Tokens that appeared before the Destruction of Jerusalem.

THese miserable People were thus easily perswaded by Impostors, who abused the Name of God; yet would they not believe, nor give any ear or regard unto certain Tokens and Signs of the ruine of their City: but as it were, blinded, neither having Eyes nor Souls, they counterfeited themselves not to see what God foreshewed them. The blindness of the People. The first Prodigy.

B One while there was a Comet in form of a fiery Sword, which for a Year together hung over the City. Another time, before the first Revolt and War, the People being gathered together to the Feast of Unleavened Bread (which was the eighth day of *April*) at the ninth hour of the Night, there was so much Light about the *Altar* and *Temple*, as though it had been bright day; and it remained half an hour: This the ignorant People interpreted as a good Sign; but they that were skilful in Holy Scripture, presently judged what would ensue before it came to pass. At the same Festival, a Cow led to be sacrificed at the *Altar*, brought forth a Lamb in the midst of the *Temple*: and the Inner Gate of the *Temple*, on the *East*-side, being of massie Brass, and which at night had always at least twenty men to shut it, and was bound with Locks of Iron, and barred

C with Bars, the ends whereof went into Mortice holes in the Stones on either side the door, (the foresaid stones being on each side one whole stone) was seen at the first hour of the night to open of its own accord: which being presently related to the Magistrate by the Keepers of the *Temple*, he himself came thither and could scarcely shut it. This also to the Ignorant seemed a good Sign, as if God opened to them the Gate of his blessings, but the wiser sort judged, that the defence of the *Temple* would fail of its own accord, and that the opening of the Gate foretold, that it should be given to the Enemies, and that this sign signified Desolation. A little while after the Feast days, on the one and twentieth day of *May*, there was seen a Vision beyond all belief; and perhaps that which I am to recount might seem a Fable, if some were not now alive that beheld it,

D and if that Calamity worthy to be so fortold, had not ensued. Before the Sun-rise, was seen in the air all over the Countrey, Chariots full of armed men in battel aray, passing along in the clouds, and begirting the City. And upon the Feast day, called *Pentecost*, at night, the Priests going into the Inner *Temple* to offer their wonted Sacrifice, at first, felt the place to move and tremble, and afterward they heard a voice which said, *Let us depart hence*. And that which was most wonderful of all, one *Jesus* the Son of *Ananus*, an ordinary Peasant, four Years before the War begun, when the City flourished in Peace and Riches, coming to the Celebration of the Feast of *Tabernacles*, in the *Temple* at *Jerusalem*, suddenly began to cry out thus, *A Voice from the East; a Voice from the West; a Voice from the four Winds; a Voice against* Jerusalem *and the* Temple; *a Voice against*

E *Men and Women newly Married; a Voice against all this People*: And thus crying night and day, he went about all the Streets of the City. Some of the best Quality not able to suffer words of so ill presage, caused him to be taken and severely scourged; which he endured without speaking the least word to defend himself, or to complain of so hard Treatment; but he continued repeating the same words. The Magistrates then thinking, (as indeed it was) that the man spake thus through some Divine Motion, led him to *Albinus*, General of the *Romans*, where being beaten till his bones appeared, he never entreated nor wept, but as well as he could, with a mournful voice, he cryed, *Wo, wo to Jerusalem*. *Albinus* asked him what he was, and whence, and wherefore he said so; but he made him no answer. Yet he ceased not to bewail the Misery of *Jerusalem*, till

F *Albinus* thinking him to be out of his wits, suffered him to depart. After which, till the time of War, this man was never seen to speak to any one: but still without ceasing he cryed, *Wo, wo to Jerusalem*. Neither did he ever curse any one, though every day some one or other did beat him; nor did he ever thank any one that offered him meat. All that he spake to any man was this heavy Prophecy. He went crying, as is said, chiefly upon Holy-days; doing so continually for the space of seven Years and five Months; and his voice never waxed hoarse nor weary, till in the time of the Siege, beholding what he foretold them, he ceased; and then once again upon the Walls, going about the City, with a loud voice he cried, *Wo, wo to the City, Temple, and People*: and lastly he said, *Wo also to my self*. Which words were no sooner uttered, but a Stone shot out

G of an Engine, smote him, and so he yielded up the Ghost, lamenting them all.

A Comet like unto a Sword. The second Prodigy was that a bright light shined about the *Altar* and *Temple* by night. The third Prodigy was a Cow that brought forth a Lamb in the midst of the *Temple*. The fourth, the brazen gate of the *Temple* opened it self.

The fifth, armed Chariots and men seen in the Air. The sixth, a Voice in the inward *Temple*. The seventh, *Jesus* a Countrey-man's cry and death.

Jesus for seven years and five months cried about the City.

A stone from an Engine killeth *Jesus*.

The Year of the World, 4034. after the Nativity of Christ, 72.

If any one diligently consider all these things, he will find that God hath a care of H Mankind, and doth foreshew betime what is most expedient for them, and that they through their own madness, voluntarily perish in their wickedness. For the *Jews*, when the Castle *Antonia* was taken, made the *Temple* four-square: notwithstanding that it was written in the Holy Scripture, that the *City* and *Temple* should be taken, when the *Temple* was made four-square. But that which chiefly incited them to this War, was a doubtful Prophecy likewise found in the Holy Scriptures: That at the same time one in their Dominions should be Monarch of the whole World; and many wise men were deceived in their Interpretation, making account that he should be one of their own Nation; but indeed thereby was foretold *Vespasian*'s Empire. But men cannot I prevent Destiny, though they foresee it. Thus the *Jews* interpreted some of the Signs as they pleased, and at others they laughed, till by the ruine of their Countrey, and their own woful Overthrow, their errour was discovered to them.

The Jews interpreting the Signs to their own good liking, are their Countries ruine, and the cause of their own calamity.

CHAP. XIII.

How Titus *was made Emperour, and of the Death of the Priests.*

After the Seditius were fled into the City, whil'st all the *Temple* and Places there- K about were still on fire, the *Romans* placing their Engines over against the *East*-Gate of the *Temple*, and there offering Sacrifice to God, with great shouts they declared *Titus* Emperour. The *Romans* got much Spoil and Booty, so that they sold Gold in *Syria* for half the value. And among those Priests that kept on the Wall, a Child being thirsty, desired drink of the *Roman* Watch-men, saying, that he was thirsty. They pitying both his years and his need, gave him their hands that he should have no harm, and then he came down and drunk, and filled a bottle which he brought with him: and when he had done, he run up again to his fellows, and none of the Watchmen were able to overtake him; and they could only upbraid him with falshood. But he answered, *That he had done nothing but that which he and they intended: for they did not give him their* L *hands to secure him to remain with them, but only to come down and take water, which he had done.* The *Roman* Watchmen greatly admired the subtilty of one that was but a Child.

Gold was sold for half price.

The craft of a boy.

The fifth day, the Priests being almost famished, came down, and the Watchmen carried them to *Titus*, whom they sought to grant them their Lives. But he answered them, *That the time of Pardon was past, seeing that was destroyed, for the sake of which he might have pardoned them, and that it was meet that the Priests should perish with the* Temple: and so he commanded them to be put to death. Then the Tyrants with their Followers being on every side beset by the *Romans*, and having no way to flee, they being thus beleagured round, requested to speak with *Titus*; who out of his natural gentleness, yielded to their request, his Friends also perswading him thereto, that at least he M might save the City (judging indeed that now the Seditious had already their minds) and so he went to the *West* part of the Inner *Temple*: for there was a Gate built above a Gallery, and a Bridge that joyned the *Temple* and City together, which was then between *Titus* and the Tyrants. Many Souldiers on both parts flocked about their Generals; the *Jews* about *Simon* and *John*, hoping for Pardon: the *Romans* about *Titus*, desirous to hear what he would say unto them: and *Titus* having commanded his Souldiers to be quiet, and to forbear shooting arrows, spoke to them first (in token of his Victory) by an Interpreter to this effect: *Are you not wearied*, (said he) *with the Calamities suffered by your Countrey? You who without considering our power, and your own weakness, have with rash fury destroyed your People, City, and Temple: Your selves also have justly deserved* N *to perish, who since* Pompey *first conquered you, have never ceased to be Seditious, and at last, have openly declared War against the* Romans. *Did you trust to your multitude? You have seen that a small parcel of the* Roman *Army hath sufficiently resisted you. Or did you expect forreign Aid? What Nation is not under our Dominion? And who would rather make choice of the* Jews *than of the* Romans? *Did you trust in your strength of Body? Why you know the* Germans *serve us. Or in the strength of your Walls? What Wall, or what greater hinderance than the Ocean, wherewith the* Britains *invironed, have yielded to the* Roman *Forces? Or to your Courage and politick Counsel of your Captains? You have already heard that the* Carthaginians *have been by us surprised. It was therefore the* Romans *humanity that incited you against themselves, who first of all permitted you to possess your Countrey, and gave you Kings of your own Nation: and after all this we kept your Laws inviolate, and suffer'd you to live* O

The Priests crave pardon, but Titus commands them to be led to execution. The Seditious Summon Titus to a Parley.

Titus's Oration to the Jews by an Interpreter.

The Romans humanity incited the Jews against them.

as

A as your selves desired, not only in your own Country, but also amongst other Nations; and which is the greatest of all our benefits bestowed upon you, we permitted you to gather Contributions and Gifts to the maintenance of your Temple and Sacrifices to God; of all which, we neither forbad any to be brought unto you, nor hindered any that would offer to your Temple, but suffered you our Enemies to be made richer than our selves; so that you have used our own money against us. Having received so many benefits at our hands, you have now disgorged your selves upon us, and like spiteful Serpents, spit your poyson upon them that made much of you. Let us omit that by Nero's negligence you became forgetful of your duty, and like some Member in the Body broken or shrunk, you being still tumultuous, at last were taken in a greater offence, and were encouraged with immoderate desires to hope for unlawful liberty. My B Father came into your Country, not to punish you for your Revolt against Cestius, but by good counsel and gentleness to reduce you to good order. And whereas if he had come to destroy your Nation, he ought first to have cut down the very Root, to have come to this City and destroyed it with the Inhabitants: he rather chose first to enter Galilee, and the places adjoyning, that in the mean time you might repent you, and consider of your Estate. But this his mercy toward you was held for cowardlinss and weakness in him, and by our long suffering you were emboldened against us: and when Nero was dead, you did as treacherous subjects are wont to do, and took occasion by our civil dissention to revolt from us: and whilst my Father and I were gone into Ægypt, you prepared your selves for a War against us: neither were you ashamed to oppose us, when my Father was declared Emperour, whom notwithstanding you had found most C gentle Captains unto you. At last, when the Empire fell to us, and all things being now quieted, all Nations, with gifts and presents came to congratulate us, behold again, the Jews shewed themselves our Enemies, and you sent an Embassador beyond Euphrates, only to get aid to your Rebellion: You wall'd and fortified your Towns anew, and falling into factions among your selves, at last you came to a Civil War: all which none but the most vile people in the world would have committed. Wherefore being commanded by my Father, who was now urged thereunto, I came against this City with a heavy charge; yet did I rejoyce when I heard that the People desired Peace. Before I exercised Hostility against you, I exhorted you to Peace: after the War was begun, I desisted a while from using severity; I spared all those that of their own accord fled to me, and kept my Promise to them, pitying those that were Cap- D tives. I punished only those that drew you into this War; and till forced so to do, I set not the Rams against your Walls; but always restrained my Souldiers so much desirous of your blood. As often as I overcame you, so often did I exhort you to peace, as though I had been vanquished. Again, when I approached the Temple, I (willingly omitting the Law of Arms) requested you to spare both it and the holy things; offering you leave to depart, and promising you safety, or licensing you to fight another time in another place, if so you thought good. All these my Offers you refused, and with your own hands fired your Temple. And now you wicked wretches dare to present your selves before me in Arms. What thing can you now preserve so excellent, as that which is already perished? What pardon can you expect, seeing your Temple is destroyed? nay even now you stand armed, not so much as counterfeiting E submission at the last cast. O wretches, with what hope? Is not your People dead? Is not your Temple destroyed, and your City now in my hands, yea, and your lives too? And can you imagine after this to end them by an honourable death? I will not strive with your obstinacy: yet if you will cast down your weapons and yield to my discretion, I will spare your lives, and I shall reserve the rest to my self to use as a good Master, who punishes not but with regret even the most unpardonable crimes.

The year of the World, 4034. after the Nativity of Christ, 72.

Titus grants the Jews life, on condition they should lay aside their weapons, and submit themselves.

To this they answered, *That they could not yield themselves to him, though he gave them his word, having vowed the contrary, but they requested licence to depart with their Wives and Children into the Desart, and leave the City to the Romans.* *Titus* was greatly enraged that they being in a manner already his Captives, should impose upon him Con- F ditions, as though they were Victors; and he commanded a Herald to tell them that henceforth they should not flie to him, nor hope that he would receive them; that he would pardon none; and that they might employ all their force to fight and save themselves as they could, for he would now in all things use the Law of Arms: and so he permitted the Souldiers to sack the City and set it on fire. The same day they did nothing; but the next day following they fired the Councel-house, the Palace *Acra*, and *Ophia*, the place of Justice, and the fire came to Queen *Helens* Palace, which was situate in the midst of *Acra*: also the houses and streets of the City full of dead Bodies were set on fire. The same day, the Sons and Brethren of King *Izates*, and with them many Persons of quality assembled together, and supplicated *Cæsar* to pardon them: G and he, though incensed against them all, yet not changing his manner, received them to mercy, and put them all in Prison, and afterward carried that Kings Sons and Kinsmen to *Rome*, there to remain as Hostages.

The Souldiers set the City on fire.

Cæsar constant in his resolution.

The year of the World, 4034. after the Nativity of Christ, 72.

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CHAP. XIV.

The Seditious get into the Palace, pillage it, and kill there 8400 of the People, who had fled thither for refuge.

The Seditious rejorring to the Kings house take away the treasure.

THE Seditious went to the Kings Palace, where many had left their wealth, because it was a strong place: and driving the Romans from thence, they slew all the people there assembled, amounting to the number of 8400, and carried away all the Money; and they took there two Roman Souldiers alive, one a Horseman, and the other a Footman; and they slew the footman and drew him all along the City, as it were in the Body of that one revenging themselves upon all the Romans. But the Horseman affirming that he had something to say to them, which would greatly profit them, and save their lives, he was carried to *Simon*, and not having there any thing to say, *Simon* delivered him to one of his Captains called *Ardala* to be slain; and he brought him where the Romans might behold him with his hands bound behind him, and a veil before his eyes, meaning there to behead him: but he, whilst the Jew drew out his Sword, escaped to the Romans. *Titus* would not put him to death, because he had escaped from the Enemies: yet deeming him unworthy to be a Roman Souldier, who suffered himself to be taken alive, he took from him his arms, and discharged him from bearing them any more, which to a man of Courage was worse than Death. The next day, the Romans putting the Seditious to flight that were in the lower City, fired all as far as *Siloa*; rejoycing that the Town was destroyed: yet they got no booties, because the Seditious had already robbed and spoiled all, and carried it into the higher City. For they nothing repented them of their wickedness, but were as arrogant as though they had been in prosperity: so that with joy they beheld the City on fire, and said, *That they desired death, for that the People being slain, the Temple destroyed, the City on fire, they should leave nothing to their Enemies.* Yet *Joseph* in this extremity laboured to save the Reliques of the City, much inveighing against their cruelty, and earnestly exhorting them to save themselves: but he nothing profitted by all this, being only derided for his labour: for neither would they yield to the Romans for their Oaths sake, nor were they able to fight with the Romans, being now as it were besieged round by them; yet their accustomed murthers encouraged them to more.

The punishment of a Roman Souldier taken by the Jews.

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The Jews are arrogant in the midst of their Calamity.

The Jews refuse to submit themselves to the Romans, yet are they unable to wage war with them.

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Thus dispersed all over the City, they lurked in the ruines, lying in wait for those that sought to flee to the Romans; many of them were taken and slain; for Famine had so weakned them that they could not flie: and any death was more eligible than Famine. So that many fled to the Romans; having no Promise, nor hope to be spared by them; and feared not to expose themselves to the fury of the Seditious, who never ceased from murther. And now there was no place in the whole City void, but was fill'd with dead bodies, who either perished by Famine or Cruelty. But the Tyrants and factious Thieves placed their last refuge in the Vaults, where they hoped, whatsoever hapned, to hide themselves that they could not be found, and so, after the City was destroyed, to escape; which was only their vain fancy: For they could neither be hid from God, nor the Romans: yet at that time they trusted in those Caves, from whence they fired the City more than the Romans, and cruelly murdered those, that having escaped the flames, fled into secret places, and spoiled them: also if in any place they found any meat, though all bloody, yet they took it and eat it; and now they fell to fight one with another about the spoil they got. And I doubt not, but if they had not been prevented by the destruction of the City, their cruelty would have been such, that they would have eaten the bodies of dead men.

The Tyrants uttermost hope was in their Vaults.

Rapine and slaughter in the Vaults.

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CHAP.

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CHAP. XV.

How the higher part of the City was assaulted: and how some of the Jews fled unto Titus.

The year of the world, 4034. after the Nativity of Christ, 72.

Titus perceiving that the higher part of the City could not be won without Mounts, being situate in a soil, round about which were high and deep Precipices, on the twentieth day of *August* he set all his Souldiers on work: and the carrying of Wood for that purpose was very painful, all Trees within 100 furlongs off the City being already cut down, and used in the former Work, as is before-said. So the four Legions raised a Mount on the West side of the City; and the Auxiliaries made a Mount against the Porch, Bridge and Tower, which *Simon*, during his War with *John*, had built. About this time the Captains of the *Idumeans*, assembling together, deliberated to yield themselves, and sent five of their Company to *Titus*, beseeching him to receive them to mercy: and he hoping that the Tyrant would yield after them, who were the greatest part of his Army, with much difficulty granted them Life, and so sent them back to their fellows. But *Simon* having notice of their design, presently slew those five that were sent to *Titus*; and taking the Captains (the chief of whom was *James* the Son of *Sosa*) he put them in Prison, and carefully watcht the *Idumeans*, who now having no chief Commanders, knew not what to do: But the Guard could not hinder them from fleeing; for although many of them were killed, yet divers fled and escaped, and were all received by the Romans; *Titus*'s courtesie being such, that he remembred not his former Orders to the contrary. And now the Souldiers abstained from murthers, and minded only the getting of Wealth; the common People they sold with their Wives and Children for a small price; many being exposed to sale, and few coming to buy them. *Titus* having published that none should flie unto him without their families, yet now received those also that came alone, appointing some to enquire who had deserved punishment, and to inflict it on them. So an infinite number was sold; and more than 40000 of the People were saved, whom the Emperour dismissed, and permitted to go whither they pleased.

The Idumeans consult in their assembly about their submission.

Forty thousand of the people saved.

At the same time a certain Priest, *Jesus* the Son of *Thebuthus* was promised pardon on condition he would deliver certain holy things belonging to the Temple: and so he came and brought out of a Wall two Candlesticks, like to those that were in the Temple, Tables, Goblets, Cups, all made of solid and massie Gold: also the Veil and the Ornaments of the Priest, some precious Stones, and many Vessels made for Sacrifice. Moreover, the Keeper of the holy Treasure, called *Phineas*, brought forth the Garments, and all things that belonged to the Priests, and much Purple and Scarlet, which were laid up in store, to make Tapestry or Hangings, among which also was some Cinnamon, Cassia, and many other odoriferous things, whereof were compounded sweet Odours to be offered to God. He also delivered him much wealth of others mens, and much sacred Treasure: for which although he was taken by force, yet he was pardoned, as those were that fled to *Cæsar*.

Jesus a Priest the son of *Thebuthus*.

Phineas, the Treasurer of the Temple, taken.

CHAP. XVI.

How the rest of the City was taken.

THE seventh day of *September* the Mounts being finish'd, which was the Eighteenth day after they were begun, the Romans planted their Rams and Engines for battery, whereupon some of the Seditious, despairing to keep the City, left the Walls, and fled to the Mountain *Acra*; others hid themselves in Vaults; but the most resolute endeavoured to hinder the Romans from placing the Rams against the Walls. The Romans, besides that they were more in number, had their Courage encreased by Victory, But on the contrary, the Jews being now all disheartned and sorrowful, so soon as any part of the Wall was broken down or shaken by the force of the Rams, straightways fled, and the Tyrants were surprized with greater fear than needed. For even before such time as the Enemies had entered the Wall, they stood in doubt whether to flee or no, and they who a little before were so proud and arrogant, now trembled and quaked, so that it was

Some of the seditious kept in Acra, the rest in the vaults of the City.

The fear and amazement of the seditious.

The year of the World, 4044. after the Nativity of Christ, 72.

pitiful to see such a change in them, though they were wicked persons. But in order to H
save themselves, they endeavoured to assail the Wall that *Titus* had built to compass
the whole City withall: but seeing themselves forsaken of all those that were wont to
be trusty to them, every one fled whither necessity drove him. In the mean time news
was brought that all the West wall of the City was beaten down; others affirmed that
the Romans had entred, and that they had seen the Enemy in the Towers, fear trou-
bling their Judgment, and making them think they saw things which were not, where-
upon they bewailed their misfortune; and as though they had been lame, they stood
still and sought not to flie. From whence one may plainly perceive Gods justice to-
wards the impious, and the Romans Fortune; for the Tyrants depriv'd themselves of
their strong Holds, and voluntarily departed out of their Towers, wherein they could I
never have been taken but by Famine: and the Romans having so much laboured at
the lower Walls, now by Fortune took these, which their Engines could never have
shaken; for there were three inexpugnable Towers, that could not be battered with the
Engines, whereof before we have made mention. So the Tyrants having forsaken these,
or rather being by Gods will driven from thence, they fled towards the Valley of *Siloa*:
where after the fear was past, they again took heart, and attaqued the new Wall that
was in that place, yet not using such courage and vigor as need required, they were beat-
en off by the Guards that defended it, their strength now failing, and being wearied
with labour, fear, famine, and calamity. Some were driven one way, and some ano- K
ther, and they were forced to hide themselves in Vaults and Sinks. The Romans ha-
ving obtained those Towers placed their Colours upon them, and clapping their hands
and shouting for joy, they cryed, *Victory*, finding the end of the War nothing so terrible
as the beginning. Yet they did not believe that this was the end, because they got the
Wall without any bloodshed; but they admired that no man offered to resist them.
Whereupon issuing into every Street, they slew whomsoever they found without any
respect, and fired Houses, and kill'd all the People that had fled into them; and where they
entered to get prey, they found whole Families dead, and houses full of Carcases con-
sumed by Famine. Thus terrified with the heavy sight, they departed, not taking any
thing away; yet for all that they pitied not those that were left alive, but slew whom- L
soever they met, whereby they filled the narrow streets so full of dead bodies, that none
could pass that way for them: all the whole City flowed with blood; so that many
places set on fire, were quenched with the blood of those that were slain. At evening
they ceased from killing, but all night long the fire encreased; and so in the morning,
which was the eight of *September*, all was set on fire; the City in the time of the Siege
having endured more misery and calamity, than ever it received joy and happiness from
the time of the first foundation, notwithstanding that the fame had been so great, that
all Cities might justly envy it; and it no wise deserved to be so oppressed with such
misery, save only for that it fostered and bred such impious persons as wrought the over-
throw thereof.

Titus entering into the City amongst the rest, admired the strong Holds thereof, and the M
rocky towers, of which the Tyrants like mad-men deprived themselves; and seeing
the heigth, firmness, bigness, and the joyning of the Stones together, and their breadth,
and heigth, he said, *Surely God hath assisted us in this War, and he it was that drove the
Jews from these Fortresses. For what could mens hands and Engines prevail against them?*
And having spoke much to this effect to his Friends, he set those at liberty whom the
Tyrants had left Prisoners in the Towers: and when he destroyed the rest of the City
and Walls, he left those Towers standing, as a monument of his good fortune and Victo-
ry, by which he had gained them, though inexpugnable. The Souldiers now being wea-
ry with killing the miserable Jews, and yet a great multitude remaining alive, *Titus* N
commanded that only the armed Jews, and those that resisted should be slain, but the rest
left alive. But the Souldiers also killed old and weak persons; all the able and lusty
men they carried into the Temple, and shut them there in the place appointed for the
women. *Cæsar* left one *Fronto* a Libertine, and his friend to keep them, giving him also
charge to make enquiry who had deserved punishment. *Fronto* slew all the Thieves
and Seditious, who accused one another; and reserved certain men of Large stature
and beautiful for the Triumph: And all the rest that were above seventeen years old,
he sent bound into *Ægypt*, to be imployed in certain works there, as digging, delving,
manuring the fields, and other publick businesses.

Titus also sent many of them into divers Provinces, to serve in the Theaters for the
fights with Beasts or Sword-players; and those that were under seventeen years of age O
were sold. And during the time that *Fronto* kept them, ten thousand died for hunger;
partly,

The Tyrants enfeeble themselves, and of their own accord forsake the Towers from whence by no means but famine they might be driven.

The Romans enter the town and obtain the Victory.

The houses and families of best reckoning are left full of dead bodies.

These munitions of the City and defence of the Tower which the Tyrants abandoned for fear, impregnable, Fortunes monument.

The old and weak Jews are slain, and the strong and lusty reserved.

Jews distributeth the Jews.

A partly for that their Keepers hating them, would not give them meat; partly, for that some refus'd meat when it was offered them. For there was now great scarcity of Corn by reason of the great multitude of People.

The year of the World, 4034. after the Nativity of Christ, 72.

CHAP. XVII.

B

Of the number of the Captives, and those that were slain.

THE number of all the Captives that were taken during the whole time of the War, was 97000; and the number of all that died and were slain during the Siege, was 110000, most of them Jews by Nation, but not natives of *Judæa*. For being assembled together from all parts to the Feast of unleavened bread, on a sudden they were involv'd in the War; and first of all a Plague fell among them by reason of the straitness of the place, and immediately after, Famine, worse than it. That the City was capable of so many men, it is evident; for *Cestius* desirous to signifie the flourishing estate, and strength of *Jerusalem* to *Nero*, who contemned our Nation, requested the High-Priests, that if possible they could, they should number all the People in their City: and upon the Feast of *Easter*, when they kill'd Offerings from the ninth Hour of the day until the eleventh (and to eat a Lamb not fewer than ten persons were assembled; for it is not lawful to feast alone, yea, many times twenty are in a Company) they numbred two hundred fifty six thousand five hundred Oblations, or Lambs to be killed; so that if we reckon to every Lamb ten men, the number amounts to two Millions seven hundred thousand men, all purified, whole and sound: for it was not lawful for any that were Lepers, or had a flux of seed, nor for Women that had the monthly Terms, to eat of that Sacrifice; nor yet for any Stranger that came thither for Religion's sake.

The number of the Captives and such as died during the siege of the City.

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So this great multitude was assembled together from other places, and was there by the providence of God shut up as it were in a Prison. And the City being filled with men of War, was besieged; so that the number of those that were slain surpassed all that ever perished, either by any Plague sent from God, or by the means of men; they were partly openly slain, partly taken by the Romans: who searching the Vaults, and opening the Sepulchres, spared none they met with. There also were found more than two thousand, whereof some slew themselves with their own hands, others were kill'd by others, the rest perished by Famine. The stink of dead bodies was so great, that many minding to search the foresaid places; and being entred into them, were forced to retire: yet others for lucre sake treading on the dead Carcases, searched the dead Bodies, if they could find any thing; for great Riches were hid in the Vaults; and covetousness omitted no way to gain.

The Romans searching the Graves and Vaults, find much treasure.

E

Moreover, many were taken out from thence, whom the Tyrants, who even in their extremity ceased not to tyrannize, kept Prisoners: yet God plagued them both according to their deserts: for *John* being almost famished with his Brethren in a Vault, besought the Romans to save his Life. And *Simon*, having long striven with necessity, as we shall hereafter relate, at last yielded himself, and was kept for the Triumph; but *John* was condemned to perpetual prison. The *Romans* beat down the Walls, and fired the remaining parts of the City.

John and *Simon* apprehended in the Vaults.

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CHAP.

CHAP. XVIII.

A brief History of the City of Jerusalem.

The year of the world, 4034. after the Nativity of Christ 71.

Jerusalem being five times spoiled, was at that time once more sackt.

THus was *Jerusalem* taken in the second year of *Vespasian*'s Reign on the eight day of *September*. It had been formerly five times taken, and was now finally destroyed. First, *Asochæus* King of *Ægypt*; after him, *Antiochus*; then *Pompey*; and after them, *Herod* with *Sosius* took the City, and yet destroyed it not: But before them *Nabuchodonosor* King of *Babylon* destroyed it, when he had enjoyed the same, a thousand three hundred and threescore years, eight moneths and six days after it was first built. He that first built it, was one of the Princes of the *Canaanites*, surnamed the *Just*, by reason of his Piety. He first consecrated this City to God, by building a Temple to him, and changed the Name *Solyma*, into that of *Jerusalem*: But *David* the King of the Jews having driven out the *Canaanites*, gave it to his own People to be inhabited; and after four hundred threescore and four years and three moneths, it was destroyed by the *Babylonians*. From King *David*, who was the first *Jew* that reigned there, till the time that *Titus* destroyed it, were a thousand one hundred seventy and nine years; and from the time that it was first erected, until it was by him destroyed, were two thousand one hundred and seventy seven years: yet neither the Antiquity, nor Riches, nor the Fame thereof, now spread all over the World, nor the Glory of Religion did any thing profit or hinder it from being destroyed. Such was the end of the Siege of *Jerusalem*. When there was none left to kill, nor any thing remaining for the Souldiers to get to exercise their outrage against (for they would have spared nothing that they could spoil) *Cæsar* commanded them to destroy the City and Temple, leaving only standing certain Towers, that were more beautiful and strong than the rest, to wit, *Phaselus*, *Hippicos*, and *Mariamme*; and the Wall that was on the West-side; meaning there to keep a Garrison, and that they should be Monuments of the Valour of the Romans, who had mastered a City so well fortified as by these it appeared to have been. All the rest of the City they so plained, that those who had not seen it before could not believe that it had ever been inhabited. This was the end of their madness, who were alwayes given to Sedition in *Jerusalem*, a most beautiful City and famous amongst all Nations.

The Romans wholly ruinate both the City and the Temple.

CHAP. XIX.

How the Souldiers were rewarded.

Cæsar determined to leave the tenth Legion for a Garrison in *Jerusalem*, with some Troops of Horse, and other Companies of Foot: and all Wars being now ended, he purposed to give solemn praise to the whole Army for their valiant Acts, and to reward the most Couragious for their deserts. Wherefore placing a great Tibunal in the midst before the Camp, and standing up in it with the chief Officers about him, from whence the whole Army might hear him, he gave them hearty thanks that of their good will towards him, they had patiently abode with him during those Wars; praising them for their loyalty during all the time, and that in many actions they had shewed themselves valiant, and by their valour had enlarged the dominions of their Country: likewise that they had now given all Nations to understand, that neither the multitude of Enemies, nor strong holds, nor greatness of Cities, nor the rashness or barbarous cruelty of their Adversaries could ever resist the Forces of the Romans, or escape their hands; notwithstanding that in many things fortune favoured them: adding, that it was glorious for them to have ended this War that had continued so long; which was all they hoped for at their coming; and especially that his Father and himself, whom they had elected to be the *Roman* Emperours, were approv'd and imbrac'd by all men, all standing to their appointment, and acknowledging themselves beholden to them that elected them. Moreover, that he admired them and loved the mall, for that they had shewed themselves valiant and couragious: and that he would now recompense those with honours, and due rewards, who had behaved themselves most valiantly, most hazarded themselves, and

Titus thanketh his Souldiers, for that they had continued their love towards him.

Titus promises recompence to his valiant Souldiers.

A and effected worthy deeds; and whosoever had been forwarder than the rest, should have reward according to his desert; and that he would be more careful in honouring those that had been his Companions in that War, than in punishing their offences; then presently he willed them to whom it appertained, to nominate those who had valiantly behaved themselves in this War, and had performed any worthy exploit: which being done, he called them by their names and praised them, in such sort as testified that he was no less affected with their Glory than with his own, he Crowned them with Crowns of Gold, and put Chains of Gold about their Necks, and gave them Spears pointed with Gold, and Silver Medals; he also distributed to every one of them Gold and Silver money, rich Garments, and other things of value which were part of the B booty; and thus having rewarded every one according to his merit, he descended with great applause from the Tribunal: all the Army making vows for his prosperity, and went to offer Sacrifices for the Victory. He caused a great multitude of Oxen to be Sacrificed and distributed the flesh to his Army; and during three days he feasted all his principal Officers, after which he dismissed all the Troops to the places design'd for them, appointing the tenth Legion to keep *Jerusalem*, and not sending it back to *Euphrates*, where before it was. He also removed the twelfth Legion out of *Syria*, remembring that under *Cestius* his Government they had fled from the Jews, being before at *Raphanæas*; which he sent unto *Malta* that is situate by *Euphrates*, in the confines of *Armenia* and *Cappadocia*; the other two he kept with himself, as sufficient to C guard him into *Ægypt*, which were the fifth and fifteenth Legions. And coming to *Cæsarea* by the Sea-coast, he there laid up all his spoils, and caused the Captives to be kept, because the Winter-Season permitted him not to sail into *Italy*.

The year of the world, 4024. after the Nativity of Christ, 72.

Titus largess unto his Souldiers.

Titus's Sacrifice for his Victory.

The twelfth Legion under *Cestius's* leading, gave place to the *Jews*.

CHAP. XX.

How the Emperour Vespasian *went from* Alexandria *into* Italy *during the siege of* Jerusalem; *and* Titus *went to* Cæsarea Philippi, *where many captive Jews were slain in the Spectacles which he gave to the people.*

D

WHilst *Titus* was busied in the siege of *Jerusalem*, *Vespasian* in a Merchants Ship sailed to *Rhodes*, and from thence departing in a Gally he visited all the Cities by which he passed, being joyfully received of them all, and went from *Ionia* into *Greece*, from thence to *Corcyra*, and into *Slavonia*, and afterwards by Land. *Titus* being returned from *Cæsarea* on the Sea-Coast, came to *Cæsarea Philippi*, and there made a long abode, proclaiming all sorts of pastimes: wherein many Captives perished, some being cast to wild Beasts, others forced in great Companies to fight E one against another. Being in this place, he understood that *Simon* the Son of *Giora*, was taken. This *Simon* at such time as *Jerusalem* was besieged was in the higher part of the City, when the Roman Army entered the Walls, and begun to waste it: and with his most trusty Friends, and certain Masons, having provided them all necessary Tools, and Victuals that might suffice them all for many days, he went into a secret Cave, unto the end thereof, and there he caused them to dig further, hoping so to get out at some place where he might safely escape away. Yet this his hope had not so good success as he expected: for they had digged but a little way, before their Victuals failed them: notwithstanding that they had made very great sparing thereof. Then *Simon* thinking to deceive the Romans, cloathed himself in white, and put on a F purple Cloak about him, and so came out of the Earth in that place where the Temple had formerly stood. They that did see him, were astonished a while, and stirred not, but let him alone: yet at last they came to him, and demanded what he was; but *Simon* would not tell them, willing them to call their Captain unto him, and presently some of the Souldiers run to call him, and so he came: at that time *Terentius Rufus* was Captain of the Souldiers. *Terentius* having learned the truth of all, kept him bound, and related to *Cæsar* the manner of his taking; and thus *Simon* was by the will of God delivered into his Enemies hands, who hated him above measure, and so he was justly punished, for having so cruelly tyrannized over his own Country-men, not taken by their force, but yielding himself unto them, having cruelly butchered many G under pretence of false Criminations, to wit, for having revolted to the Romans.

Vespasian's sailing and journey.

Shews at *Cæsarea*.

Simon gets down into the Vault, and hopeth to escape from thence in safety.

Simon is taken by the Romans.

Sin cannot shun Gods justice.

But impiety cannot escape God's vengeance, neither is the Divine justice of so weak force,

The year of the world, 4034. after the Nativity of Christ 72.

force, but that it can at one time or other punish those that violate it; and it many times inflicteth grievous punishment upon men, when they think they have escaped all, and are not presently punished; which also *Simon* felt, after he fell into the Romans hands: his coming out of the earth caused a great many more of the Seditious at that time to be taken in the Caves. When *Cæsar* was returned to *Cæsarea* by the Sea Coast, *Simon* was presented bound to him; and he commanded that he should be reserved for his Triumph, which he purposed to make at *Rome*. After making some abode in that place, he celebrated his brother *Domitian*'s birth-day with great solemnity: and in this solemnity he brought forth divers Jews whose punishment he had of purpose deferred till this time; the number of all that perished there with fighting against Beasts, and amongst themselves, and by fire, amounted to more than 2500 men. Yet the Romans thought all these punishments too light and easie for them. After this *Titus* went to *Beritus*, which is a City in *Phœnicia*, (and a Colony of the Romans:) and here also he made some long abode, and celebrated the birth of the Emperour his Father, with far greater Solemnity then the former, as well in giving divers Shews to the people, as in great expence and Sumptuousness, and causing many Captives to perish, as before.

A great multitude of the Seditious taken in Vaults.

In a shew in *Cæsarea* two thousand five hundred Jews dies.

Titus celebrateth *Vespasians* Birth-day.

CHAP. XXI.

Of the Calamity of the Jews at Antioch.

AT the same time the Jews who lived at *Antioch* were in great misery; for the whole City was incited against them, both for some new crimes laid to their charge, and for certain offences before committed; which necessarily I must recount before I proceed. The Nation of the Jews was mixed amongst almost all Nations of the World; and especially amongst the *Syrians*, by reason of their vicinity; and many of them were at *Antiochia*, because it was a great City: and the Kings that succeeded *Antiochus* permitted them freely to inhabit there, and to enjoy all the liberties of the City. For *Antiochus*, surnamed *Epiphanes*, destroyed *Jerusalem* and sacked the Temple; but his Successors restored all the Brass vessels that were taken from the Temple to the Jews, to be used in their Synagogue at *Antioch*, and permitted them to have the same liberties in the City, that the Greeks enjoyed; and the other Kings also of latter times used them after the like sort: so that their number greatly encreased, and they enlarged their Temple, and enriched it with sundry offerings, and oftentimes gained some Pagans to be of their Religion; and so rendred them also a part of their Nation. Now about the time that the War broke out, and *Vespasian* arrived in *Syria*, the Jews begun to be generally hated of all men: and one of them named *Antiochus*, of considerable parentage, whose Father was chief of all the Jews in *Antioch*, at such time as the people of *Antioch* were assembled in the Theater, came in amongst them, and accused his own Father, and the rest of the Jews to have conspired together to burn the City in the night time; and he nam'd some other Stranger-Jews to them, as Conspirators with the rest. The people hearing this, could not repress their rage, but presently caused those that were accused, to be burnt in the Theater; and made great speed to set upon all the Jews, hoping that by speedy dispatch they might preserve their Country, which otherwise was like to perish. *Antiochus*, to enrage them the more, offered to sacrifice according to the custom of the Pagans, thereby as it were assuring the *Antiochians*, that he hated the Jews and their customs; moving them also to compel all the rest of the Jews to do the like, and whosoever refused so to do, were to be judged Traitors. The *Antiochians* followed his counsel: but few Jews would obey; and they that denied to sacrifice, were slain. Then *Antiochus* receiving a party of Souldiers from the Roman Governours, became most cruel against his Country-men, and would not permit them to keep holy the Seventh day; but in it obliged them to do all labour and business, that they were accustomed to do upon any other day; and he so urged them hereto, that within short time the seventh day was not only violated among them of *Antioch*, but also in other places and Cities round about.

The Nation of the Jews intermixed among the people of the World.

A number of Jews in *Antioch*.

A Jew called *Antiochus*, is the cause of their mighty misery in *Antioch*.

Antiochus perfidious to his Citizens.

Antiochus forbiddeth to Sanctifie the seventh day.

The Jews at *Antioch* having endured this persecution, fell into another as great calamity, whereof I intend to speak. It hapned that the foursquare Market and the publick Places, where all Writings and Registers were kept, as also the Kings House, were burnt: and the fire so encreased, that with much ado it was hindred from firing the whole City. Of this fact *Antiochus* accused the Jews, thereby inciting

Another calamity at *Antioch*.

A ting the *Antiochians* against them; and it was not hard for him to believe his Calumniations, although they had not hated them before, by reason of that which lately past: so that now they almost perswaded themselves, that they had seen the *Jews* put fire to the houses; and so in a great rage all of them set upon those that were accused. Wherefore *Collega* the Lieutenant-Governour, had much ado to pacifie the people, notwithstanding that he requested them to permit him to inform *Cæsar* of all that was past. For *Vespasian* had already sent *Cesennius Portus* to be Governour of *Syria*, but he was not as yet arrived there. Then *Collega* making diligent Enquiry of the Matter, found out the truth; and not one of the *Jews* accused by *Antiochus*, was prov'd guilty: for certain impious people had done all this mischief, being indebted; thinking that if they burnt the Market-place, and the publick Writings, then their Debts could not be required B at their hands. Nevertheless the *Jews* lived in great fear, and expected the event of these forged Accusations.

The Tar of the World. 4025. after the Nativity of Ch. 73.

A sort of wicked men, by means they were indebted burn the Market-place, and the publick Records.

CHAP. XXII.

How Vespasian *at his Return was received by the* Romans.

C After *Titus* had received Letters from his Father, that he was arrived in *Italy*, and that all the Cities where he came welcomed him very joyfully, and that especially *Rome* had entertained him with great Pomp and Triumph, he was eased of the care he had before, and very joyful for his Fathers welfare and good fortune. For all the people of *Italy* reverenc'd *Vespasian*, though absent, as though he had been present with them, desiring to see his Arrival, whose coming they so heartily wished for. The Senate remembring what Calamities had befaln the City in the change of Princes, desired to receive their Emperour honourably for his old Age, and Martial Renown, whose presence alone would be to his Subjects advantage and safety. And the vulgar sort also troubled before with Civil Wars, long expected his Arrival, assuring themselves, thereby to have an end of their Calamity, and to recover again their wonted affluence, D Especially he was expected by the Souldiers, who knowing his skill in Martial Affairs by that which himself had already done, and finding their other Emperours ignorant and unskilful, much wished his coming; in hope thereby to be delivered from the disgrace wherein they lived, and to be both honoured and preserved from danger. The Nobility seeing him so beloved of all men, could no longer wait his coming, but went and met him at some distance from the City, and accompanied him; and no man stayed his coming, but in whole multitudes they went to meet him, they were so desirous to see him: so that more went to meet him than stayed at home.

The City of *Rome* entertaineth *Vespasian* with all willingness and Pomp.

The *Romans* issue out to meet with *Vespasian*.

When news was brought that he approached near the City, and how friendly and E courteously he entertained all men, the People with their Wives and Children stayed in the way he came to salute him: and whersoever he came, with joyful applauses and acclamations they shouted, calling him their *Conserver* and *Benefactor*, and he who alone was worthy to be the *Roman* Emperour; and the whole City was as if it had been a *Temple*, all hung with Garlands, and full of sweet Odours and Perfumes: and the multitude of the People being such, that he could scarcely get into the Pallace; he offered Sacrifice to his houshold Gods for his safe Return; and all the People were feasted by their Tribes, Kindred, and Neighbours, and made Vows to their Gods, that *Vespasian* might long continue their Emperour, and his Son after him, and that the Empire might never depart from his Lineage. The City of *Rome* having thus received *Vespasian*, it was soon after blessed with all happiness and Prosperity. F

Vespasian celebrateth gratulatory Sacrifice for his safe arrival.

CHAP.

G

The Year of the World, 4034. after the Nativity of Christ, 72.

CHAP. XXIII.

The Exploits of Domitian *against the* Germans *and* French.

SOme time before *Vespasion* went to *Alexandria*, and whil'ſt *Titus* beſieged the City of *Jeruſalem*, a great part of *Germany* was revolted, with whom the *French* that bordered upon them, were confederated, renouncing their Allegiance, in hope to free themſelves from the Yoak and Government of the *Romans*. The firſt Motive that cauſed the *Germans* to revolt, and to war againſt the *Romans*, was their timerity and raſh nature, prone to fight, having but very little hope of ſucceſs, together with the hatred of the *Romans*, who they knew alone could by force bring them into ſubjection; and they were chiefly thereunto encouraged by the preſent opportunity. For ſeeing the Empire greatly afflicted with Civil Wars, by reaſon of the often changing of *Emperours*, and knowing that all the World under their Dominion was now in ſuſpence, they thought that by reaſon of their Troubles and Civil Wars, fit opportunity was offered them to recover their Freedom; and they were hereunto perſwaded by *Caſſius* and *Civilis*, two of the moſt potent amongſt them, who long before deſired alteration, and now finding opportunity, ſhewed what Minds they bare. Whereupon taking Courage, they made tryal what the common People thought of this point, and the greateſt part of them manifeſtly condeſcended hereunto, and perhaps the reſt were not unwilling. At this time, as it were by Gods Providence, *Veſpaſian* ſent Letters to *Petilius Cerealis* (who before had been Governour of *Germany*) and declared him Conſul, commanding him to go into *Britain* and take the Rule of the Country. He forthwith obeyed *Veſpaſians* Command: and hearing that the *Germans* had revolted, he went againſt them, they having now levyed an Army, and gave them a great overthrow, killing many of them, and forcing them to return to their Obedience to the *Romans*. Notwithſtanding, if he had not come thither, not long after they had aſſuredly been puniſhed for their Offence. For ſo ſoon as news of their Rebellion was brought to *Rome*, *Cæſar Domitianus*, *Veſpaſian's* Son (who although very young, underſtood Matters of War beyond his Age) hearing of it, and being led by the Courage which was hereditary to him, undertook the Expedition to go and conquer them: The Barbarians terrified with the report of his coming, ſubmitted to him, thereby gaining this, that without bloodſhed they were brought under ſubjection as before. And all things in *Gallia* being well diſpoſed of, ſo that it was not eaſie for them, although they would, to rebel any more, *Domitian* returned again to *Rome*, having gained great Credit to his Age and Countrey.

The cauſes of the revolt of the *Germans* and *French* from the *Romans*.

Cerealis compelleth the *Germans* to ſubjection.

Domitianus, *Titus's* Brother.

At the ſame time alſo, the *Scythians* rebelled; and aſſembling in great multitudes, paſſed over the River *Iſter*, and with great violence and cruelty coming unexpected, ſlew many *Roman* Garriſons, whom they found in ſtrong holds: and *Fonteius Agrippa* Lieutenant-General, who had been Conſul, meeting them, gave them Battel, and was ſlain: which done, they went all over the Countries adjoyning, waſting, robbing, and ſpoiling them. When *Veſpaſian* heard thereof, and how *Maſia* was all waſted, he ſent *Rubrius Gallus* to chaſtiſe them; he having ſlain many of them in fight, forced the reſt to retire into their own Countrey. This General having thus ended that War, provided to prevent them if hereafter they attempted the like: for he built far ſtronger Forts than were before, ſo that the Enemy could paſs no way out of their own Country; by which meanes the Wars in *Maſia* were quickly ended.

The *Scythians* Rebellion againſt the *Romans*.

CHAP.

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CHAP. XXIV.

The year of the World, 4036. after the Nativity of Christ, 74.

Of the River Sabbaticus, *and the Famous triumph of* Vespasian *and* Titus.

Titus having some while remained at *Berytus* (as is before said) returned from thence, and shewed many spectacles in all the Cities of *Syria*, where he came, reserving for that purpose the Jews that were Captives, to let all men understand their overthrow; in his Journey he beheld a River worth the mentioning; it runneth in the midst between *Arcas* and *Raphaneas*, two Cities of the Kingdom of *Agrippa*, and hath a miraculous nature: for when it floweth, it is very full of Water, and runneth with a swift stream; but having flowed six dayes, it is on the seventh day so dry that you may see the bottom, and the next day it continueth his course; for which cause the Jews call it *Sabbaticus*, taking the name thereof from the Jews Sabbath, which is the seventh day. When the Antiochians understood, that *Titus* was coming to their City, they could not contain themselves within their Walls for joy, but all went out to meet him; and not only Men, but also Women and Children expected his coming thirty Furlongs off; and when he approached near them, they holding up their hands to him, Saluted him with great joy; and having received many courtesies from him, they returned with him; and amongst other acclamations, they often besought him to banish the Jews out of their City. But *Titus* returned no answer, making as though he heard not what they requested. Yet the Jews doubtful what he would do, and what his intent was, were all in exceeding great fear. *Titus* tarried not at *Antioch*; but passed from thence to *Zeugma* towards *Euphrates*, where the Ambassadors of *Vologesus* King of the Parthians came to him, and presented him a Golden Crown for his Conquest of the Jews: which he receiving, feasted the Ambassadors, and so returned to *Antioch*, where the Senate and people besought him to come into the Theater, all the people being assembled there expecting him, and he accorded so to do: and again they besought him to expel the Jews out of their City; but he answered, that their Country, whereunto he might have banished them, was now destroyed, and there was no place that would receive them. The Antiochians, seeing they could not obtain their first petition, requested another thing of him, to wit, that he would take away the Brazen Tables, wherein were ingraven the Jews priviledges. But *Titus* would not grant that; but leaving the Jews in the same Estate he found them, he departed from thence into *Ægypt*. And as in the way he past by *Jerusalem*, comparing the desolation of that place with the beauty & goodly buildings it had before it was destroyed, he lamented and pitied the overthrow thereof, not insolently rejoycing as another would have done, for having destroyed so fair and strong a City, but curling the Seditious who forced him to destroy it, and being sorry he had made his virtue known by the calamity of that miserable people. For still great part of the Treasure of the City was found in the Ruins; and some the Romans found of themselves; but the most they got the Captives told them of, which was Gold and Silver, and other precious things buried be the owners in the Earth being uncertain what would betide them. *Titus* going forward in his journey speedily past through this deplorable Solitude, and came to *Alexandria*: and determining now to sail into *Italy*, he sent the two Legions, that accompanied him, unto the places from whence they came, the fifth into *Mœsia*, and the tenth into *Pannonia*, commanding *John* and *Simon*, the two chief of the Prisoners, and others to the number of seven hundred, all of goodly stature and beautiful, to be carried into *Italy*, in order to use them in his triumph. When he arrived at *Rome*, as he desired, the people were affected towards him, as if he had been their Father, and went out to meet him. *Vespasian* also honoured his Son *Titus*, meeting him in his own person with great joy: all the Citizens likewise received him with exceeding joy, seeing that now the Father and his two Sons were met. Within a few days after they purposed to make but one Triumph for both, though the Senate had decreed to each a peculiar Triumph for their valiant deeds; and in the day prefixed for the same no man in all the City remained at home, but every one got a place to stand in, that they might see the Emperours, leaving only Room between them for their passage. All the Souldiers before day-light with their Captains in the head of the Companies came and expected the Emperour, not at the Palace Gate, but near the Temple of *Isis*, where the Emperours that night lodged: and at day-break *Vespasian* and *Titus* came forth, both

Titus celebrateth many sumptuous pastimes in all the Cities of *Syria*.

The flood *Sabbaticus*.

Titus cometh to *Antioch*. The Prayer of the Citizens against the Jews.

Titus lamenteth the loss and desolation of *Jerusalem*. The Romans find no small part of the Riches of *Jerusalem*.

John and *Simon*, and seventy other goodly Jews are referred by *Titus* to be sent unto *Italy*.

The year of the world 4033. after the Nativity of Christ, 74.

both crowned with Lawrel, and in Purple Garments made after their Country fashion; H and they went to *Octavian*'s walks, where the Senate, Nobles and Roman Knights expected their coming. Before the Porch was raised a Tribunal, and in it were placed Seats of Ivory, on which they ascending sat down, and presently all the Souldiers with a loud voice shouted forth their praises. The Emperours were unarmed, and cloathed in Silk, and crowned with Lawrel. *Vespasian* having received their praises, as they offer'd still to speak more in his commendations, he beck'ned with his hand, and made a sign to them to be silent: which done, he rose up; and covering the greatest part of his head with his Garment, he made the accustomed prayers and vows; and *Titus* also did the like. Then *Vespasian* spoke to them all in general, but in few words, and so dismissed the Souldiers to go to dinner, which, according to the custome, the Em- I perour was to provide for them: himself departed from them to the triumphant Gate, so called for that all Triumphs passed that way; and after they had eat there, they put on triumphant Robes, and offered Sacrifices to the Gods, whose Images were placed by the Gate, and so went in triumph all along the places designed for publick Shews, to the end that all people might have a better view of their magnificence. But the spectacles there exhibited, both for number, variety, and costlinesse, cannot be described sufficiently, being excellent in all things, which any man could devise, both workmanship, Riches, Variety, and Novelty. For almost all things that ever were in any place amongst men that lived in felicity, either Rich or Glorious, and pleasant to behold, all were that day shewed and seen in this Triumph, as a Testimony of the grandeur of K the Roman Empire. For there was such store of works of Gold, Silver, and Ivory, that one would not have deemed them to have been made only for the pomp of that day, but to have been so plentiful, as if they had flowed all about the City: some carried fine Tapestry made of all sorts of Purple, and curiously wrought with Pictures and Babylonian works; and there was so many Gems & precious Stones, some set in Crowns of Gold, some in other works, that it appear'd that without reason we judged them to be rare and scarce. Moreover, the Pictures of their Gods, were carried with them, which were admirable both for greatness & workmanship & all of precious matter. Moreover divers sorts of living creatures were there to be seen, all adorned with some attire agreeing and alluding unto their nature. There was also an infinite multitude of men in Purple Garments L wrought with Gold, who carried all these things; and all those that were design'd to serve for this Pomp, were attired in such Garments, than wch nothing could be more Glorious. Even the Captives were not without gorgeous attire; but the variety and beauty of the Garments made the Sadness of their countenances less remarkable. The Pageants, that were born in the Triumph, were of admirable bigness, so that the people that beheld them, wondred how it was possible that men should carry them: for many were built with three or four lofts one above another, surpassing all that can be imagined for work and cost; some of them being hang'd about with Tapestry of Gold; and all things annexed unto them, whereon they were carried, were made of wrought Gold or Ivory: Wherein was curiously represented the manner of War, and all Stratagems, and Arts of M fighting, that could be devised; some in one part of the Pageant, some in another. There might one have beheld most fertil and fortunate Countries destroyed, whole Troops of Enemies slain, some flying, others taken Prisoners; strong and huge Walls battered down with Rams; Castles and Fortresses destroyed; great and populous Cities assaulted, with a whole Army entring the Breach; all places filled with massacred men; and how those that were not able to fight, yeilding themselves, asked mercy; the Temples set on fire, and after all else was wasted, the houses thrown down upon their owners heads; and a River not flowing, as it was wont, into tilled places, and to serve for the use of Man and Cattle to drink, but carrying Streams of blood to quench part of the flames, which consum'd the City to ashes; all which the Jews in their War N endured. These things were so artificially represented to the view of those that had not seen them, as though they were now a-doing. Upon every Pageant stood the Governour of the City, representing the manner how it was taken. After all these followed many Ships: and in every place were carried the spoils taken in War: amongst which those that were taken in the Temple of *Jerusalem* were most remarkable: for there was a Golden Table weighing many Talents, and likewise a Golden candlestick, the use whereof was now not such as we were wont to put it to; for in the midst of the stem thereof was fixed a Base, and out of it proceeded many small branches, framed like a three-forked spear, every one being at the top made like a Lamp, which were 7 in number, shewing the honour of the seventh day, which is called the Sabbath amongst O the Jews. After all this was carried the Jews Law, which was the last of all the spoils. Then followed some that carried several Images of Victory, all made of Gold and

The triumphant attire of *Vespasian* and *Titus*.

Their vows and dinner before their TriumPh.

The magnificence of the Triumph.

The most precious Garments.

The building of the Pageants.

A Table of Gold of the weight of a great talent.

The last of the spoils was the Law of the Jews.

A and Ivory. Afterwards came *Vespasian*, followed by *Titus*, & *Domitian* accompained them gallantly adorned, and Mounted on an excellent Horse; and so they went all to the Temple of *Jupiter Capitolinus*, and there was the end of all this pomp. Here they made some stay. *The 4 year of the world, 4036. after the Nativity of Christ, 74.*

For it was an ancient custom of their Country, to repose themselves there, till some came & brought news to them of the death of him who was General of their Enemies. This at this time was *Simon Giora*, who was also carried in the Triumph, and having a Rope fastned about his neck was drawn all along the Market place, where they that drew him kill'd him. For it is the custom of the Romans there to put malefactors to death that are condemned. After word was brought that he was dead, all the B people made joyful exclamations, and so they fell to Sacrifice: which done according to the custom, they returned to the Palace, where they made a great Feast; as others also did for themselves at their own Houses. For this day was sacred amongst the Romans in joy of the Victory over their Enemies, and an end of civil Calamity, and the beginning of good Fortune and hope, which they had in their new Princes. *Simon* the Son of *Giora* is drawn with a Halter about his neck thorow the market place.

When the Triumphs were ended, and all the Roman Empire quieted, *Vespasian* built a Temple, and dedicated it to Peace, which he did in so short a space, that it was admirable: and having bestowed great cost upon it, he also beautified it with divers Pictures and carved works. And he placed in that Temple all things C that men of former Ages had gathered together from the uttermost parts of the Earth. And he placed there all the Golden Vessels, and other things that the Jews used in their Temple, doing them great reverence. But their Law, and the Tapestry or Purple Veils of the Sanctuary he commanded to be kept in the Palace. *Vespasian* buildeth and dedicateth a Temple to Peace.

CHAP. XXV.

D

How Herodium *and* Machæron *were taken by* Bassus.

CÆsar sent *Lucius Bassus* into *Judea* to be Lieutenant General there, who receiving the Army of *Cerealis Vetilianus*, took the Castle and Garrison of *Herodium* by composition. After this, gathering together all his Troops which were dispersed in divers places of the Country with the tenth Legion he purposed to War against *Machæron*; for he thought it necessary to destroy that Castle, lest its strength might move many to rebel: for by reason of the situation of the place, they that were in it had great assurance of safety; and those that sought to assault it, were in great danger: For it was built upon a Rock that was exceeding high, and which made E it almost inexpugnable; and nature had so devised, that it was hard to come to it being environed round about with Valleys of incredible depth and very difficult to pass over: for that which is on the West part is threescore Furlongs large, and endeth at the Lake *Asphaltites*; on which side *Machæron* hath a very high Prospect: and it is environed on the North and South with Valleys of the like depth; whereby it is impossible to win the Castle; but that Valley which is on the East side, is at least a hundred Cubits deep, and endeth upon a Mountain near *Macheron*. *Alexander* King of the Jews seeing the Nature of the place, there built a Castle, which afterward *Gabinius* in the War against *Aristobulus* destroyed. But *Herod* when he was King, judged this place worthy to be fortified, as a Principal defence F against the Neighbouring Arabians. For it was aptly situate upon a Mountain, whence one might behold their borders. Wherefore making a large Wall, he built a City there in the place that enters into the Castle: he also compassed the very top thereof with another Wall, and in the corner he placed Towers that were 60 Cubits high; and in the very midst of all he built a Palace for largeness and beauty admirable; and he made many Cisterns to receive Water in convenient places, which served the people abundantly, striving as it were with nature, that the places which she had made Strong, he by Art might make yet inexpugnable. He also laid up there in store Arms and warlike Engines, and also all provisions wherewith the Inhabitants might be able to hold out a long siege. *Herod* environeth *Macheron* with a great Wall and Tower. Wonderful store of Arrows and other Engines in this Tower.

G In the Kings Palace, grew the herb called Rue, which was very admirable for the greatness; for no Figtree was taller or broader then it; and it was reported that it had continued Rue of admirable greatness

The year of the World, 4037. after the Nativity of Christ 73.

ever since *Herod*'s time; and had endured longer, had not the Jews ruined it when they took the place. In the Valley that lieth on the North side of the City, there is a place called *Baaras*, where also groweth a Root of the same name, the colour whereof resembleth flame, and it shineth at night like the Sun-beams, and is not easie to be pulled up, till one cast upon [redacted] whosoever toucheth it is sure to dye, except he carry the Root hanging on his hand. It is also gathered another way without danger, after this manner: They dig all round about it, so that they leave a very little of the Root covered with Earth, and then they tie a Dog to it, who striving to follow his Master, who makes as though he would go away, easily pulleth up the Root; and the Dog presently dieth, as it were in his stead that seeketh to get it; but afterward none that handleth it or taketh it, need to stand in fear thereof. This Herb notwithstanding all this danger is diligently sought out for the virtue it hath. For it driveth away Devils (which are the Souls of wicked men) out of mens bodies, if it be applyed unto them; whereas otherwise if they had no help, these Devils possessing their bodies would kill them. Out of that place also do spring certain hot Waters, very different in taste one from another; for some are bitter, some sweet: there are also sources of cold Waters, one near another in a Plain: but which is most admirable, there is a Cave hard by, not very deep, environed with an eminent Rock above, from which there stands out as it were two Duggs or Paps hard by one another, and out of one of them floweth very cold Water, out of the other very hot, which mingled together make a pleasant bath, and serve to cure many Diseases, and especially all pains of the sinews. In the same place also are Mines of Sulpher and Alum.

H

How *Baaras* is to be gathered.

Another fashion how to dig the Roots.

I

Hot Baths.

K

Bassus having viewed this place on every side, resolved to besiege it; and he endeavoured to fill up the Valley that was on the East side, and so make a way to it: which he began to do, hastning to raise a very high Mount in order to batter the Castle. Those that were inhabitants constrained the Jews that were strangers to go into the lower City, judging them an unprofitable multitude; and so they caused them to endure the first brunt of the Enemies, and they themselves kept the Castle, both for that it was strong, and easie to defend, and that they hop'd that by yielding the place to the Romans, they might obtain pardon of them. Yet first they purposed to make Trial if they could avoid the siege: and therefore very couragiously every day they made excursions, and fought with those they met, and many were slain on both parts. Fortune and opportunity sometime caused one side to be victors, sometime another: for the Jews got the best, when they could assault the Romans unawares, and the Romans overcame, when they were aware of the Jews coming, and armed themselves. But the siege was not ended by these Skirmishes: at length a chance befel, which obliged the Jews to yield the Castle.

The Jews that were forreigners dwelt in the lower City.

The conflict of the Jews with the Romans.

Eleazar a Jew strong in hand and fierce in bold attempts.

L

Amongst those that were besieged was one *Eleazar* a young man, very hardy and bold in any enterprize, and who oftentimes made excursions, and fought to hinder the Romans work, whom always in every fight he greatly endammaged, and by his valour and adventurous courage gave those that were his fellows opportunity to assault the Romans, and to fly again and retire in safety, himself being always the last that so retired. It hapned one day that the fight being ended, and both parts seperated, he as it were contemning all men, and thinking that none of his Enemies durst undertake to Combate with him, stayed without the Gate, speaking to those that were upon the Wall, and giving great attention to them. Then one *Rufus* an *Ægyptian*, one of the Roman Army, spying this opportunity ran upon him so suddenly, that he unawares took him all unarmed as he was, and they upon the Walls stood amazed, whilst *Rufus* led him into the Roman Camp; then the General of the Romans caused him to be led into a place, where they in the City might see him, and there to have all his Cloaths taken off, and to be whipped: the misfortune of this young man greatly discouraged the Jews, so that all the City was melted into Tears for the calamity of this one man. *Bassus* seeing this contriv'd this device against them in order to move them to compassion, so that for to save him they should yeild their Castle: which fell out as he desired. He presently commanded a Cross to be erected, as though he would presently have crucified *Eleazar*: which sight greatly moved them in the Castle to sorrow; whereupon with loud cries they lamented, saying, that this calamity was insupportable. *Eleazar* besought them not to neglect him, who was now to die a most miserable

M

N

Eleazar's calamity moveth the Jews to submit themselves.

O

A ble death; and moreover to provide for their own safety in yielding the Castle unto the Roman Forces and success.

The year of the world, 4037. after the Nativity of Christ, 75.

They moved with his words, and many also within the City intreating for him (for he came of great Parentage and had many Kindred) though contrary to their natures, compassion took place in them: and so sending some of their company speedily, they desired to parley, declaring that they would yield the Castle on condition that they might safely depart away, and *Eleazar* might likewise be restored to them. Which offer of theirs the *Romans* accepted; and the Jews in the lower part of the City having intelligence of this agreement, resolved likewise to fly away in the night: but so soon as they had opened their Gates, those that had agreed with *Bassus*, gave him intelligence thereof; either envying that their Country men should escape, or else fearing that *Bassus* would punish them for their flight: yet for all this, the most valiant of those that fled, who got out before the rest, escaped, the rest were slain to the number of one thousand seven hundred men; the Women and Children were made bondslaves. And *Bassus* thinking it meet to keep his promise to them of the Castle, permitted them safely to depart, and restored *Eleazar* to them.

1700 Jews slain by the Romans.

CHAP. XXVI.

Of the Jews that Bassus *slew: and how the Emperour caused the Lands of* Judea *to be sold.*

THis done *Bassus* prepared to carry his Army into the Forrest called *Jardes*, where he had notice that many Jews were assembled together, having escaped from *Jerusalem* and *Machera* during the siege. So coming to the place, and finding it to be as it was reported to him, he first of all invironed it with Horsemen, that if any of the Jews sought to escape, the Horsemen might dispatch them: and he commanded the Footmen to cut down the Wood into which they had fled to hide themselves. So through necessity the Jews were constrained to fight, in hope by a couragious Charge to make a passage for themselves. Wherefore with a great Cry they violently assaulted those by whom they were invironed, and the Romans valiantly received them, and by their valour and the Jews desperation the fight endured a long time; yet the event of the Battle was favourable to the *Romans*, of whom only twelve were slain, and very few wounded, but all the Jews were slain in the fight, being in number three thousand, and also their Captain *Judas* the Son of *Jarius* (of whom we have already made mention, and who during the siege of *Jerusalem* was Commander of a Company there, and hid himself in a certain Cave, and secretly escaped from thence) At that time *Cæsar* writ to *Liberius Maximus* his Governour, and to *Bassus*, to sell all the Lands of *Judea*: for he would not build any more Cities, but appropriated it to himself, leaving there only eight hundred Souldiers, and giving them a place to dwell in called *Emaus*, thirty furlongs distant from *Jerusalem*: and he imposed a Tribute upon all Jews whersoever they lived, commanding every one of them every year to pay two Drachms to the Capitol, according as in former times they were wont to pay to the Temple of *Jerusalem*: and this was the miserable estate of the Jews at that time.

Jardes a wood invironed by the Romans.

3000 Jews slain.

A tribute imposed by *Cæsar* on all the Jews.

H

CHAP. XXVII.

Of the Death of King Antiochus: *and how the* Alans *invaded* Armenia.

The year of the World, 4037. after the Nativity of Christ, 75.

IN the fourth year of *Vespasian*'s Reign, it hapned that *Antiochus* King of *Comagena* with all his family fell into great misfortune upon this occasion. *Cesennius Petus* Governour of *Syria* (either for envy, or for that indeed it was so; for it is not well known) sent Letters to *Cæsar*, declaring to him that *Antiochus* was determined to revolt from the Romans, together with his Son *Epiphanes*; that he had made a League with the King of the *Parthians*; and that therefore it was necessary to prevent them in time, lest if they first began to revolt openly, they might trouble all the *Roman* Empire with War. *Cæsar* did not neglect this news, for that the nearness of both the Kings Countries, one to another seemed to require that they should be quickly prevented: for *Samosata* the greatest City of *Comagena* is situate upon *Euphrates*, and so might both easily receive the *Parthians*, and be a strong Hold for them; and also there they might easily pass over the River. Wherefore *Vespasian* sent word to *Petus*, that he permitted him to do what he thought expedient: and he forthwith, *Antiochus* thinking nothing, suddenly entred into *Comagena* with the sixth Legion, and certain other Companies of Foot, and some Troops of Horse, accompanied with *Aristobulus* King of *Chalcis*, and *Sohemus* King of *Emesa*, who came to assist him. They entred the Country without any sight; for none of the Inhabitants offered to resist. *Antiochus* though surprised with this unexpected news; yet did not so much as think of any War against the *Romans*; but determined to leave the whole Kingdom in that estate that then it was in, and with his Wife and Children to depart from thence, hoping hereby to clear himself to the *Romans*, from that which they suspected of him: and going almost a hundred and thirty furlongs from the City into a Plain, there he encamped. *Petus* sent men to *Samosata* to take it, as they easily did, and were left to keep the City, whilst he with the rest of the Souldiers purpose to go against *Antiochus*: But the King, though by necessity urged thereto, yet would not fight against the *Romans*; but bewailing his misfortune, endured patiently all whatsoever: But his two Sons being lusty strong young men, and skilful in martial affairs could not easily abstain from fight in this their distress. Wherefore they had recourse to their forces, and in a great fight that endured a whole day, they shewed their Valour, and came off with little loss. Yet *Antiochus* after this fight would not any longer abide in his Country, but taking his Wife and Daughters he fled into *Cilicia*, and thereby discouraged his Souldiers, who despairing to keep the Kingdom for him, revolted to the *Romans*. But *Epiphanes* and the rest were forced to seek to save themselves, before such time as they were left destitute, and so accompanied with ten Horsemen, they passed the River *Euphrates*: And so being out of danger, they went to *Vologesus*, by whom they were received, not as Fugitives, but with great honour, and according to their degree, as though they yet possessed their ancient dignity.

Petus coming to *Tarsus* of *Cilicia*, sent a Centurion to arrest and carry *Antiochus* bound to *Rome*. But *Vespasian* permitted not the King to be so ill treated, considering more the old Friendship between them, than the offence which he believed had given occasion to this War. Wherefore he commanded, that in the way as he came, he should be unbound and stay a while at *Lacedemon*, and forbear his journey towards *Rome*; allowing him money sufficient to maintain his Kingly dignity.

Epiphanes, and those with him hearing this, were eased of the great concern they took for their Father, whom they greatly feared to be fallen into some danger; and now they also conceived some hope to be reconciled to *Cæsar*; whereof *Vologesus* writ to *Vespasian*, who courteously gave them leave to come to *Rome*; and their Father was presently sent for to them from *Lacedemon*, and so they remained at *Rome* in great honour.

The Nation of the *Alans*, being originally *Scythians*, inhabit about the River *Tanais*, and the Marshes of *Mæotis*, as in another place we have recounted. They conspiring with the King of *Hyrcania* to pass into *Media* and sack it (for he was Master of that passage which King *Alexander* had made in such wise, that it was shut up with Iron Gates) obtained leave to pass, and so came into *Media*, whilst the *Medes* nothing feared any such matter, and sacked and spoiled all their populous and wealthy borders being full of Cattel, none daring to resist them; for *Pacorus* King of that Country, for fear fled into the strongest hold he had, and left all his goods behind him, and with much ado redeemed his Wife and Concubines, whom they had taken, for a hundred taler

Havi

Cesennius Petus President of *Syria* accuseth *Antiochus* before *Cæsar*.

I

Antiochus is suddenly invaded by *Cesennius*.

K

L

Antiochus chuseth rather to depart out of his Country with his Wife and Children, than to fight with the Romans.

Antiochus flieth with his wife into *Cilicia*.

Epiphanes flieth to *Vologesus* the King of *Parthia*.

M

Antiochus taken.

N

Antiochus reconciled to *Cæsar*.

The *Alans* enter *Media* to spoil the same.

O

A Having therefore Licence to rob and ſpoil, for that no man reſiſted them, they came into *Armenia*, and waſted all the Country thereabout. *Tyridates* was then King of that Country, who with an Army coming to fight againſt them, was almoſt by them taken alive in the Battle; for one caſt a halter about him and began to draw him amongſt the Enemies: and ſo had done, but that he with his Sword quickly cut the rope and fled: and they being more enraged, by reaſon he fought againſt them, waſted all the Country, and carrying with them a great multitude of Men and Cattle out of both Countries, they returned into their own.

The year of the world, 4025. after the Nativity of Chriſt, 73.

Armenia waſted.

B

CHAP. XXVIII.

How Maſſada, *a very ſtrong Caſtle, was taken.*

Aſſus dying in *Judæa*, *Flavius Sylva* ſucceeded in his place; who perceiving that all the Country elſe were Conquered ſave one only Caſtle, he with all the forces he could make went againſt it. This Caſtle is called *Maſſada*. The Captain of the *Sicarians*, named *Eleazar*, who commanded in it, was a very ſtrong and valiant man, of the Tribe of *Juda*, who perſwaded a great many *Jews*, as is beforeſaid, not to enroll themC ſelves when *Cyrenæus* was Cenſor, and ſent to tax *Judæa*. For at that time the *Sicarians* had conſpired againſt thoſe that obeyed the Romans, and in all things uſed them like Enemies, taking and driving away their Goods, and firing their Houſes, affirming that they nothing differed from ſtrangers, who betrayed the liberty of their Country, rather than they would fight for it, and that they had rather they were on the *Romans* ſide. But this was only an excuſe to hide their avarice and injurious dealing, as the proof made manifeſt; for they themſelves revolted and bore Arms againſt the *Romans*, and their enterpriſes againſt the *Romans* were worſe than the reſt; and when their firſt forged pretence was known and confuted, they raged more than before againſt thoſe that upbraided them with it.

D For at that time the Jews abounded with all manner of Iniquity, ſo that none was left uncommitted, yea, though one endeavoured to invent ſome new Villanies, yet could he deviſe none that was not then practiſed: All laboured with this malady, both in particular, and in common; and every one ſtrove with other to ſurpaſs his fellow in impiety againſt God, and injuſtice towards his Neighbour. The mighty vexed the weaker ſort; and the meaner ſort deſtroyed the Potentates, and took their riches away from them; thoſe gaped after rule and dominion, theſe after miſchief.

The time among the Jews which was moſt fruitful in all manner of Impiety.

The *Sicarians* were the firſt that were ſo cruel and injurious againſt their neighbours: for not provoked thereunto, either by deed or word, they ſlew and injured all men without cauſe; but in compariſon of *John* they were very moderate. For he did not only E ſlay all that counſelled that which was good and profitable, as his greateſt Enemies, eſpecially the Citizens; but alſo he many wayes injured his Country, like one who impiouſly contemned God himſelf. For he did eat forbidden meats, and violated the purity of his Countries Cuſtomes: ſo that it was no wonder to ſee him obſerve no juſtice nor fidelity towards men, who had now infringed the Laws of God. Again, what Villanies did *Simon Giora* leave undone? Or what injury did he abſtain from offering to their Bodies, who had choſen him for their Ruler? What did kindred and friendſhip then avail any man? Yea, it occaſioned them to be more cruelly uſed, and more tyrannouſly butchered, than otherwiſe. For they thought it a pitiful offence to abuſe Strangers, but a glory to exerciſe cruelty upon their moſt familiar Friends.

John Giſcald.

Simon Son of *Giora.*

The *Idumæans* were followers of this fury, who kill'd the high Prieſts, and left not aF ny one of note in the City, by whom God might be honoured; and induced all injuſtice poſſible, wherein the Zealous excelled. For they committed all miſchief, leaving nothing unattempted, that had ever before that time been practiſed: yet they took their Name from thoſe that practiſe good and godlineſs, but in truth it was to mock and flout thoſe that did well (ſo ſavage and cruel was their nature) or elſe accounting the greateſt impiety to be goodneſs. But their end was as they deſerved; God puniſhed their impieties with his juſt vengeance: For even till the end of their lives, they endured all the miſeries that is poſſible for mans nature to abide, undergoing all ſorts of torments. Perhaps one will ſay that their puniſhment was not ſo great as they deſerved: G but what puniſhment could be deviſed ſufficient for their deſerts? I cannot now ſtand to lament thoſe who periſhed by theſe mens cruelty: Wherefore I will return where I left.

The Idumæans.

The Zealous.

The end of the Jews anſwerable to their lives.

Sylva

The year of the world. 4028. *after the Nativity of Christ,* 76.

Sylva being advanced against *Eleazar*, and those that kept *Massada* with him, who were *Sicarians*, he presently subdued all the Confines and borders round about, and put in every fit place Garrisons, and invironed the Castle with a Wall, lest any of the besieged should escape, and that the besiegers might there keep a continual guard. Moreover: he placed his Camp in a fit quarter for the Siege, where the Rock that the Castle was built upon joyned to the other Mountain; but it was an unfit place to get necessaries in: For not only victuals were fetcht far off by great labour of the Jews, who were commanded to do it; but also water for the whole Army some-where else, for there was no Fountain near that place. H

Sylva the Captain of the Romans besiegeth *Massada.*

The situation of *Massada.*

This done, *Sylva* attempted the Castle; wherein it was requisite for him to use both art and labour, by reason of the strength of the Castle, which is thus situate. It is invironed round with a huge Rock very high on every side; and the valley underneath is so deep, that one can scarce see the bottom, all rocky and inaccessible to all Animals; saving only that in two places there is a difficult passage to it, one from the Lake *Asphaltites* towards the East, and the easiest of the two on the West side: the first is called a *Snake*; taking its name of the straitness and crooked turnings; for the Rock that is eminent, seemeth as it were broken in sunder, and by little and little often returneth again into it self, and is by degres extended in length, so that he that goeth that way, can make no hast, but must step with one foot first upon them, and the other upon another, and must stand upon one foot while he removeth the other, and he that falleth is sure to be killed in the fall: for there is such a hollow place on either side between the Rocks, that it is able to terrifie the boldest man alive. When one hath gone thirty furlongs by this way, one comes to the top of the Hill, which is not steep, but hath a Plain upon it. *Jonathan* the high Priest was the first that built a Castle in this place, and called it *Massada*: and *Herod* after him bestowed great labour and cost in fortifying it, for he invironed it with a Wall of seven furlongs Circuit, all of white stone, twelve Cubits high, and eight Cubits broad; and placed in it twenty seven Towers that were fifty Cubits high by which men passed into the houses that were round about the Wall within. I

The journey by the Rock called the Snake.

K

The top more fruitful and fatter soil than the Plain.

Herods Palace.

the King appointed the top of the Hill for Tillage, because it was a more fertile and fat soil than any ground else, so that if at any time they within the Castle wanted provision, yet they might not be famished, having this ground to furnish them. He also built in this place a Palace for himself, the way to which was on the West side within the Castle wall, whose prospect was towards the North; and he invironed the same with a very strong Wall, and in the Corners thereof he built four very firm Towers threescore Cubits high, and very sumptuous within, having divers Roomes, Galleries and Baths, supported in every place with pillars, every one of which was one only stone: The Walls thereof were of solid stone of divers colours: and to every house, and in the top of the Hill, and round about the Palace, he hewed certain Cisterns out of the Rock to hold water; so that by this means water was as plentiful, as though they had Fountains within the Castle. There was a way to the Castle under ground from the Kings Palace, which they that were without could not perceive; but the way above ground was inaccessible; for as we have already said, by the way on the East side no man could pass; and as for that on the west, it was stopt up with a Tower built in the strait there-of distant a thousand Cubits from the Castle, by which it was impossible to pass; and it was not easie to get it by force; and the more leisurely one went, the greater was the danger. Thus was this Fortress strengthned both by Art and Nature. L

A Tower to the west side.

M

Great store of provision in the Castle.

The provision within the Castle was admirable for the plenty thereof; for there was Corn sufficient for many years, besides Wine, Oyl, and all sorts of Pulse, and great quantity of Dates. All which *Eleazar*, having deceitfully obtained the Castle with his *Sicarians*, found there: which provision was all as sound and as fresh, as though it had newly been laid up in store: notwithstanding that from the time it was placed there, to the time that the *Romans* took it, were a hundred years: And the *Romans* found the reliques of the fruits incorrupted: and one may justly think that the cause hereof is the Air about the Castle, which by reason of the height of the place is more pure; and free from all earthly corruption. There was also found all manner of Armour in great quantity, which *Herod* had made, and would have armed ten thousand men; also much unwrought Iron, Brass and Lead; so that one may judge that provision to have been reserved for some great cause. N

Fruit for an hundred years kept uncorrupt

Herod suspecting a double peril, builded the place for a refuge.

It is reported, that *Herod* prepared that Castle for his refuge, when he doubted two great dangers: First, that the People of the Jews would depose him, and make them Kings whose Ancestors had before reigned. O

The other which was more considerable, was, for that he feared *Cleopatra* Queen of *Ægypt*,

A *Egypt*, who without concealing her intent often requested *Antonius* that *Herod* might be slain, and that she might have the Kingdom of the *Jews* given to her. And it was a great marvel that *Antonius* doting so upon her, did not fulfil her request. *Herod* upon these apprehensions built *Massada*, and left it so furnished that without taking it the Romans could not put an end to the War against the *Jews*. After the General of the Romans had now compassed all the place, without with a Wall (as is before said) to the end that none might escape, he began to assault the Castle, but found one only place that he could fill up with Earth. For behind the Tower which on the West-side stopped up the passage to the Castle and Palace, there was a great Rock very large and long, yet not so high as *Massada* by three hundred Cubits: The Rock was called B *Leuce*, which signifieth white. When *Sylva* had gotten this Rock he commanded his Souldiers to build a Mount thereon; and they chearfully labouring, raised suddenly a mount two hundred Cubits high: yet by reason of the height it seemed not firm nor sufficient enough to bear the Engines; wherefore upon it was built a Platform with great stones fifty Cubits high, and as many Cubits broad; the Engines were such as *Vespasian* and *Titus* had devised to batter Walls with: and upon this Platform they made a Tower threescore Cubits high, all plated about with Iron.

The year of the world, 4028. *after the Nativity of Christ*, 76.

Herod suspecting a double peril, builded the place for a refuge.

There was but one place about *Massada* to raise a mount to batter on.

From hence the Romans with many shot from their Engines drove the *Jews* from off the Castle Walls, not suffering them to lift up their heads. And *Sylva* having made a mighty Ram, caused the Wall to be continually battered therewith; but it could scarce- C ly make a breach in it; and the *Sicarians* quickly prevented it, by building another Wall within, which could not be broken with the Ram, because it was yet soft, and so broke the force thereof; for they saw'd Timber in pieces, and as it were made two rails; and then filled the space between the two rails with Earth, and with other planks they kept the Earth from falling down, so that they made a work like the Wall of a house; which for that it yielded to the blows of the Ram (being soft Earth) the Ram could not prevail against it, but rather made it more strong than before by ramming the Earth together.

The City battered with a large Ram. And by *Sylva's* appointment.

Sylva perceiving this Judged that he might sooner destroy the Wall with fire than with his Engine, and so he commanded the Souldiers to cast upon it many burning fire- D brands; and the fire quickly took hold of the Wall, because it was for the most part built with Wood; and easily also pierced through it, by reason it was not close wrought together: and there was a great flame.

Fire-brands darted against the Walls.

At the very beginning of the fire the North wind greatly annoyed the *Romans*; for the fire blowing furiously from above against them, it drove so extremely upon them, that they were in great despair, fearing their Engines would be burnt; but presently the Wind changing and blowing from the South, (as it were by Gods providence) it turned the fire again upon the Wall, so that all of it, even to the foundation thereof, was wholly set on fire. The Romans thus assisted by God, returned again into their Camp joyfully, purposing the next morning betimes to give the assault, and that night to place stronger Watches, lest any of the Enemies should escape. But *Eleazar* was far from thinking to flie; neither would he permit any one of his Company to think of E it. But seeing now the Wall was fired, and not knowing any way else to save himself, considering likewise what the Romans would do unto their Wives and Children if they should take them, he deliberated of all their deaths, which he in that extremity judged to be the best way they could take. And so he assembled the most valiant of all his companions, and exhorted them all thereunto, after this manner.

The North winds diverting the flame, turneth it on the Romans.

Generous Jews, we long ago resolved with our selves to serve neither the Romans, nor any other save only God: for he alone is the true and just Lord of all men. Behold, the time is now come, that requireth you to shew your resolute minds: let us not therefore dishonour our selves, and beside our slavery, suffer also intolerable torments, if we be taken alive by the Ro- F mans. For we were the first that revolted from them, and now the last that war against them. And I verily think that God hath given us this benefit, that we may die well in our own liberty, which he denied to others, who were overcome contrary to all expectation. We are certain to be conquered as soon as it is day-light: but to die valiantly with our dearest Friends, is a Glorious resolution for valiant men; and of this our Enemies cannot debar us, who labour to take us alive, and carry us away Captives; and we are not able to vanquish them in fight. For truely, at the first (when we who coveted liberty suffered all misery at the hands of our own Countrymen, and worse at the hands of our Enemies) we should have considered, that God who was sometimes favourable to the Nation of the Jews, had now condemned it to perdition: for had he yet been favourable to us, or had he yet been but lightly of- G fended with us, he would not have permitted so many men to have perished, and have delivered his Holy City into the hands of the Enemies to be consumed with fire. We only amongst all

Eleazar's Oration to his companions.

Eleazar confesseth Gods wrath to be kindled against the people.

The year of the world, 4038. after the Nativity of Christ, 75.

all our Nation have hoped to live in liberty, as though we had no ways offended the divine H
Majesty, or been guilty of any offence, who indeed taught others iniquity. So you see how
we are punished for longing after vain hope, being brought into greater extremity than we ex-
pected. Neither hath our Castle, by Nature inexpugnable, any thing profited us to our pre-
servation; but we having store of Victuals and Arms, and all other necessaries, have lost
all hope of safety, God himself manifestly taking it from us. For the fire that once was car-
ried against our Enemies, did not of it self return against us and the Wall we built: But it
was for the punishment of offences, who furiously raged against our own Nation: wherefore I re-

The punishment of those crimes, which the Jews in Jury attempted against the Gentils.

quest you, let us not be punished by the Romans, whose forces are invincible, but of our selves
let us satisfie the anger of God, and so it will be more tolerable for us; even by that means our
Wives shall die undefiled, and our Children shall not taste of servile Captivity. After whose I
deaths, we will one help another to die with credit, preserving our liberty, which is the best Se-
pulture of all. Yet let us first fire our Castle, and burn our Treasure: for it will be no small

The best grave is when liberty is maintained.

grief to the Romans, if they neither get our bodies alive, nor find any jot of our riches for re-
compence of their labour. Let us only leave our victuals as a sufficient Testimony, that Famine
did not cause us to be conquered; but that we, as at first we resolved, preferred death before
bondage.

Eleazar having thus spoken, they that were present did not all accord with him; for some joyfully hasted to execute his advice, thinking it a glorious death. But others moved with compassion toward their Wives and Families, were something backward, or else abhorred to kill themselves, and looking one upon another with Tears, shew'd K their disagreement from that which *Eleazar* advised. Which when *Eleazar* preceiv'd, and that his counsel through fear was defeated; fearing also that they who couragiously had at first accorded thereunto. would be withdrawn by the Tears of others, he did not so end his exhortation; but standing up, he begun with a vehement discourse to speak to them of the immortality of the Soul, and fixing his Eyes upon those that wept with a great exclamation, said.

Eleazar's Oration as touching the immortality of the Soul.

How much am I deceived who thought that valient men fighting for their liberty would
rather chuse to die then to live? but ye shew your selves not to excel any ordinary men, who
fear to die, notwithstanding that thereby you may escape great misery and calamity; though
in this point you ought not to have expected any admonition thereunto, nor to have made any L
delay to do it. The ancient customs, which have endured ever since men had reason, the di-
vine Doctrine of our Nation, which hath continually been confirmed by the deeds of our pre-
decessours, do instruct us, that it is miserable to live, and not to die. For Death dismisseth
our Souls from prison to their most pure and proper place, where never after they shall be touched

A Soul tyed in a mortal body: The power of the Soul.

with calamity. But whilst they are bound in a mortal body, and participate of his miseries, they
may in a manner be affirmed to be dead. For there is no proportion between two things, one
whereof is Divine, and the other Mortal. True it is, that our Souls can do much being joyn-
ed to our bodies, which they use as their instruments, secretly producing in them
motion and many other actions passing the Nature of Mortal things. But when the Soul
is loosed from that heavy burthen which weighs it down to the Earth, and hath recovered its pro- M
per habitation, then it injoyeth free and perfect felicity, and remaineth invisible to mortal Eyes,
as God himself is, as likewise it is in our bodies. For it cometh secretly into them, and so de-
parteth from them again, that no man can perceive it, being of a nature incor-
ruptible, and yet causing great changes in our bodies. For whatsoever the Soul toucheth,
that presently liveth and flourisheth; and what it forsaketh, that incontinently withereth and

Sleep the Argument of the immortality of the Soul.

dyeth; so much doth it participate of immortality. Sleep may be an evident argument to you
of this which I speak, in which the Soul not being distracted taketh a most pleasant and
sweet repose; and communicating with God, it foreseeth many future events. Wherefore then
should we fear death, who love the rest that we have in sleep? were he not a mad man that for
a short life would hinder himself of that which is eternal? It is necessary that we who are in- N

The professors of wisdom among the Indians burn themselves.

structed in the Law of our Nation, should give example to others to despise and contemn
Death. But if we seek confirmation hereof from strangers, let us see the examples of the wiser
sort of Indians: for they being just men tolerate this life as a necessary office of nature for
a certain time, though against their wills; yet do they even in perfect health hasten to unloose
the Soul bound in this Mortal Body, though not urged thereunto by any calamity or necessity,
but only for desire of immortality, and solemnly take leave of their Friends; neither doth any
one seek to hinder them, but esteeming them most fortunate, they send them commendations
and other messages to their Friends departed: so firm is their belief that the Souls of the dead
have Communion and conversation together. And thus having all instruction what to say to
the Souls departed, they with great applause leap into the fire, that thereby their Souls may O
be purified and separated from their Bodies. And their Friends go more joyfully with them
when

A when they go to their death, than any doth, that bringeth his Friend on the way when he is to go a great journey; and they bewail only themselves, and not those who are dead and have attained immortality. Shall not we then be ashamed not to believe so firmly as the Indians do? de spising through our own sloth our Country-laws which are to be reverenc'd of all men: Nay, supposing that by our law we had been instructed contrariwise, to wit, that to live in this life is bliss, and to die is calamity: yet notwithstanding, this present necessity, this present time had been a sufficient motive to cause us to imbrace death rather than life, seeing that the will of God and necessity oblige us thereunto. For who can doubt that God, to punish us for having made ill use of life, ha's long since resolved to deprive us of it? and that it is not to our own forces, or the clemency of the Romans that we are beholden for not being all slain in this

B War? But a more potent cause hereof there was which made them conquerours. Were they the Romans that slew the Jews that inhabited at Cæsarea, whom the Inhabitants thereof upon the Sabboth day, they being assembled in one place together with their Wives and Children, massacred, notwithstanding that they had no intent to revolt from them, nor ever lifted up their hand in their own defence, nothing fearing the Romans, who only accounted those of our Nation their Enemies that revolted from them? But some may object the Jews at Cæsarea, and the Inhabitants thereof were always at variance, and that now they revenged their old quarrel, having gotten opportunity. What then shall we say of the Scithopolitans, who are Arms with the Grecians against us, and denied to assist their own kindred against

C the Romans? What profit did they receive by this their good will and fidelity? for they were altogether with their whole Families cruelly slain; and this was the reward they had for their labour, for having withstood us from doing the like to them. It were too long to recount particularly all things to this effect. For as ye know there is no City in all Syria that hath not massacred the Jews inhabiting in it, and that is not more an Enemy than the Romans were. They of Damascus, although they could not devise any probable cause for it, yet massacred all the Jews living among them, amounting to the number of eighteen thousand, beside their Wives and Children. And is it not for certain reported, that the number of the Jews slain by the Ægyptians were above 60000? It may be, that finding no assistance in a strange Country, they were martyred by their Enemies: but they that in their own Country fought against the

D Romans wanted nothing that might have caused perfect hope of a full victory over the Romans; they had Weapons, Armour, Walls, and strong holds inexpugnable; and resolution to shun no danger for the sake of liberty; in a word, nothing that might put us into a condition to resist. But for how long time did this suffice? For our fortresses all were taken and subdued by the Enemies, as though they had been built to make their victory more Famous: and not to do us service. And we may justly deem those happy who were slain in the War; for they died in liberty. Yet who doth not pity the multitude of those that fell into the Romans hands? or who would not hasten to die, rather than endure the like misery that they suffered? Some of them were tortured with stripes, others burnt, others half eaten of wild Beasts, were reserved alive for the second meal: the most miserable of all are those that are yet alive, who often wish for

E death and cannot find it. Where is now that potent City, that was once the Capital City of all our Nation so strengthened with Walls, so fortified with Towers & Castles to defend those Walls, scarcely able to contain the provisions for War, having in it so vast a multitude of men to fight for it, wherein God himself was thought to dwell? What is now become of it? It is razed down, even to the very foundations; and scarce any memory or reliques thereof left standing; the whole people destroyed, only a few old and unhappy men survive, who sit among the Ashes of the Temple, and a few Women, whom the Enemies reserved to satisfie their filthy lust. And will any amongst us, considering all these things, desire to behold the light of the Sun, although he could live without molestation? who is such an Enemy to his Native soil? who is so effeminate, or desirous of his life, that he doth not grieve to have lived till this time? would God we had been all in our graves, before we had seen that sacred City fired by a hostile hand, before we beheld the Holy Temple destroyed by impious fire: and seeing that the hope we had to be revenged on our Enemies, is now vanished, and that we are left alone in misery and necessity, let us hasten to die well, and take compassion on our selves, our Wives and Children, and that whilst we have time. For we are all born to die, and all that are begotten by us, and the strongest men living cannot avoid it: but injury, and bondage, and to see our Wives and Children abused before our faces, is no necessity proceeding from Nature, but they only are forced to endure it, who, when they might have died without it, did refuse for fear. We first of all trusting to our strength, rebelled against the Romans; afterwards they exhorted us to obedience, but we denied: which of them then will not be enraged against us, if they can take us alive? Most miserable shall those young men be, whose strength will endure many torments; and those

G old men will move compassion, whose aged years cannot suffer tortures; one shall see his Wife carried away from him, and another his Son, having his hands bound behind him, cry out to his

The year of the world, 4038. after the Nativity of Christ, 76.

An exhortation to contemn death, drawn from the time and place.

Example taken from the Jews that were slain in Cæsarea.

The calamity of the Jews in Scithopolis.

18000 Jews slain in Syria, and 60000 in Ægypt.

The calamity of those Jews who were taken by the Romans.

Jerusalem the Metropolitan City razed from the foundations.

We are born to die, and the strongest cannot avoid the same.

The year of the World, 4038. after the Nativity of Christ, 76.

hes Father for help: who now whilst they are free from the thraldom of their Enemies, may H
gloriously assist us with their Swords. Let us with our Wives and Children die Freemen,
let us together depart out of this life. This our Religion commandeth, this our Wives and
Children perswade; God himself hath driven us to this necessity for this purpose. The Romans
would have it otherwise: who fear lest any of us should perish, and not fall into their hands a-
live. Let us therefore hasten, that instead of their hope, whereby they verily perswaded them-
selves to take us alive, we may contrary to their expectation daunt them with sudden admi-
ration of our glorious deaths.

Eleazar tells the Jews of the Romans Tyranny. It is a happiness among the Jews to die free.

Whilst *Eleazar* was yet speaking, and desirous still to continue his exhortation, they interrupted him: every one now in a fury bent to follow his advice, made haste to effect it; and as though they had been urged by some Spirit thereto, one laboured to prevent I another in the execution thereof, judging him to shew most valour and fortitude, that first dispatched himself. They were also desirous to kill their Wives and Children with themselves. And which is most strange, their minds were nothing altered when they came to effect this bloody work; but with the same resolution they had, when they heard *Eleazar*'s speech, every one retained his good affection towards his Friends: yet permitting reason to take no place, and perswading themselves that thus they had well provided for their Children, they embraced their Wives and Children for their last farewel, and took their leaves of them, kissing them with Tears, and then all at once slew them, as though it had been done by the hands of other men, and not their own, comforting themselves in being forced so to do, and that hereby they should escape the tyranny and K cruelty of their Enemies. Finally, no man was so cowardly, who durst not venture on this action; so every one of them killed his dearest friends. O miserable people, whom necessity forced to slay their Wives and Children, and to account this action the very least of all their miseries. After which, not enduring the grief that ensued upon this fact, and thinking that in living any while after them, they should injure those whom they had slain, they with all speed possible gathered all their riches together, and set them on fire: which done, they elected ten by lot, who should kill the rest; and every one prostrating himself upon his Wife and Children, and embracing them in his Arms was slain willingly by those that executed that wretched office: who having without fear dispatched them they cast lots whose fortune it should be to kill all the L rest; and he upon whom the lot should fall, was to kill the other nine, and lastly himself upon them all; and every one so encouraged one another, that there was no difference between those that were to be killed and those that were to kill; and so the rest offered themselves to death: which done, he who was the last of all, being yet alive, went amongst the dead bodies, and searched to see if any still lived that needed his hand in so great a multitude of slain people; and finding all of them dispatched, he went and fired the Palace: which done, he with all his force thrust his Sword into his own body up to the Hilts, and so fell down by his dearest Friends.

The Jews gathering all their goods together cast them into the fire. Ten chosen by lot to kill the rest of the Jews.

In this manner they perished with a belief that they left not one person alive to fall into the Romans hands: but a certain old Woman, and another who was *Eleazars* Cou- M sin, (who in learning and Wisdom surpassed all other Woman) and five Children hid themselves in a Cave, wherein Water was reserved to drink, whilst the rest were busied in this Massacre; the slain were in number nine hundred and sixty, accounting Women and Children. This Calamity hapned the fifteenth day of *April*. In the morning the Romans expecting that the Jews would encounter them, made Bridges from their Mounts to the Walls, and so assaulted the Walls; and seeing none of the Enemies appear, but all the Walls on fire, and a profound silence in every place, they could not conjecture what was the cause of it; and at last they made a cry at once, as though they had been beating the Walls with a Ram, thereby to see if they could make any Enemies come out. The Women in the Vaults heard this cry, and coming forth de- N clared to the Romans all that had hapned. The Romans did not easily believe their words by Reason the Greatness of the fact seemed incredible; but they endeavoured to quench the fire, and passing forward they came to the Palace, where they beheld all the dead bodies; yet they did not insult over them as Enemies, but admired that so many should be so obstinately minded to despise death.

The Romans expect the fight.

The Romans admire the Jews fortitude and obstinate contempt of death.

O

CHAP.

CHAP. XXIX.

Of the Death of the Sicarians *that had fled to* Alexandria *and* Thebes.

The year of the World, 4038. after the Nativity of Christ 76.

AFter that the Caſtle of *Maſſada* was thus taken, the General of the Romans leaving a Garriſon there, went to *Cæſarea*, becauſe there was no Enemy left in all the Country. But not only *Judea* was deſtroyed through the continuance of the War, but many of that Nation, though far diſtant from it, taſted of its troubles; for it ſo fell out, that afterwards many Jews periſhed in *Ægypt* at *Alexandria*. Thoſe *Sicarians* who had eſcaped thither, were not content to be ſafe and free from danger, but there alſo they attempted alteration, and to recover their Liberty againſt the Romans eſteeming themſelves nothing inferiour to them, and that only God was their Lord. And ſome of the nobler race of the Jews, ſeeking to withſtand this Enterprize, were by theſe *Sicarians* ſlain; which was no ſooner done, but they incited the People to revolt.

The murtherers, authors of new calamity.

The better ſort of the Jews ſeeing this, and that they could not repreſs them without danger, they aſſembled all the Jews together, and declared to them the temerity of theſe *Sicarians*, accuſing them as the Authors of all the miſery that had befallen the Jews, and that if they thought it ſufficient to force them to fly, yet they were not certain of their lives; becauſe the deſign being known to the Romans, they would puniſh them for it, though no partakers of their wickedneſs. Wherefore they admoniſhed the multitude to beware, leſt they drew themſelves into the ſame danger, wherein the *Sicarians* were, and to provide for their own ſafety by delivering ſuch people to the Romans. The Jews were perſwaded by theſe ſpeeches: and fore ſeeing the danger that might enſue, they furiouſly aſſaulted the *Sicarians*, and took of them ſix hundred: and ſhortly after thoſe who fled into *Ægypt* and *Thebes* were taken and brought back again; whoſe hard-hearted obſtinacy was ſo great, that none can without admiration hear of it. For notwithſtanding that all torments and tortures, that could be deviſed, were inflicted upon them, only to force them to confeſs that *Cæſar* was their Lord; yet not one of them would ſay ſo, or make any ſhew thereof; but all perſevered in their former opinion, as though the Body tormented had been dead and not alive. Moreover, the incredible obſtinacy of their Children was moſt to be admired, for not one of them could be conſtrained to call *Cæſar* Lord. So much did their Reſolution overcome the Torments inflicted upon their Bodies.

The Jews aſſemble and conſult about the murtherers

Divers ſorts of torments and tortures inflicted on them who refuſe *Cæſars* Sovereignty.

CHAP. XXX.

How the Temple of Onias *at* Alexandria *was ſhut up.*

AT That time *Lupus* was Governour of *Alexandria*, and with all ſpeed by Letters gave *Cæſar* notice of theſe troubles. The Emperour, ſeeing that it was neceſſary to beware of the Jews, who were naturally inclined to ſedition and unquietneſs, fearing alſo that they would once again gather themſelves together, and cauſe ſome to joyn with them, he commanded *Lupus* to deſtroy the Temple, which they had in the City *Onion*, which was built and ſo named upon this occaſion: *Onias* the Son of *Simon*, one of the high Prieſts, being driven out of *Jeruſalem*, when *Antiochus* King of *Syria* warred againſt the Jews, he came to *Alexandria*, and was courteouſly entertained by *Ptolomæus*, who was then alſo Enemy to *Antiochus*, affirming, that he would draw into his Country the People of the Jews, if he would agree to that which he required. The King according to all that could be granted, he requeſted him to permit him to build a Temple in ſome place of his Country, wherein he might worſhip God according to the cuſtom of their Country: for ſo the Jews would hate *Antiochus* the more, who had deſtroyed their Temple at *Jeruſalem*, and be friendly to him; and many of them would flie to him for Religions's ſake.

Onias by *Ptolomies* conſent buildeth a City and Temple in *Ægypt*.

Ptolomæus agreed ſo to do, and gave him a piece of ground for that purpoſe a hundred and fourſcore furlongs from *Memphis*, in that place which was called the Country of *Heliopolis*: where *Onias* building a Caſtle, erected alſo a Temple, not equal to

Onias Temple built in *Ægypt*.

The year of the World, 4036. after the Nativity of Christ, 74.

that of *Jerusalem*; but yet with a Tower like that of *Jerusalem*, with very great stones, H and threescore Cubits long; and he built an Altar after the fashion of that of his Country, and adorned it with all manner of gifts (save only a Candlestick) which had in stead thereof a Lamp to give light, which he caused to be hung before the Altar in a golden Chain; and he invironed all the Temple with a wall made of Brick, and the Gates he made of Stone, and the King granted to it great revenues of money and ground, to the intent that the Priests might have plenty of all things which they required.

But *Onias* did not this with a good Conscience, but for that he was at variance with the Jews of Jerusalem, who had forced him to flie: and he perswaded himself that by the building of this Temple, he might withdraw all men from *Jerusalem* thither; and I of this there was a Prophecy nine hundred and seventy years before, and *Isaias* had foretold that a certain Jew should build a Temple in *Ægypt*.

Lupus shuts the Jews out of the Temple.

Thus that Temple was built; and *Lupus* having received the Emperors Letters, went to the Temple, and taking away certain gifts from it, he shut it up: and after him *Paulinus* who succeeded in his stead, left not one gift there (for he threatned the Priests if they did not bring forth all) and permitted not any, that came thither to sacrifice, to come near it; but shutting up the Gate thereof, he left no sign of divine Service there; and from the time it was built, till the time it was shut up, were three hundred thirty and three years.

K

CHAP. XXXI.

Of the Massacre of the Jews at Cyrene.

THE Boldness of the *Sicarians*, like some infectious disease, spread over all the L Towns about *Cyrene*. For one *Jonathan* a Weaver, and a wicked man, having escaped, perswaded many simple people to follow him, and led them into the Wilderness promising to shew them signs and visions, and so he deceived the simplest sort of the Jews: but the noblest of them of *Cyrene*, understanding his deceit, gave *Catullus* notice of his preparation and departure, who was then Governour of *Lybia*; who sending some Horse and Foot, easily surprized them being unarmed, and the most part of them were slain; yet some were taken alive and brought to *Catullus*. But their Leader *Jonathan* at that time escaped: yet being diligently laid and sought for over all those Countries, he was at last taken; and being brought to *Catullus*, he sought to delay his own punishment by offering an occasion of Cruelty to *Catullus*, For he accused the M richest among the Jews to have been his advisers to this matter.

A part of *Jonathas* companions were taken and slain, the rest kept captive alive, and brought to *Catullus*.

Catullus was glad of these accusations, and exaggerated them very much with Tragical terms, so that he might have a pretext of War against the Jews, and not content to credit whatsoever was maliciously spoken, he himself instructed the *Sicarians* to frame scandalous accusations; and commanding them to nominate one *Alexander* a Jew, whom he had long hated, and his Wife *Bernice*, he put them first of all to death; and after them all that were rich, who amounted to the number of three thousand. And this he thought he did without controul, because he confiscated their Possessions to *Cæsar*.

Three thousand Jews slain by *Catullus*.

Joseph by *Catullus* perswasion is accused by *Jonathan*.

And lest any Jew living in any other place, should complain of his injustice, he ex- N tended his malicious lies against others further off; and perswaded *Jonathan*, and certain others that were taken with him, to accuse the most trusty and faithful Jews both at *Rome* and *Alexandria*: one of those who were thus falsly accused was *Joseph*, who wrote this History. But this proceeding of *Catullus* had not such success as he hoped: for he came to *Rome*, and brought *Jonathan* and the rest bound with him, thinking that no more inquiry would be made of the false accusations invented by himself. But *Vespasian*, suspecting the matter, made diligent inquiry to know the truth: and finding these crimes injuriously imposed upon those men, at the intercession of *Titus*, he acquit- ted them, and punished *Jonathan* according to his desert; who being first whipt, was O afterward burnt alive.

Jonathan being first beaten is burnt alive.

Catullus at that time, by reason of the mildness of the Emperour, had nothing said

to

A to him: but not long after he fell into a grievous Diſeaſe, and was cruelly tormented not only in Body but alſo in mind. For he was greatly terrified, and continually imagined to ſee the Ghoſts of thoſe whom he had ſo unjuſtly ſlain ready to kill him; ſo that he cried out, and not able to contain himſelf, leapt out of his Bed, as though he had been tortured with torments and fire. And this Diſeaſe daily increaſing, his Guts and Bowels rotting, and iſſuing out of him, at laſt he died in this manner, leaving behind him an evident argument, that the Divine Juſtice puniſheth impious Malefactors. *The year of the world, 4038. after the Nativity of Chriſt, 70.*

This is the End of the Hiſtory, which we promiſed to ſet down with all fidelity, for thoſe that are deſirous to know the event of the War between the *Jews* and the *Romans*. And as for our Stile, we leave it to the judgment of the Reader: but touch- B ing the Verity of the Hiſtory, it is ſuch, as no man need to doubt of; for I do affirm that to be the only ſcope, which I aimed at in this whole work. The Concluſion of he ſeven Books of the Wars of the Jews.

The End of the ſeventh and laſt Book of Flavius Joſephus, *of the Wars of the Jews.*

H

The First Book
OF
FLAVIUS JOSEPHUS
The Son of Matthias.

I

Written against Appion, *touching the Antiquity*
Of the
RACE of the JEVVS.

K

I Suppoſe, moſt worthy *Epaphroditus*, that I have ſufficiently teſtified unto thoſe who ſhall read the Books which I have written touching the Authentick Hiſtory of the Jews, that our Nation is moſt Ancient, and that they had their Original from themſelves, and have from the firſt beginning inhabited that Country, whereof they are poſſeſſed at this preſent. To which Effect I gathered out of our ſacred Writings, and publiſhed in the Greek tongue, a Hiſtory containing the occurrences of five thouſand years. But for that I ſee there are divers, (who being too much ſeduced by the ſcandalous Calumnies and Reports which ſome, whe are ill affected towards us, have publiſhed againſt us) have misbelieved that which I have written of our Antiquity, and labour to approve our Nation to be Modern, becauſe none of the Ancient and moſt renowned Hiſtorians among the Grecians have thought our Anceſtors worthy to be enrolled in their Writings: for this cauſe I hold it a part of my duty to write a ſhort Treatiſe hereupon; both to reprove the malice and impoſtures of thoſe our calumniators, and to correct their Ignorance, by teaching thoſe who are deſirous to know the truth, what the Original of our Nation is. For proof whereof, I will produce no other Teſtimony but ſuch as from Antiquity hath been judged worthy of credit among the Greeks; laying open before their Eyes, that they, who have ſlanderouſly and falſly written againſt us, are convicted by their own mouthes. I will alſo endeavour to ſhew the Cauſes why very few Grecians have made mention of us their Hiſtories: and moreover, I will make it known, that they who have written concerning us, have been ignorant either really or feignedly of the Truth of thoſe things which they have reported.

The Hiſtory of the Antiquity containeth the events of five thouſand years.

L

The cauſes that moved him to write this Books.

M

Firſt of all therefore, I do not a little marvel at thoſe who in reference to matters of Antiquity ſuppoſe that the Truth ought only to be gathered from the Greeks; and that they alone can juſtly claim the honour and knowledge of faithful writing; whereas they neither vouchſafe either us, or any others the credit of Truth in that we ſet down; although I am able to prove, that all things have fallen out quite contrary. For which cauſe it behoveth us not to look to mens various opinions, but to examine that which is right, and gather the ſame by the effects. For whatſoever is ſet down by the Greeks is new, and of late memory, and hath been brought to execution in a manner but yeſterday: I mean the Foundations of Cities, the Inventions of Arts, and the Eſtabliſhment of Laws, and their Application to write Hiſtory with ſome care.

N

All things among the Greeks are modern, but ſuch things as were done among the *Ægyptians*, *Chaldees*, and *Phœnicians* are of happy memory and venerable antiquity.

But for the *Ægyptians*, *Chaldees* and *Phœnicians*, without mentioning us, they themſelves confeſs, the memory of their Writings is moſt ancient and credible. For all theſe Nations dwell in ſuch Countries as are not ſubject to the Corruption of Air, and have carefully provided, that none of thoſe things that have been done by them ſhould ſleep in obſcurity, but be kept in memory in publick Writings of the learneſt men: whereas innumerable corruptions have crept in among the Greeks, by which the memory of things paſt is defaced.

O

But

A But alwayes thoſe who have eſtabliſhed new eſtates, have ſuppoſed in their own behalf, that whoſoever was the Founder of theirs, he was the firſt of the world. Yet they have had the knowledge of Letters very late, and have attained the ſame with very great difficulty. Innumerable corruptions invaded *Greece*.

For they that ſpeak of the moſt ancient uſe of the ſame, boaſt that they received the knowledge thereof from the *Phœnicians* and from *Cadmus*. Notwithſtanding, there is not any one of them that can ſhew any Record of that time, either in their Temple, or in their publick Regiſters: whereas there is ſtill great doubt and queſtion whether thoſe Letters were in uſe during their time, who managed the ſiege of *Troy*. The *Phœnicians* and *Cadmus* the firſt Inventers of Letters.

B And indeed, their opinion, who affirm that they were ignorant of the uſe of thoſe Letters which are at preſent allowed and accuſtomed among us, is not to be refuted. For it is moſt manifeſt, that there is not any Writing extant among the Greeks, that is more anciant than *Homer*'s Poem, which, as is moſt manifeſt, was compos'd ſince the time of the ſiege of *Troy*. And yet it is reported, that he left no part of that his Poem in writing, but that it was compoſed of divers Songs, and only ſung by roat; by which means it came to paſs, that there are ſo many contradictions in the ſame. Among the *Greeks* there is not any writing more anciant than *Homers* Poem.

And as for thoſe who have undertaken to write Hiſtories among them, I mean *Cadmus* the *Mileſian*, and *Acuſilaus* the *Argive*, and others, They lived but very little time before the paſſage of the *Perſians* into *Greece*.

C Furthermore, they who among the Greeks were the firſt that introduced Philoſophy and the knowledge of Celeſtial and Divine things, namly *Pherecydes* the *Syrian*, *Pythagoras* and *Thales*, all of them confeſs with one accord, that they were inſtructed by the *Ægyptians* and *Chaldees*; and they publiſhed ſome few writings, which are ſuppoſed to be the moſt ancient among the Greeks, and it is hardly believed alſo that they were written by them. What reaſon therefore have the Greeks to be ſo proud, as if there were none, but themſelves only, who knew the affairs of Antiquity, and could exactly write the truth thereof? Or who cannot eaſily conjecture by their own Writers themſelves, that their Writings were founded only upon hearſay and ſuppoſition, and that
D they followed only vain conjectures? Hence it cometh to paſs, that in their Books they cavil and reprove one another, and make no conſcience to maintain and write contradictions about one and the ſame thing.

But it may be ſaid, that I ſhould oblige my ſelf to a fruitleſs labour, If I ſhould go about to inform thoſe who are better experienced than my ſelf, in how many points *Helicanus* differeth from *Acuſilaus* touching the Genealogies; in how many places *Acuſilaus* hath corrected *Herodotus*; or how *Ephorus* hath proved that *Helicanus* was a liar in the greater part of that which he hath recited. *Ephorus* hath been reprovod by *Timeus*; and in general, all have taxed *Herodotus*. Neither hath *Timeus* vouchſafed to accord with *Antiochus*, or *Philiſtus* or *Callias*, in the Hiſtories of *Sicily*. Neither do
E thoſe who have writ the Hiſtories of *Athens* and *Argos*, agree better together.

What need I reckon up the differences amongſt thoſe, who in particular have treated of Cities, or of leſs matters, ſince in the Relation of the *Perſian* War, and the exploits performed therein, thoſe of greateſt authority are moſt at odds? *Thucidides* is accuſed by ſome for a lyar in divers places, notwithſtanding that he ſeemeth to have written the Hiſtory of his time moſt exactly. But the Cauſes of this diſcord are divers, as they who ſhall narrowly pry into them ſhall find. For my own part, thoſe two which I ſhall here ſet down, in my opinion are of greateſt weight. *Thucydides* writ a moſt exact Hiſtory of his time.

The cauſes of diſcord among the Jews.

The firſt, and in my judgment the chiefeſt is, that amongſt the Greeks from the be-
F ginning they have not been induſtrious to keep publick Regiſters of ſuch matters as happened in any time or place: which hath occaſioned them to err, and given thoſe a priviledge to lye, who afterwards went about to write any thing of ſuch matters as were acted long ſince. Neither are only other People of *Greece* to be accuſed of negligence for not making account of ſuch Regiſters; but amongſt the *Athenians* alſo (who glory in the antiquity of their Country, and who are moſt exerciſed in Sciences) there is no mention of them. For it is ſaid, that the moſt ancient and publick Writings which they have, are thoſe Capital Laws which were ſet down by their Law-maker *Draco*, who lived but a little time before *Piſiſtratus* the Tyrant.

What need we ſpeak of the *Arcadians*, who vaunt themſelves of their Antiquity? for who knows not, that they have learned the uſe of Letters long after thoſe before men-
G tioned? Whereas therefore there was not any Writing publiſhed before that time, which might inſtruct thoſe that would learn, or reprehend thoſe that diſguiſed the Truth: from thence it is, that ſo many Differences have happened amongſt Hiſtorians.

Another cause of their discord, recorded by the *Grecian* Historiographers.

A second cause is, for that they, who addicted themselves to compose Histories, did H not busie themselves about the inquisition of the Truth (notwithstanding that all of them ordinarily promised no less) but they laboured to shew how eloquent they were, and fixed their whole study thereon, as the only means whereby they hoped to obtain reputation above others.

Some of them therefore applyed their Stile to Fables: others by flattering praises thought to curry favour with Kings and Cities. The rest employed their studies to accuse and caluminate the works of other Writters, in hope to build their own reputation upon the ruine of others.

The sign of a true History.

In effect they have followed that course in composing their History, that was every way different from the true nature thereof. For the assured sign of a perfect and true I History is, when all men accord in setting down the same thing: Whereas these Writers have endeavoured to make men believe that they were the truest of all the rest, because they contradicted them. We ought indeed to grant the Superiority to the *Grecians* in all that concerneth Eloquence and the Ornament of Language, but not in that which appertaineth to Antiquity or Truth of History, and especially in what concerneth the truth of ancient History, and what hath passed in every Country.

Wherefore as the *Ægyptians* and *Babylonians* long since used all diligence in writing, because their Priests were here unto enjoyned, who did most curiously treat of all such matters; the same also did the *Chaldees* amongst the *Babylonians*, and the *Phœnicians* also (inhabiting among the *Greeks*) taught them to use Registers both concerning publick K and private affairs, which because all men confess, I will omit to speak of.

I let pass also to recount what care our Nation hath had of this point (no doubt greater than those Nations above mentioned had) charging our High Priests and Prophets to execute this Office; which Custom hath been observed even until this Age, and (if I may presume so far) will be observed in all succeeding Ages, as by my ensuing discourse I will endeavour to make manifest. For our Nation did not only depute this Office to the most virtuous and religious men amongst them in the beginning, and to such as were consecrated to the Service of God; but they also provided to preserve the Line and Descent of Priests from all impurity, and from being intermingled with others. For no man amongst us can be a Priest, who is not born of a Woman descended from the same L Line. Neither in this case is any respect made either of Riches or Honours: but the party who claimeth the dignity of Priesthood, must by many Witnesses prove his Genealogy, and that he is descended from Priests.

A custom which the Priests observed.

This custom is not only of force in *Judea*, but wheresoever else any of our Nation inhabit; as in *Ægypt* and *Babylon*, and in any other place, where continually the Priests in their Marriages have this respect, not to marry with any Woman that is not of their own Line; and they send to *Jerusalem* the Name and Pedigree of the Woman whom they have married, and all the Testimony hereof which they can deduce from her Ancestors.

Now if War molest our Nation (as often it hath in the time of *Antiochus* sirnamed *Epiphanes*, of *Pompey* the great, *Quintilius Varus*, and especially in this our Age) then M those Priests who survive, make new Genealogies and Pedigrees out of the ancient Registers for those that remain of the Sacerdotal Race. And they marry none that have been Captives, for fear they may have had commerce with strangers. What more evident token can there be of the Priests integrity, than that every Priest during the revolution of two thousand years is registred together with the Names of their Fathers? and if any one do err or falsify any of the things before-said, he is then interdicted from the Altar, and from exercising any Priestly function. So that in the Writings of such men, all things must of necessity be true and as they ought to be; for that neither all men are permitted to write, nor yet any dissonance and disagreement is found in their Writings. For such things as past in ancient times beyond the memory of men, were only written by N our Prophets, who had the knowledge thereof by inspiration from God himself: but other things of latter time are only recorded by those who lived in the Age, wherein the things they writ of were done.

The Priests amongst the Jews are every one registred, with the name of their Fathers and his custom continued two thousand years

The Books amongst us, containing the Histories of all Ages, are neither infinite, nor one repugnant to another: for all our Chronicle is contained in 22 Books, to which Books it is impiety to deny credit.

Two and twenty Books of holy writ.

Five of these Books were written by *Moses*, comprehending Genealogies, and the beginning of mankind, with such notable events as hapned even from the beginning of the World till his death; which is little less than three thousand years.

After the death of *Moses*, till the time wherein *Artaxerxes* lived, who was King of the O *Persians*, and Son to *Xerxes*, every one of the Prophets of our Nation wrote the History

of

A of his time wherein we lived, so that of these mens Writings we have thirteen Books: the four other Books, which make up the Number already mentioned, are known to contain holy Hymns made to the praise of God, and wholsome Precepts for mans life and conversation. All things which from *Artaxerxes* until our time have hapned, are also set down in writing: yet the Books wherein they are registred, do not deserve so much credit as the former of ancient times, for that there was no certain succession of Prophets in that Age. Moreover, it is evident, that to the former works, we give as great credit as to things which we our selves write; and notwithstanding they have been so long written, yet in all that time no man durst presume either to altar or to blot out any thing therein contained. For all Jews even from their Cradle do believe these
B Books to be sacred and divine, and therefore give all credit possible unto them, yea, and would willingly suffer death, rather than do the contrary.

Many Captives of our Nation have been cruelly tormented, and divers ways put to death in open Theaters, only for that they would not commit any thing either in word or deed against their Laws, nor violate the writings of their fore-fathers. Now who amongst the *Greeks* did ever sustain the like? Nay, they are so far from doing it, that none can be found among them, who would suffer any loss in his goods or fortunes, to preserve all the writings of their Nation from destruction: and the reason hereof is, because every one esteemeth the verity of their Histories to depend upon the will of the
C Writer. And this they do also concerning their most ancient Historians; and not without cause: for they every day see men of their own times writing Histories of matters long before past in former ages, wherein neither themselves were present, neither yet do they vouchsafe to credit the writings of such as were then eye-witnesses thereof; yea, some among them have divulged Histories of such things, as of late befel our Nation, when themselves never have been in the place where such matters past as they writ of, nor have lived in any neighbour place, where they might have probable report how matters past, but only compiling a few broken stories, they most impudently arrogate to their patcht stuff the name of a History.

The Jews and Grecians are compared together.

Some others have written of the Wars of the Jews.

I my self have composed a most true History of the last War, and of every particular
D thing there done, as well I might, having been present in all those affairs. For I was Captain of the *Galileans* amongst our Nation, so long as any resistance could be made against the *Romans*: and then it so fell out, that I was taken by the *Romans*, and being Prisoner to *Titus* and *Vespasian*, they caused me to be an eye witness of all things that past. First, in bonds and fetters, and afterward freed from them, I was brought from *Alexandria* with *Titus*, when he went to the Siege of *Jerusalem*. So that nothing could then pass whereof I had not notice. For beholding the *Roman* Army, I committed to writing all things with all possible diligence. My self did only manage all matters disclosed to the *Romans* by such as yielded themselves, for that I only did perfectly under-
E stand them. Lastly, being at *Rome*, and having leisure, after all business was past, I used the help of some Friends (for the skill of the Greek tongue) and so I published a History of all that had hapned in the foresaid War: which History of mine is so true, that I fear not to call *Vespasian* and *Titus* the chief Commanders in that War to witness for them. I first gave a Copy of that Book to them, and afterwards to many noble *Romans*, who also were present in the War. I sold also many of them to our own Nation, to such as understood the Greek language, amongst whom were *Julius*, *Archelaus*, *Herod*, a Man of great vertue, and to the most worthy King *Agrippa*, who all do testify, that my History containeth nothing but truth, and who would not have been silent, if either for ignorance or flattery I had changed or omitted any particular. Yet not-
F withstanding all this, some ill disposed Persons endeavour to discredit my History, as though they were disputing *pro* and *contra* amongst children in schools, never considering that he who promiseth other men a true Relation of things past, must either be privy to them by his own knowledg, as having been present in the affairs, or else have that which he speaketh from other mens mouths, by report of those who know them: both which I have done. For I gathered my other Books of Antiquity out of holy Scripture, being my self a Priest, and Skilful in our Law; and the History of our War I have written, my self being an Agent in many matters therein contained, and an eye-witness of the rest; so that nothing was said or done whereof I had not notice. How then can any one excuse them from impudency and malice, who labour against me to prove my Relation false? Perhaps they alledge, that they have read the Commentaries of *Vespasian* and *Titus*, yet for all this, they were not present in any action, repug-
G nant to that, which my History recounteth.

Joseph was present in all the Wars of the Jews.

Joseph writ the History of the Jews wars being at Rome.

Some do derogate from Josephs History.

Thus

Thus (as I thought necessary) I have made a digression, to shew how they are able to perform their word, who discrediting my History, promise to set down the truth in writing. I have also sufficiently (as I think) demonstrated, that the registring of things is more ancient amongst other Nations, then amongst the *Greeks*. I will now first of all dispute against those, who labour to prove our Nation of no Antiquity, because (as they say) no Greek Writer maketh any mention of it. This done, I will bring forth proof and testimony of the Antiquity thereof out of other Writers; and so I will shew that their malice, who seek to discredit our Nation. First therefore, our Nation neither inhabiteth a Country bordering upon the Sea, nor are we delighted in merchandise nor for this cause wearied with Pilgrimages from place to place. But our Cities lye far from the Sea, in a most fertile soil, which we cultivate with all industry; and our whole endeavours are how to get food for our Children, and to keep our Country Laws, and to leave to our Posterity the knowledge of Piety; in which work think all our Age ought to be employed. Besides all this, we have a form of living, different from all other Nations. All which concurring together, we had no need to traffick with the *Greeks*, as the *Egyptians* and the *Phœnicians* do, who give themselves to bargaining and merchandise only for the covetousness of money. Neither were our Ancestors delighted in thefts and robberies; Nor did our Fathers make war upon any Nation, for desire of larger possessions: notwithstanding our Country was furnished with many thousands of strong warlike men. Wherefore the *Phœnicians* sailing to the *Greeks* to traffick with them, they were thus made known to them; and by them the *Egyptians*, and all other Nations, sailing upon the Seas, brought Merchandise into *Greece*. The *Medes* also and *Persians* were known to them, after such time as they reigned over *Asia*, and the *Persians* brought war even into *Europe*.

Two things which *Josephus* intendeth.

The *Jews* care to bring up their Children.

The ancient *Jews* had no need to traffick with the *Grecians*.

Moreover, the *Greeks* knew the *Thracians*, because they were their Neighbours; and the *Scythians*, by sailing to *Pontus*; and finally, all that were disposed to write, knew all the Nations bordering either upon the Eastern and Western Seas; but such as dwelt far from the Sea-Coast, were long time unknown; as also appears in *Europe* For neither *Thucidides* nor *Herodotus*, nor any other of that time, make any mention of *Rome*; notwithstanding that so long since it was mighty; and made so great Wars: because it was but lately that the *Greeks* heard of it. Yea, their most exact Writers, and particularly *Ephorus*, were so ignorant of the *French* and *Spaniards*, that they thought the *Spaniards* to be a People only denominated from one City, wherein they inhabited; whereas the whole World now knoweth them to inhabit a vast Country, and a great part of the Western World. Likewise the said *Greek* Writers relate the manners of the foresaid People to be such, as neither are, nor were ever used among them. And the only cause why they were ignorant of the Truth, was the distance of place; and these Writers would seem to tell something, which others of former time had not spoken of. No marvel therefore though our Nation was unknown, and none of them in their Writings made any mention of us, being both so far from the Sea, and living after a different manner.

The *Romans* were lately known to the *Greeks*.

Certain Historiographers report *Spain* to be only one City.

Suppose therefore I should deny the *Greeks* to be of any antiquity; and to prove my assertion should conclude their Nation to be modern, because our Histories make no mention of them; would they not laugh at this reason, and use the Testimony of their neighbour Nations to prove their Antiquity? I therefore may argue in like manner, and use the Testimony of the *Ægyptians* and *Phœnicians*, whose Record the *Greeks* cannot deny. For all the *Ægyptians* in general are our Enemies; and among the *Phœnicians* they especially of *Tyre*; which I cannot justly say of the *Chaldees*, who having been Princes over our Nation, and because of their affinity and alliance with our Country-men, have in their Chronicles made mention of the *Jews*. When I have proved what I now aver, and refel'd the slanderous reports against us, I will then also shew who amongst the *Greeks* have spoken of us, that so the *Greeks* may also be deprived of this shift and refuge, to excuse their malicious lies falsly forged against our Nation. And first of all I will begin with the Writings of the *Ægyptians*, who as they well know, do nothing at all favour us. *Manethon*, an *Ægyptian* born, skilful in the *Greek* tongue, as by his Works appears (for he writ in *Greek*) compiling a History of the Customs and Religion of his Fore Fathers, collected (as himself reporteth) out of the *Ægyptian* holy Writings, often reprehendeth *Herodotus* of falshood, through ignorance in the affairs of the *Ægyptians*. This *Manethon*, in his second Book of the Ægyptian Customes, saith thus (I will set down his own Words, because I use them as a witness.) *We have a King* (saith he) *named* Timæus, *in whose Reign God being angry with us, contrary to all expectation, an obscure People took courage, came from the East, and pitching their Tents in*

Arguments to prove the *Jews* of more antiquity than the *Greeks*.

Manethon an *Ægyptian* Writer.

A *in our Country, over-ran it, and no man resisted them; and committing our Princes to bonds, they burnt our Cities, and destroyed the Temples of our Gods, and behaved themselves most cruelly against the Inhabitants, killing many of them, and making Slaves of the rest, with their Wives and Children: Finally, they chose a King of their own, and gave him the Government of our Country; his Name was* Saltis, *who coming to* Memphis *made the higher and lower Provinces Tributaries, leaving Garrisons in the strong holds, and fortifying certain places in the East: And weighing with himself that the Assyrians were more potent than he, and would in probability invade his Country, he found out in this Province an ancient City called* Saite *fit for his purpose, as being situate on the East side of the River* Bubastis, *which by an ancient Divine was called* Avaris; *he repaired this City, compassed it* B *with vast Walls, and put a Garrison in it of two hundred thousand armed men.* Saltis *made this incursion in harvest time, to the intent that he might both pay his Souldiers, and be a terrour unto other people, and after he had reigned nineteen years, he died.* *Saltis* subdued the Ægyptians.

After him succeeded another King called *Bæon*, who reigned four and forty years: next to him *Aphinas*, who reigned thirty six years and seven months: then *Aphosis*, who reigned threescore and one years: and then *Iandas*, who reigned fifty years and one month: after them also reigned *Alsis* nine and forty years and two months; and these six were the First Kings amongst them, ever destroying and warring upon the Ægyptians, labouring to extinguish their race. This nation was called *Hiesos* which C signifieth Kings Shepherds: For *Hic* in the sacred Tongue, signifieth a King, and *Sos* a Shepherd or Shepherds, according to the common speech, and *Hiesos* is a compound word. Some say these people were *Arabians:* but in other Copies I find that *Hiesos* is not interpreted Kings shepherds, but shepherds that were Captives: For *Hic*, and *Hac* also when it is pronounced, doth in the Ægyptian tongue signify a Captive; and this latter exposition seemeth to me to be the truest, for it is more agreeable with the History. Wherefore *Manethon* reporteth these foresaid Kings and Shepherds to have ruled *Ægypt* five hundred and eleven years: and after these the King of *Thebes*, and the King of the Residue of *Ægypt*, uniting their forces, invaded the said Shepherds, had great and long Wars with them, and that the said Shepherds were overcome by the King D *Alisfragumthosis*; that then they lost all *Ægypt* which had been in their power, & that they were shut up in a place called *Avarus* containing ten thousand acres of ground, which, as *Manethon* reporteth, these Shepherds environed round about with a huge Wall, to the end that their whole Provision might be within their Fortifications, and the prey, which they got, in a condition to be defended. That *Themosis* Son of the said *Alisfragumthosis* endeavored by force to subdue them, and for this cause besieged them with four hundred and 80000 men: That at last despairing to take them by force he capitulated with them that they should safely depart out of *Ægypt* whither they would; and that they upon these Conditions together with all their Families and Goods, and Cattel departed out of *Ægypt* into the Wilderness, and so into *Syria*, being in num- E ber two hundred and forty thousand, and that fearing the puissance of the Assyrians, who at that time reigned in *Asia*, they builded a City in the Country now called *Judæa*, which they made so large, that it might receive them all, and this City they called *Jerusalem*. Further, the said *Manethon* in another Book of the Ægyptian Affairs saith, *That in the holy Writings, he findeth the foresaid Shepherds called Captives*, wherein he saith true. For our Ancestors were wont to feed cattel, and so leading a pastoral life, were called Shepherds, neither are they unjustly called Captives: For our fore-Father *Joseph* told the King of *Ægypt* that he was a Captive; and long time after called his Brethren into *Ægypt* by the Kings Command; but we will hereafter examin this point more straitly: I still now cite the testimony of the Ægyptians concerning this point, and relate the words of *Manethon* touching the time when this befel, who saith as followeth. Kings Shepherds.

F After that the Nation of Shepherds were departed out of *Ægypt* unto *Jerusalem*, King *Themosis* who drave them out of the Land, reigned twenty five years and four months, and then died: And his Son *Chebron* succeeded him, who reigned thirteen years, and after him *Amenophis* twenty years and seven months, next, his Sister *Amesses* one and twenty years and nine months, then reigned *Mephios* twelve years and nine months, and *Mephamuthosis* twenty five years and ten months, *Themosis* nine years and eight months, *Amenophis* thirty years and ten months, *Orus* thirty six years and five months, after him his Daughter *Achemcheres*, twelve years and one month, and the Brother of *Rathotis* nine years, *Achencheres* twelve years and five months, another *Achencheres* G twelve years and three months, *Armais* four years and one month, *Armesis* one year and four months, *Armesesmiamus* threescore and six years and two months, *Amenophis*

nineteen

Sethosis King of *Ægypt* made his Brother *Armais* Governour of his Country.

nineteen years and six months. Moreover, that *Sethosis* having prepared a huge Army H both of foot and horse, and a Navy at Sea, left the Government of *Ægypt* unto his Brother *Armais*, investing him with soveraign Authority, only he forbad him to wear the Crown, and to oppress the Queen who was Mother to his Children, commanding him also to abstain from his Concubines. After which *Sethosis* himself went to *Cyprus* and *Phœnicia* against the *Assyrians* and *Medes*, and subdued them, partly by the sword, partly by the fear of his power and greatness: and being transported with his success, he advanced against the Eastern Country, and destroyed with fire and sword the Cities and Provinces of that place: and spending much time in these Wars, his brother *Armais* whom he left in *Ægypt*, did without fear commit all that he forbad him to do: for he oppressed the Queen violently, and daily lay with the rest of the Kings Concubines, and I being counselled by his friends he put a Crown upon his head, and rebelled against his Brother: of which he who was then Chief of the *Ægyptians* holy Customs, sent Letters unto *Sethosis*, containing all that had happened, and how *Armais* had rebelled against him: that *Sethosis* returning to *Pelusia*, recovered his own Kingdom, and by his name it was called *Ægypt*: for *Manethon* writeth that this *Sethosis* was named *Ægyptus*, and his brother *Armais*, *Danaus*.

Whereupon *Ægypt* took his Name.

Thus far *Manethon*; from whom it is evident by computation of the foresaid times, that our Nation was delivered out of *Ægypt* three hundred ninety and three years before *Danaus*, and inhabited this Country of *Judea* so long before *Danaus* came unto *Argos*: notwithstanding the Inhabitants of *Argos* boast their City is most ancient. K

Manethon sheweth the Jews coming into *Ægypt* and their departure.

Wherefore *Manethon* recounteth two things for us out of the *Ægyptian* letters: first, That we came from another place to them, afterwards went out of their Country again, and that so long ago, as it was almost a thousand years before the *Trojan* Wars. Touching those things which *Manethon* professeth himself to have gathered elsewhere than out of the Writings of the *Ægyptians*, who wrote down whatever was reported, I will shew, with how little reason they are alleadged. For I will once again leave these, and refer to the testimony of the *Phœnicians* concerning our Nation. The *Tyrians* therefore have Chronicles of very great Antiquity, which they have kept with all diligence, concerning that which hath been done among them, and indeed they are worthy of memory.

Soloman built a Temple in *Jerusalem* 143 years and eight months, before the *Tyrians* built *Carthage*.

Amongst these Records it is written, that King *Soloman* built a Temple at *Jerusalem* L a hundred forty three years and eight months before the *Tyrians* erected *Carthage*. So they have registred the building of our Temple; for *Hircanus* King of the *Tyrians* was our King *Solomons* friend, obliged to him for his fathers sake, who for this cause also of his own liberality gave *Solomon* a hundred and twenty talents of Gold towards the building of the Temple, cut down the noble Wood called *Libanus*, and bestowed upon him, to make the roof of the Temple: for which bounty *Solomon* returned him many great Presents, and among the rest a Country of *Galilee* named *Zebulun*: But *Solomon*'s Wisdom was the chief cause of this Kings Friendship towards him. For they sent Problems one to the other to be answered, and *Solomon* in his answers appeared most witty, M as also he did in many things else; and even until this day, many of the Epistles sent one to another are kept among the *Tyrians*. But not depending wholly upon the Authority of the *Tyrians*, I will prove by the Testimony of *Dius* (a man who by common consent hath faithfully written the *Phœnician* History) who writeth as followeth.

The friendship of the *Tyrian* King and King *Solomon*.

Problems of *Hircanus* and *Solomon*.

After the death of *Abibalus*, *Hircanus* his son reigned in his stead, who encreased the number of his Eastern Cities, and inlarged *Jerusalem*; he also joyned the Temple of *Jupiter Olympius*, situate in an Island, unto it (filling up the water with Earth) and adorned it with gold.

After this ascending into *Libanus*, he cut down the Wood to build Temples; and the N King of *Jerusalem* named *Solomon* sent unto him certain Riddles to be expounded, and he again the like unto him, covenanting together, that he who could not tell the meaning of one anothers Riddles, should pay unto the other a sum of money, and that *Hircanus*, confessing he could not expound *Solomon*'s Riddles, did pay unto him much money.

Lastly, that one *Abdemonus* a *Tyrian* did expound the said Riddles, and writ more unto *Solomon* which if *Solomon* could not interpret, he should pay unto *Hircanus* a sum of money; and this testimony *Dius* beareth us concerning the foresaid matter.

The testimony of *Menander* the *Ephesian*.

But I will now recount the words of *Menander* an *Ephesian*, who registred the Acts of all Kings both at home and abroad, endeavouring to make a true History out of the O Writings of every Country. This man writing of the *Tyrian* Kings, and coming to *Hiramus*,

A *Hyramus*, ſaith thus of him, *Abibalus* dying there ſucceeded in the Kingdom his Son *Hyramus*, who lived 34 years: and this King with a Rampire conjoyned *Eurichorus*, and erected there a Pillar of Gold in *Jupiter*'s Temple, and went into the Woods, and cut down the Cedars of *Libanus* to make coverings for the Temples; with which (pulling down the old) he erected new; and dedicated Temples to *Hercules* and *Aſtartus*; But that to *Hercules* in the Month of *Peritius*, and the other to *Aſtartus*, when he with an Army went againſt the Tyrians, who pay'd him no tribute, and when he had ſubdued them, he returned again. The Genealogy of King *Hyramus*.

At this time lived *Abdemonus* a ſervant unto the King, whoſe buſineſs it was to expound the parables, which King *Solomon* of *Jeruſalem* ſent unto King *Hyramus*: and
B how long it was from this Kings time till the building of *Carthage*, we may thus calculate. After the death of *Hiramus*, his Son *Beleaſtartus* ſucceeded him, lived forty and three years, and reigned ſeven: after him his Son *Abdaſtartus*, who lived twenty years, and reigned nine; but this King was treacherouſly ſlain by the four Sons of his Nurſe, the eldeſt of which reigned twelve years. Next ſucceeded *Aſtartus* the Son of *Beleaſtartus*, who lived fifty and four years, and reigned twelve: after him his Brother *Aſtarimus*, who lived fifty and four years, and Governed nine: then he was ſlain of his brother *Phelletes*, who reigned eight months, and lived fifty years, and was ſlain by a Prieſt of *Aſtarta* named *Ithobalus*, who lived threeſcore and eight, and reigned thirty two years: he was ſucceeded by his Son *Badezorus*, who lived forty five
C years, and reigned ſix years: to him ſucceeded his Son *Mettinus*, who lived thirty two years, and reigned nine: After him *Pigmalion* who lived fifty ſix years, and reigned forty: in the ſeventh year of whoſe reign, his Siſter *Dido* builded a City in *Africa*, and named it *Carthage*: ſo that from the time of King *Hyramus* unto the building of *Carthage*, is by this computation a hundred fifty five years, and two Months: and for as much as the Temple of *Jeruſalem* was built in the twelfth year of *Hyramus* his reign, the computation of the time ſince that year until the building of *Carthage*, is a hundred forty three years and eight Months. What need we more beſide this teſtimony of the Phœnicians? The truth is now ſufficiently made manifeſt; for our An-
D ceſtors muſt needs have come into this Country we inhabit before ſuch time as they built a Temple in it, as I have alſo proved in my Books of Antiquity, collected out of our Holy Scripture. *Carthage* built in *Africk* by *Dido Pigmalion*'s Siſter.

I will now ſpeak of that which the Chaldees writ of us in their Hiſtories, which do much agree in all other Matters with thoſe of our Nation. And firſt let *Beroſus* be my witneſs who was a Chaldean born, a man famous and known unto all that love learning, for he in the Greek tongue writ Aſtronomy, and the Philoſophy of the Chaldeans. *Beroſus* imitating the moſt ancient Hiſtories writeth of the Deluge, and how mankind was therein extinguiſhed, and he in all things imitateth *Moſes*. He alſo ſpeaketh of the Ark wherein our forefather was preſerved, and affirmeth that it was carried into the tops
E of the Mountains in *Armenia*: after this he proſecuteth the Genealogy of all that reigned from *Noah*, until *Nabulazarus* King of the Babylonians and Chaldeans. He likewiſe ſetteth down how long every one reigned, and in proſecuting the deeds of this King he recounteth how he ſent his Son *Nabuchodonoſor* into *Ægypt*, and our Country with great power, who finding them in rebellion ſubdued them, and burnt the Temple at *Jeruſalem*, and ſo departed, carrying with him all our Nation into *Babylon*: whereupon our City was deſolate ſeventy years, until the reign of *Cyrus* King of the Perſians. Moreover he affirmeth, that this Babylonian kept in ſubjection *Ægypt*, *Syria*, *Phœnicia*, and *Arabia*, exacting more of them than ever any King of *Babylon* or *Chaldea* had done
F before this time. And the words of *Beroſus* muſt needs be to this effect: *Nabulaſſarus* his Father hearing that his Subſtitute in *Ægypt*, *Cœloſyria*, and *Phœnicia* had rebelled, he himſelf not being able to take ſuch pains, committed his Affairs unto his Son *Nabuchodonoſor*, gave him a part of his Army (for that he was in the flower of his age) and ſent him againſt him: *Nabuchodonoſor* fighting with the ſaid Subſtitute, overthrew him, and ſubdued the Country which of old belonged unto them, and at the ſame time his Father *Nabulaſſarus* fell ſick in *Babylon*, and died, having Reigned twenty nine years. But *Nabuchodonoſor* long after underſtanding his Fathers death, diſpoſed of *Ægypt* and other Provinces as he thought good, and taking the Captives of *Judea*, *Phœnicia*, and the Syrians that lived in *Ægypt*, he committed them to certain of his friends, to be brought after with his Carriages and Army to *Babylon*; and ſo he him-
G ſelf, accompanied with a very few took his journey to *Babylon*; through the Deſart, being arrived he found the Chaldees ruled all, and that their Nobility reſerved the Kingdom for *Beroſus* the Hiſtoriographer a Chaldean. *Nabulaſſarus* Father to *Nabuchodonoſor* the King of *Babylon* and *Chaldea*. *Nabuchodonoſor* conquered the rebels. *Nabuchodonoſor* ſucceedeth in his Fathers Kingdom.

for him: he was made King, and commanded Houſes to be built for the Captives that were coming in the moſt convenient places of *Babylon*, and with the ſpoil he beautified the Temple of *Belus* and other places moſt richly, and built a new City without the Wall of the old: and providing leſt hereafter the Enemies might turn the River and ſo have acceſs unto the City, he environed the inner City with three ſeveral Walls and the outmoſt City likewiſe, the Walls whereof were made of Brick, but the Walls of the inner City were of Brick and Bitumen: this done, he builded moſt ſumptuous Gates which might have become Temples: and moreover, near unto his Fathers Palace he builded another far greater and more coſtly than they; the beauty and coſtlineſs whereof were hard, and perhaps tedious to expreſs: Yet this we will ſay, and it is conſiderable, that this rich and incredibly beautiful Pallace was builded in fifteen days: in it he erected Rocks of Stone like Mountains beſet with all ſorts of Trees; he made a famous Mount, and ſupported it with Pillars: for his Wife, having been brought up in the Country of the Medes, deſired to have a proſpect into the Fields and Mountains according to their way.

Nabuchodonoſor builded a Palace.

Semiramis did not build *Babylon*.

This he relateth of a forementioned King; and many things more in his Book of the affairs of the Chaldeans, wherein he reproveth the Greek Writers, who falſely affirm that *Semiramis* the Aſſyrian Queen built *Babylon*, and that they falſly report thoſe wonderful works about *Babylon*, to have been by her made and finiſhed, We muſt needs think that the Chaldean Hiſtory is true, ſeeing it agreeth with that of the Phœnicians, which *Beroſus* writ of the King of *Babylon*, who ſubverted both *Phœnicia* and all *Syria*: with them alſo accordeth *Philoſtratus* in his Hiſtory of the ſiege of *Tyria*; and *Megaſthenes* alſo in his fourth book of the affairs of *India*; where he laboureth to prove that the ſaid King excelled *Hercules* in ſtrength and valour, affirming that he ſubdued the greateſt part of *Africk* and *Spain*, and that the Temple of *Jeruſalem* was burnt by the Babylonians, and again re-edified by *Cyrus*; and we may prove it out of *Beroſus*, whom his thirdbook ſaith as followeth: *Nabuchodonoſor*, having begun the third Wall, fell ſick and died, when he had reigned forty three years, and his Son *Evelmeradochus* ſucceeded him, who for his iniquity and licentiouſneſs was treacherouſly ſlain by his Siſters Husband, named *Niriglisſoroor*, after he had reigned two years. He being dead, the Traytor *Niriglisſoroor* uſurped the Kingdom, and reigned four years, whoſe Son then a child was made King, called by name *Laboroſardochus*, and he reigned nine months; who for corruptneſs of his manners was ſlain by his own Friends: after whoſe death they who ſlew him conſulting together made one *Nabonidus*, a Babylonian, King. at this time the Walls of Brick and Bitumen about the River of *Babylon* were built. In the eighth year of this Kings reign *Cyrus*, coming with an Army out of *Perſia*, conquered all *Aſia*, and came with his Forces againſt *Babylon*; but the King of *Babylon* having notice of his coming, levied an Army, advanced againſt him, and gave him Battel; but being overcome, he with a very few of his men was forced to flye into *Borſippa*. *Cyrus* now beſieged *Babylon*, and purpoſed to deſtroy the outward Walls thereof; but finding them too ſtrong and impenetrable, he returned to *Borſippa* to beſiege *Nabonidus* the King of *Babylon*, who was fled thither. But *Nabonidus* not abiding the event of War, yielded himſelf unto *Cyrus*, who dealt mercifully with him, and gave a Territory in *Carmania*, but expelled him out of *Babylon*: ſo *Nabonidus* led the reſt of his life in that Province. This Hiſtory agreeth with ours; for in our writings we find that *Nabuchodonoſor* in the eighteenth year of his reign deſtroyed our Temple, and that it ſo remained threeſcore and ten years: alſo that in the ſecond year of King *Cyrus*, the foundations thereof were laid again, and was finiſhed and re edefied in the ſecond year of King *Darius*'s reign; this done, I will alſo relate the Hiſtories of the Phœnicians, to re inforce what we ſay: for they make their computation after this manner. In the reign of King *Ithobalus Nabuchodonoſor* beſieged *Tyre* thirteen years, after whom *Baal* reigned ten years, next him Judges were appointed, towit, they that follow *Ecnibalus* the Son of *Balachus* judged two Months; *Chelbis* the Son of *Abdæus* ten Months; *Aobarus* the High-Prieſt three Months; *Mytonus* and *Geraſtus* Sons of *Abdilimos* judged ſix years; after whom *Balatorus* reigned one year; and after his death the Tyrians called *Merbalus* from *Babylon*, and made him King, and he reigned four years: and he then dying, they ſent all to *Babylon* for his Brother *Iromus*, who reigned twenty years, in whoſe reign *Cyrus* obtained the Perſian Empire: ſo that this whole time is fifty four years and three Months: for *Nabuchodonoſor* began to beſiege *Tyre* in the ſeventh year of his reign, and in the fourteenth year of King *Iromus* his reign *Cyrus* was made Emperour of *Perſia*.

The King of *Babylon* excelled *Hercules* in ſtrength and noble valorous deeds.

The Walls of *Babylon* built of brick and bitumen.

Cyrus expelled *Nabonidus* from *Babylon*.

The teſtimony of the Phœnicians touching the Jews Antiquity.

Where-

A Wherefore both the *Chaldean* and *Tyrian* Hiſtoriographers agree with us concerning our Temple. So that the Antiquity of our Nation above mentioned is now made manifeſt and without all controverſie. And that which is already alledged to this end, may be ſufficient for them, who are not purpoſely contentious: To ſatisfie, therefore ſuch to believe the Writings of other Nations of little or no Authority, and will give credit to nothing but what is tranſmitted from the *Greeks*, I ſhall produce Teſtimony from ſuch of them as have been acquainted, and writ of our Laws. *The Chaldees and Tyrians agree with the Jews Hiſtory.*

Pythagoras: a *Samian* born (a perſon of great Antiquity and Reputation above the reſt of the Philoſophers for Wiſdom and Holineſs of Life) was not only converſant in our Laws, but obſerved them in many things, as is teſtified particularly by *Hermippus* B an eminent and exact Hiſtorian, who in his firſt Book of *Pythagoras* gives us an account, That a *Crotonian* called *Calliphon* (a great friend of *Pythagoras*) being dead, his Soul accompanied *Pythagoras* night and day, inculcating and purſuing him with Inſtructions, and among the reſt, That he would be careful how he paſſed by a place where his Aſs had ſtumbled; That he would drink none but pure Water, and that he would be cautious of ſpeaking ill of any Body, following therein the Cuſtoms of the *Greeks* and *Thracians*: and what that Author ſaid is moſt true, for it is certain, a great part of his Phyloſophy was deduc'd from the Laws of the *Jews*. *Hermippus* writings and teſtimony of *Pythagoras*.

Our Nation in times paſt was well known to divers Cities, ſo that many of them do now obſerve our Cuſtoms, and others eſteem them worth the imitation, as *Theophraſtus* C doth witneſs in his Book intituled *De Legibus*: for he ſaith that the *Tyrian* Laws forbid to ſwear by any ſtrange God, and amongſt theſe prohibited Oaths, he reckoneth the Oath called *Corban*, which is uſed only amongſt the *Jews*, and in our Language ſignifieth the *Gift of God*. *Theophraſtus.* Corban the gift of God.

Herodotus of *Halicarnaſſus* knew our Nation alſo, and in a manner maketh mention of it: for ſpeaking of the *Colchians*, he ſaith thus in his ſecond Book: *The* Colchians, Ægyptians *and* Æthiopians *only amongſt all other Nations did uſe Circumciſion of old: for the* Phœnicians *and* Syrians *living in* Paleſtina *do confeſs themſelves to have learned this Cuſtom from the* Egyptians; *and the* Syrians *living near unto* Thermodoontes *and the River* Parthenius, *and their Neighbours the* Macronians, *are reported but lately to have learnt it of* D *the* Colchians: *and theſe are they only that uſe Circumciſion, and they do like unto the* Ægyptians; *but I am not able to ſay whether the* Ægyptians *or* Æthiopians *learn'd it of the other. Herodotus* therefore affirmeth the *Syrians* in *Paleſtina* did uſe Circumciſion, and it is manifeſt, that of all the Inhabitants of *Paleſtina* the *Jews* only uſe it, which he knowing writeth ſo of them. *Herodotus* the Halicarnaſſian touching the Jews Circumciſion.

Cherilus alſo an ancient Poet maketh mention of our Nation, and affirmeth that our Country-men warred under *Xerxes* againſt the *Greeks*, and enumerating the Nations which followed him, at laſt he ſpeakes thus of ours, *Cherilus* an ancient Poet his Teſtimony of the Jews.

E

A People ſtrange followed this Royal throng,
Their Language was th'unknown Phœnician *tongue:*
In th'hills of Solymus *their dwelling was,*
Near to a lake for greatneſs which did paſs:
Their heads were ſhav'd, and for their heads attire,
They wore an Horſe-ſkin dried at the fire.

It is evident (as I think) that he ſpeaketh of the *Jews*: for the Mountains of *Solymus* are in our Country, and that Lake alſo called *Aſphaltites*, which is the greateſt and vaſteſt of all Lakes that are in *Syria*; And that the Jews were not known only of the *Greeks*, F but alſo admired of them is eaſie to prove not out of the obſcureſt Writers, but by the Teſtimony of their wiſeſt Philoſophers: For *Clearchus*, diſciple unto *Ariſtotle*, and the beſt amongſt all the Peripateticks, in his firſt Book *De ſomno*, brings in a certain Dialogue, his Maſter *Ariſtotle* diſcourſing of a *Jew* that he knew, in this manner. *Aſphaltites* the Lake. The teſtimony of *Clearchus* diſciple of *Ariſtotle* touching the Jews.

It would be too long to entertain you about the whole Nation, I ſhall content my ſelf to give you a hint only of this mans admirable wiſdom. Hyperochides *told him, He could not do them a greater favour. I will begin then* (ſaid Ariſtotle) *according to the Rules of Rhetorick with what relates to his Nation. He was born a* Jew *in the lower* Syria, *whoſe preſent Inhabitants are deſcended from the Philoſophers of the* Indians, *who among them are called* Calani *but among the* Syrians, Jews, *as living in* Jewry, *whoſe principal City is* G *called* Jeruſalem, *and very hard to be pronounced. This man entertained many ſtrangers, who came from the higher Country down unto the Sea-Coaſt, was very eloquent and courageous.*

As I was travelling one time with some of my Disciples in Asia, *this person made us a visit,* H *and in his Conference with us we found that much was to be learned by his Conversation.*

Thus far *Aristotle in Clearchus*, recounting moreover at large his admirable abstinence and chastity: Of whom they that are desirous to know more, are recommended to *Clearchus*; for I am loth to write any thing superfluous. So now it is evident how *Clearchus*, by the way of digression speaking of another matter, maketh mention of us.

Hecateus Abderita brought up with King *Alexander.*

But *Hecateus Abderita* a Philosopher, and one brought up with King *Alexander*, and dwelling with *Ptolomeus Lagus*, did not only briefly make mention of us, but also writ a whole Book of our Nation the Jews, out of which I will briefly note some few points that occur; but first I will shew of what Antiquity he is: For he recordeth the time I when *Ptolomeus* near unto *Gaza* fought with *Demetrius*, which happened the eleventh year after *Alexanders* death, in the hundred and seventeenth Olympiad, as *Castor* writteth: who speaking of this Olympiad saith, *That in this time* Ptolomeus Lagus *overcame* Demetrius *the son of* Antigonus *at* Gaza *in fight*: *which* Demetrius *was called* Poliorcetes: *and all men confess, that* Alexander *died in the hundred and fourteenth Olympiad*: *So that it is evident that at the time wherein* Alexander *lived, our Nation flourished.*

And *Hecateus* saith, *That after that battel fought at* Gaza, Ptolomeus *was made Lord of the places bordering about* Syria, *and that many men hearing of the Clemency of* Ptolomeus, *followed him into* Egypt, *and conversed with him: amongst the which one was called* Ezekias, *the Jews high Priest, a man about threescore and six years old, and of chief notice and* K *dignity of all his Nation, and most prudent and eloquent, one also who in all affairs had more experience than any man else.* He likewise reporteth, *That the number of the Jews Priests, who received their tenths, and rule all in general, is a thousand and five hundred or thereabout.*

A thousand and five hundred Priests receive the Jews tenths.

And again making mention of the same *Ezekias*, he saith, *This man being in reputation and honour, and conversing with us, by the help of some about him, declared all things wherein we and this Nation differ, and shewed unto us the place of his dwelling, and the manner of his conversation, which he had in writing.*

After this, *Hecateus* sheweth what manner of People we are, and how religious in our L Laws, and how that we will rather endure all torments and death it self, than violate them in any thing, and that we account it a worthy thing so to do: adding moreover, That being much hated of our neighbours, and having suffered all Contumelies both at the hands of the *Persian* Kings, and their Officers, yet we could not be forced to change our Opinions, but that we are continually exercised to give a reason thereof. He also recordeth an example of the constancy of our mindes: For *Alexander* (quoth he) *being* The Jews constancy against *Alexander.* *at* Babylon, *and purposing to re-edefie the Temple of* Bell, *commanded all his Souldiers to carry Timber to the building thereof*; *and the* Jews *only disobeying his command, endured many stripes and torments, till such time as the King freed them from it*: *And they* (saith he) *returning to their own Country, destroyed all the Temples and Altars that they found there, and* M *some of them were by the Officers therefore punished, others escaped free*: Adding, *That we may justly be admired for these things, and that our Nation is exceeding populous. He shews likewise that many of us were carried Captives into* Babylon, *and there served the* Persians. *And that many more were dispersed into* Egypt *after* Alexanders *death for a tumult begun in* Syria.

The largeness of *Jury.* Fifty stounds are almost six German miles.

He also recordeth the greatness of our Country, and the fertility thereof. *They inhabit* (saith he) *a Country that hath almost thirty hundred thousand acres of most fertile ground*; (for *Jury* is of this largeness) and *that in times past we inhabited a large and very great City, which was very populous*; he speaketh also of the building of our Temple in this manner: *The* Jews *have many other Towns and Villages in every Province*; *but they have* N *one most strong City, the compass of whose Walls is fifty furlongs, and in it inhabit a hundred and fifty thousand men*; *and this City they called* Jerusalem; *in the midst thereof is a building of stone with four Porches a hundred cubits about, it hath also double Gates*; *wherein is a four-squared Altar made of unhewn stones joyned together*; *and it is twenty cubits square every way, and ten cubits high*; *and about it is a most huge Building, wherein is an Altar and a Candle-stick both of gold, weighing two Talents*; *and there is kept a continual Light night and day which never goeth forth: But in it there is no Image, nor Grove about it, as about other* The Priests do dwell in the Temple and drink no Wine. *Temples. It is inhabited by the Priests, who spend their time there in great continence both night and day, abstaining from all manner of Wine.*

The same Author gives an account of an action performed by one of our Nation, who O was a Souldier under some of *Alexanders* successors; and the Authors words are these,

As

A *As I went* (saith he) *to the Red Sea, a certain Few, one of the Horsemen that conducted us, named* Mosollamus, *a couragious man, and one who excelled all Archers else, both Greeks and other Nations; This Few* (*every one hasting on forward of his journey, and being will'd by a Soothsayer to stand*) *asked, for what cause the multitude stayed and went not forward: Presently the Soothsayer shewed him a Bird, which he diligently viewed, and told the Few that if that Bird did stand still in the place, then it was expedient for them to stand, and if the Bird did mount up and flie, that then they ought to march on forward; but if it flew towards the place from whence they came, that then it was wisdom to retire. The* Jew hereat *was silent, yet drawing his Bow he shot an arrow and killed the Bird; whereat the Soothsayer and certain others were offended, and cursed him. But he taking the unhappy Bird in his hand*
B *said unto them; Are ye so mad as to think that this Bird, not having the foresight to preserve her self from this death, is able to direct us in the success of our journey? Had this Bird foreknown future events, she would have eschewed this place for dread that* Mosollamus *a Jew should have strucken her with an arrow.* But we will now leave the testimony of *Hecateus* for every one that lists may read his Book, and there understand it more at large.

I will not omit the Testimony of *Agatarchides*, a man of no evil in his own opinion, yet indeed one who hath used detraction to our Nation. This man speaking of *Stratonice*, how leaving her husband *Demetrius*, she came into *Syria*, and how *Seleucus* would not marry her as she hoped (who having an Army at *Babylon*, warred against *Antioch*, and had taken the City) and that she fled into *Seleucia*, whereas she might have made a
C speedier escape by water (but was forewarned to the contrary in a sleep) and that she was there taken and died, *&c. Agatarchides*, having used this Preface, and inveighed against *Stratonices* superstition, useth an Example of our Nation on this manner: *The People that are called Jews, inhabit a most strong City, which they call* Jerusalem; *these People are wont to rest upon the seventh day, and do neither bear Arms, nor till their Grounds, nor any other business on that day, but their custom is to remain in their Temple, and there with stretched out armes continue in prayer till night. And so upon a time, they persevering in that foolery, whilst they should have defended their City,* Ptolomeus Lagus *entred it with a great Army, and greatly tyrannized over them, instructing them by experience that the solemnity appointed by their Law, was prejudicial unto them. Such like Churches as this did teach*
D *them and all Nations else to flie unto dreams, which their Law teacheth, neither considering that humane policy cannot prevail against that which must necessarily happen.* *Agatarchides* thought this which he reports of us to be ridiculous; but they that weigh it with indifferency, shall perceive that it is greater commendation to our Nation, who rather suffer their Country and safety to be lost and endamaged, than to violate the Laws of God.

Agatarchides his Testimony of the Jews.

The Jews Sabbath.

I think I am thus able to shew, that many Writers omitted to make mention of our Nation, not for that they knew us not, but for envy. For *Jerom* writ a Book of the Successours in the same time that *Hecateus* lived, and being a friend to King *Antigonus*, and President of *Syria*, never mentioneth us in all his History; notwithstanding he was
E brought up almost in our Country; whereas *Hecateus* writ an entire Book of us; so different are the minds of men: for one of them thought our Nation worthy to be diligently recorded, the other through malice was hindred from speaking the truth: yet the Histories of the *Chaldeans*, *Ægyptians* and *Phœnicians*, may suffice to prove our Antiquity, together with the *Greeks* Writers: for besides those before mentioned, *Theophrastus* also, *Theodotus*, *Manaseas*, *Ariphanes*, *Hermogenes*, *Enemeus*, *Conon*, *Zepyrion*, and many others no doubt (for I have not perused all mens Books) have manifestly testified of us. For many of the foresaid men were blinded with errors, as not having read our holy Scriptures; yet they all joyntly testify our Antiquity, for which I now alledge them. Truly *Demetrius Phalerius*, *Philon* the elder, and *Eupolemus* did not much err from the truth and therefore reason it is they should be born withal: for they were not so skilful
F as to teach our Writings with so much curiosity.

Why certain Writers omit to speak of the Jews.

Being come thus far, it resteth that I now present one point more, whereof I made mention in the beginning of this Book, to wit, that I declare the detractions and slanderous reports of divers concerning our Nation to be false and void of truth; and I will use the Testimony of those Writers who record, that the lying Historiographers, at such time as they committed to writing the foresaid detractions, did also even against themselves register such like slanders, as they did against us. And I doubt not but that all those, who are conversant in Histories, can testifie, that the like hath been done by most Writers upon private hatred, or such like respects: For some of the Gentiles have attempted to deface the honour and reputation of the most renowned Cities, and to defame
G the manners of their Inhabitants. Thus did *Theopompus* to *Athens*, and *Ptolicrates* to *Lacedemon*; and the Author that writ *Tripoliticum* (for it was not *Theopompus* as some

The last part against certain detractions and slanders.

ſuppoſe) uſed the City *Thebes* very hardly. And *Timeus* in his Hiſtories of the fore- H
ſaid places, doth many times detract both them and others. And this they do, ca-
lumniating the moſt excellent that are, in ſomething or other ; ſome for envy and ma-
lice, others, that their fond babling may make them famous, and ſo indeed it doth
among fools, that are known to have no ſound judgment, but wiſe men will condemn
their malice.

The cauſe of malice between the Ægyptians and Jews.

To be ſhort, this is the cauſe of ſo many ſlanderous reports forged againſt our Nation:
ſome to gratifiy the *Ægyptians* have attempted to deprave the truth, and ſo have neither
reported the Circumſtances concerning our Anceſtors coming into *Ægypt*, nor touching
their departure from thence, and they have had many cauſes of malice and envy urging
them hereto: And chiefly for that our Progenitors in their Country waxed mighty, I
and ſo departing to their own Country were made happy and fortunate.

The Egyptians Idolatry.

Secondly, the diverſity of our two Religions made great diſcord and variance amongſt
us, our Religion ſo far excelling theirs in piety, as the divine Eſſence GOD excelleth
unreaſonable Creatures : (for they commonly worſhip ſuch bruit beaſts for gods, and
every one worſhipeth divers kinds) vain and fooliſh men, who from the beginning have
been accuſtomed to ſuch ſottiſh opinions, as would not permit them to imitate us in our
divine Religion, and conformable to Reaſon : and yet ſeeing many favour and follow
our Religion, they were hereby incited to ſuch hatred, that to derogate from us, they
feared not to falſify their own ancient Records, not conſidering that in ſo doing they
were led through a blind paſſion, to write againſt themſelves. Moreover, I will prove K
all I have ſpoken to be true, by one mans words, whom a little before (being a famous
Hiſtoriographer) we have produced as a witneſs of our Antiquity.

Manethon an Ægyptian Hiſtoriographer.

Manethon therefore (who confeſſeth himſelf to have gathered the Ægyptian Hiſtory
out of their holy Writings) having by way of Preface recounted how our Predeceſſours
came into *Ægypt* with many thouſands, and there conquered the Inhabitants, afterward
confeſſeth, that loſing all their Poſſeſſions in *Ægypt*, they got the Country which is now
called *Jury*, and in it builded a City named *Jeruſalem*, and a Temple ; and thus far
he followeth ancient Writers. And then uſurping to himſelf authority to lye, pro-
teſting that he will inſert into his Hiſtory certain reports divulged amongſt the common
People. he reports things of the Jews altogether incredible, intending to mix with our L
Nation the Lepers of the Ægyptians, and other ſick people of other Countries, who
(as he ſaith) being abominable to the Ægyptians, fled to us ; affirming alſo that they
had a King named *Amenophis*, which being a feigned name, he durſt not preſume to
ſpeak determinatly of the time of his Reign ; though he ſpeaketh exactly of the Reign
of all other Kings. Hereupon alſo he adds certain Fables, forgetting himſelf that he
reported the Shepheards departure out of *Ægypt* to *Jeruſalem*, to have been almoſt five
hundred and eighteen years before his time : For it was in the fourth year of the reign
of *Thermoſis*, when they departed out of Ægypt, and his Succeſſors continued in the Go-
vernment three hundred ninety three years, till the time of the two Brethren *Se-*
thon and *Hermeus*, the firſt of which was called *Ægyptian*, the other *Danaus*, who ſup- M
planted *Sethon*, and reigned alone fifty nine years, after whom his eldeſt Son *Ramſes*
reign'd threeſcore and ſix years. Having therefore confeſſed our Anceſtors to have
departed out of *Ægypt* ſo many years before ; at lenght he addeth *Amenophis* to the
number of their Kings. He tells us that the ſaid Prince (as *Orus* one of his
Predeceſſors had done before) had an ardent deſire to have a ſight of the Gods, and
that a Prieſt of their Law named *Amenophis* (as he was) and Son of *Papius*, whoſe
wiſdom in prediction was ſo admirable, that he ſeem'd to be inſpir'd, told him his de-
ſire ſhould be accompliſhed, if he would drive out of his Kingdom all ſuch as were Le-
prous, and any other way infected. The King according to his directions aſſembled
of them to the number of Eighty thouſand, and ſent them with other Ægyptians to N
work in the Quarries on the Eaſt-ſide of the *Nile*, among whom there were certain
Prieſts who were likewiſe infected.

Manethon adds, That the Prieſt *Amenophis*, apprehending leſt the Gods ſhould puniſh
him for having given the King that counſel, and the King for having followed it ſo ſtrict-
ly, and finding by divination that to recompence the ſufferings of thoſe poor People, they
would conquer and govern in *Ægypt* for the ſpace of thirteen years, he was afraid to
tell it to the King himſelf, but having committed his Revelation to writing, he kill'd
himſelf to the great terrour of the King.

This done, he ſpeaks as followeth : So the King being requeſted for their quietneſs
and defence to aſſign them a City to inhabit, appointed unto them a deſolate place O
called *Avaris*, which had been the Shepherds City (this City the ancient Divines call

Manethons fabulous reports of the Ægyptian Lepers.

Triphon)

A *Triphon)* but they, having got the poſſeſſion of this place fit for Rebellion, made choice of one of the Prieſts of *Heliopolis* to be their Captain, whoſe name was *Oſarſiphus* and bound themſelves with an Oath to obey him in all things: and he preſently made a Law, That they ſhould neither worſhip the Gods of the Egyptians, nor abſtain from thoſe Beaſts which the Egyptians count holy, and that they ſhould marry with none but ſuch as they judged to be their Friends and of their own perſwaſion. *Oſarſiphus* Captain of *Avaris.*

Having ordained this and many things elſe contrary to the Religion of the Ægyptians, he commanded them to build a Wall about the City, to fortify it well, and prepare to make War upon King *Amenophis*. Having taken ſome others of the Prieſthood into his Cabal, they ſent Ambaſſadors to *Jeruſalem* to the Shepherds, which were
B driven out of *Ægypt* by King *Themuſis*, to inform them of what had paſſed, and requeſt them to a Confederacy, and that uniting their forces, they might jointly make War upon *Ægypt*. He promiſed to receive them into *Avaris* (which had been of old the poſſeſſion of their Anceſtors) and ſupply them with what ever was neceſſary, and aſſured them their opportunity was ſuch, that without great difficulty they might conquer that Kingdom. That the Inhabitants of *Jeruſalem* embracing the motion, raiſed an Army, and advanced to *Avaris* with 200000 men. The war of the baniſhed againſt the Ægyptians.

That *Amenophis*. King of *Ægypt*, hearing of their invaſion, and remembring what *Amenophis* the Son of the Prieſt *Papius* had left in writing, was in great fear, and preſently aſſembling together the people of *Ægypt*, and conſulting with the Princes of his
C Country, he ſent away all the holy Beaſts, and all that the Prieſts eſteemed, giving them eſpecial charge to hide their Idols: He put his Son *Sethon* (who alſo by his Father *Rampſes* was called *Rhameſſes*) and but five years old, into the cuſtody of a Friend of his; and then with three hundred thouſand fighting men, he marched againſt his Enemies, but would not fight with them, leſt he ſhould fight againſt the pleaſure of the Gods; and ſo he retired himſelf to *Memphis*; and taking *Apis* and the reſt of the Ægyptian Gods along with him, he, and his Troops of Ægyptians took Ship, and fled into *Æthiopia*. That the King of *Æthiopia* having a great honour for him, received him very nobly, aſſigning his People Towns and Villages for their reſidence and ſubſiſtence during their thirteen years exile, keeping conſtant Guards upon his Frontiers, for the
D ſecurity of *Amenophis*. That in the mean time the Auxiliaries from *Jeruſalem* did much more miſchief, than thoſe who had invited them. That there was nothing of cruelty or impiety that they ſcrupled or omitted. That not contenting themſelves with the demoliſhment and burning of Towns, they added ſacriledg to their ſins, brake their Idols in pieces, ſlew their conſecrated Cattel, forced the Prieſts and Prophets to kill their own Beaſts, and drave them naked out of their Country when they had done. To which he adds, that they had for their Law-giver a Prieſt of *Heliopolis* call'd *Oſarſiph*, from *Oſiris*, which was the God that was worſhipped in that City, and that that Prieſt having chang'd his Religion, changed likewiſe his Name, and called himſelf *Moſes*. The Ægyptian King fled into *Æthiopia*, and was by the Æthiopian king courteouſly entertained. *Oſarſiphus* was afterwards call'd *Moſes*.

E Thus the Ægyptians report of the Jews, and many things elſe, which for brevity ſake I omit. *Manethon* further writeth, that afterward *Amenophis* the King came with a great power out of *Æthiopia*, and his Son *Rampſes* with him accompanied with a great Army; and that joyning Battel with the Shepherds and polluted perſons, he gave them an overthrow, and purſued them unto the Borders of *Syria*. And this is *Manethon*'s report; but foraſmuch as he writeth old wives tales, dotages, and lies, I will by manifeſt reaſon convince him, Firſt diſtinguiſhing that whereof I am to ſpeak hereafter. He of his own accord granteth and confeſſeth, that our Anceſtors at firſt were not Ægyptians, but Strangers that came thither from another place, and conquered the Country, and again departed from thence. I will now out of his own
F writings endeavour to ſhew, that the weak people of *Ægypt* were not mixed with us, and that *Moſes*, who indeed was our Conductor out of *Ægypt*, and lived many ages before, was no leper. *Manethon*'s lies are confuted.

He therefore firſt of all ſetteth down a ridiculous cauſe of this forementioned fiction, which was, that King *Amenophis* was deſirous to ſee the Gods: What Gods do you think? He could already ſee the Ox, the Goat, the Crocodile, and the Munky, but the God of Heaven how could he ſee? And why had *Amenophis* this deſire? Forſooth becauſe a certain King one of his Predeceſſours had ſeen them; he therefore knowing by him what things they were, and how he came to the ſight of them, needed no new device to accompliſh his deſire: But perhaps the foreſaid Prophet was a Man of great
G wiſdom, by whom the King had confidence to attain his deſire; if ſo he had been, how chanceth it that he was ſo unwiſe not to perceive, that it was an impoſſible thing to ſa-

tisfie the Kings desire? for that which he promised was not brought to pass. Or what H
reason moved him to think that the Gods were invisible, because of the Leprosie and
infirmity of the people? The Gods are offended with mens impieties, not with the defects
of their bodies. And how was it possible that at one instant so many thousand Lepers
and infirm persons should be gathered together? or wherein did not the King obey the
Prophet? He commanded that the Lepers and infirm persons should be exiled the
Country, and the King did not banish them the Country, but sent them to hew Stones,
as though he had needed workmen, and not purposed to cleanse the Country from Le-
pers. Lastly, he saith, that the Prophet foreseeing that *Ægypt* was to suffer, and fearing the
wrath of the Gods, killed himself, and left his mind in a Book written unto the King.
How chanced it then that the Prophet did not at first foresee his own death, and so oppose I
himself to the Kings desire to see the Gods? Or wherefore did he fear such calamities as
were not to fall in his life? or what great misery hanged over his head, which might
worthily cause him to kill himself to prevent it? But let us hear that which followeth,
mare sottish than all the rest.

Manethon's words repeated.

The King (saith he) hearing this, and stricken with fear, did not however expel
those Lepers he ought to have exiled, but at their request gave them (as he saith)
a City, wherein before time the Shepherds did inhabit, called *Avaris*; whereinto
being come, they made a Priest of *Heliopolis* their Prince, who devised Laws for
them: commanding them neither to adore the Gods, nor to abstain from offering vi-
olence to such beasts as amongst the Ægyptians are sacred, but that they should kill and K
spoil all things, that they should marry with none but such as were their confederates,
that he bound the people with an oath to keep those Laws, and that they fortified *Ava-
ris* to fight against the King. Adding moreover, that he sent to *Jerusalem* for help,
promising to yield *Avaris* unto them, being a place sometime possessed by their An-
cestors, and that they from that place leading their Forces, might easily subdue all *Æ-
gypt*: he then saith, that the Ægyptian King *Amenophis* came against them with 300000;
and yet, for that he would not strive against the decree of the Gods, he fled into *Æthiopia*,
and carried with him *Apis* and other Holy Beasts, and that the inhabitants of *Jerusalem*
coming down invaded the Land, fired the Towns and Cities, slew their Nobles, used all
sorts of cruelty possible, and that the Priests name, who made Laws and Statutes for L
them to live under; was one of *Heliopolis*, *Osarsiphus* by name, deriving the same from
Osiris, the God of *Heliopolis*: and that this man, changing his name, was afterwards
called *Moses*.

Moreover, that *Amenophis*, having lived in banishment thirty years, came with a
strong power out of *Æthiopia*, and fighting with the shepherds and polluted, he slew
many of them, and put the rest to flight, pursuing them unto the borders of *Syria*.
Manethon remembreth not, that here again he telleth a very unlikely tale: for although
the Lepers and impotent persons were offended with the King for appointing them to
hew Stones; yet it is to be thought that receiving their own desire at the Kings hands
afterwards, to wit, a City to dwell in, that then they again became the Kings well-wil- M
lers. Supposing also their hatred still continued towards him, they rather should have
attempted revenge by treason against him, than towards all their Nation, wherein they
had many dear friends and alliance. And although they had purposed to War against
these men, yet would they not have been so impious as to have rebelled against the Gods
and to have violated the Laws wherein they were brought up.

A confutation of Manethon's words alledged.

We have therefore cause to thank *Manethon*, in that he cleareth us, and affirmeth
his own country-men (yea a Priest) to be Authors of this impiety, and that by oath
they bound themselves so to do: What can be more extravagant than to say that nei-
ther any of their country-men nor kinsmen rebelled with them, but that the poor
distressed people were glad to send to *Jerusalem* for succour? But what society or N
friendship had they with the people of *Jerusalem*, of whom they came to demand help?
Why, they were more their Enemies than the rest of their Country-men, and were
all of quite different manners from us. They of *Jerusalem* (as he saith) presently
did as they were willed to do, in hope that, according as they were promised, they might
subdue *Ægypt*. Were they ignorant of that Country out of which they had been dri-
ven by force? had they lived in poverty or misery, perhaps they might have been
induced to have done it: but seeing they inhabited a fortunate and rich City, and pos-
sessed a goodly fertile soil far better than *Ægypt*, what might move them thereto?
What reason had they, at the request of their ancient Enemies (and they also so diseas-
ed, as they of *Jerusalem* could not abide their own friends among them that had the O
like diseases) to thrust themselves into danger? they could not fore-know the Kings
intent

A intent to fly; as for *Manethon* himself he saith, he met them at *Pelusia* with 300000 men And this they that went to War well knew. But what reason had they to conjecture that the Kings mind would change, and he flye? As to what he charges upon the Auxiliaries from *Jerusalem*, that they seized upon the stores, and secured all the Corn that was in *Ægypt*, which brought great distress and exigence upon the people, hath he forgot, that considering they entred as Enemies, they are not thereby to be reproached, Rapacity being unavoidable among Souldiers, especially if Strangers and Conquerours? Hath he forgot he said before that the Lepers had done the same formerly, and had to that purpose obliged themselves by oath? and that he assured us, that some years after *Amenophis* repelled the *Jerusalem*-Confederates, and Lepers, slew
B many of them, drove them out of those parts, and pursued them to the very borders of *Syria*; as if *Ægypt* was a Country so easily conquered, or that those who were then in possession meerly by conquest, would not (upon the first alarm of *Amenophis*'s march) have block'd up the passages, and secured the Avenues on that side towards *Æthiopia*, which they might easily have done, and drawn together what forces they had pleased to defend them? And is it not as improbable when he says, that that Prince made not only a great slaughter among them, but pursued them with his whole army (cross the Desart) to the very frontiers of *Syria*? whereas it is notoriously known that Desart is so dry, that there being no Water to be found in the whole tract, it is almost impossible for an entire Army to march through it, though there was no Enemy to give them
C impediment. To conclude therefore, our Nation neither came of the *Ægyptians*, as *Manethon* confesseth; neither was mingled with the diseased of that Country: for it is probable, that many of those sick people perished in the Stone-works, many in the great fight and battel, and the rest of them in the flight. It now remaineth that I refute that which he speaks of *Moses*.

The Epilogue that the Jews came not of the Ægyptians.

The Ægyptians do all agree that this man was a divine person, and one to be admired, and they commit great impiety in labouring to challenge him for their Countryman, saying, that he was a Priest of *Heliopolis*, banished with the rest for leprosie. For he is recorded to have lived five hundred and eighteen years before this time, and to have guided our Ancestors out of *Ægypt*, into that Country wherein we now inhabit:
D and his own words testify his body to have been clean from that Disease of Leprosie: for he commandeth all Lepers to be expelled out of the Towns and Villages, and to live apart by themselves; To be cloathed in different Garments, and declared that whosoever touched them, or came under the same roof with them, should be accounted unclean. And if a Leper hapned to be cured of that disease, he appointed certain purifications, cleansings, and baths of fortunate waters, and all his hair should be shaved off; and that then after many and sundry Sacrifices, he should be admitted into the holy City. Certainly, had he been visited with that infection and calamity himself, he would surely have been more gentle, and merciful to such as should have been
E afflicted with that Disease.

An answer to *Manethons* slanders touching *Moses*.

Moses was not a Leper.

He did not only make these severe Laws against Lepers, but he also interdicted all that wanted any joynt or parcel of the body, from being Priests, or exercising any office at the Altar: yea he also appointed, that if any Priest should have any of these defects betide him after he was a Priest, that then he should be deprived of the dignity. How can it then be probable, that to his own prejudice and discredit he would have enacted such Laws? And as to what he says about changing his name *Osarsiph* into *Moses*, it is as incredible as the rest, there being no analogy between them, the name of *Moses* importing preservation from the Water; for *Moy* among the Ægyptians signifies Water: and now I suppose I have made it apparent, that *Manethon*, whilst he kept himself to the writings of the ancients, did not err much: but when he left them, he for-
F sook the truth, and fell upon ridiculous stories, which he either invented himself, or believed out of prejudice to our nation. I now think it not amiss to examine a little the words of *Chæremon*, who professing himself to write the Ægyptian History, maketh mention of the same King *Amenophis* his Son *Rhamses*, as *Manethon* doth, and reporteth that the Goddess *Isis* appeared to *Amenophis* in his sleep, checking him for that her Temple was destroyed, and that *Phiritiphantes*, a holy Scribe, told the King that if he would expel all polluted and unclean persons out of *Ægypt*, that then he should not be any more terrified with these night-visions. Moreover, that hereupon making search for all sick and diseased persons, he banished them out of his Land, to the number of 250000. And that their Captains were called *Moses* and *Joseph*, holy Scribes
G also that these Ægyptians names were so, that *Moses* was named *Tisithes*; and *Joseph Petesephus*: and that they came to *Pelusium*, where they found 380000 left there by

Moses took his name of *Moy* which in the Ægyptian tongue signifieth Water.

Against *Chæremon* the Historiographer.

Amenophis

Amenophis, whom he would not permit to come into *Ægypt*: also they all entring into a league together, suddenly invaded *Ægypt*, and *Amenophis* not abiding the brunt fled into *Æthiopia*, leaving his wife great with child, who hiding her self in caves and dens, did bring forth a child whom they called *Messenes*, who afterward drove the Jews into *Syria*, being in number 200000, and this done, he recalled his Father *Amenophis* out of *Æthiopia*. And thus *Chæremon* saith.

Messines Son of *Amenophis*.

But I imagine, that which I have already said, to be sufficient to declare the vanity of both these Writers. For if that which they report were true, it were impossible that they should so much differ: but they labour to devise lyes, and write nothing agreeable to other mens writings. For *Manethon* feigneth, that the cause of the banishment of the Lepers was the Kings desire to see the Gods; and *Chæremon* saith, that it was for that *Isis* after appeared unto him in his sleep. *Manethon* also saith, that *Amenophis* gave the King that counsel so to cleanse the Country; and *Chæremon* saith, that he that counselled the King was called *Phiritiphantes*. Nor do they agree better in their numbers: *Manethon* reports them 80000 the other 250000. *Manethon* says these Lepers were sent directly to the Quarries to work there in the squaring of Stone, and that afterwards *Avaris* was given them for a Quarter, where having begun their War, they sent Embassadors to *Jerusalem* to get that City into Confederacy. *Chæremon* tells us on the other side that when they were forced out of *Egypt*, they found at *Pelusium* 380000 men whom *Amenophis* had repulsed; that joyning with them they returned again into *Egypt*, and compelled *Amenophis* to fly into *Æthiopia*. But that which is most observable is, that an Author, that was so exact in the Story of the apparition of *Isis*, should forget to let us know from whence this great Army of 380000 did come, whether they were Egyptians, or Strangers, and for what reason *Amenophis* refused to admit them. Moreover, *Chæremon* feigneth a Dream of the Lepers and *Isis*, and reporteth that *Joseph* together with *Moses* was expelled, whereas *Joseph* lived four ages before *Moses*, every age containing at least a hundred and seventy years. *Rameses* also, *Amenophis* Son, according to *Manethons* History, being a young man fled into *Æthiopia*, and was banished with his Father, and afterwards assisted him in the Wars: whereas *Chæremon* reporteth that he was born in a Cave after his Fathers departure, and that he getting the victory, did drive the Jews into *Syria*, who were in number two hundred thousand. O felicity in lying! for he neither told what Nation those three hundred and fourscore thousand were: nor yet how a hundred and fourscore thousand of them perished, neither were they slain in the fight, or fled unto *Rameses*: and which is most to be admired, one cannot gather out of his words whom he calleth Jews, or whether he attribute this name unto the two hundred and fifty thousand Lepers, or unto the three hundred and fourscore thousand which were at *Pelusium*.

Manethon's & *Chæremon's* history compared together.

The difference between *Manethon's* and *Chæremon's* History.

But it is folly to oppose my self against them, who have sufficiently contradicted themselves: for had other men controlled their Writings, they had been the more to be born withal. *Lysimachus* was another of the same Stamp, and one that not only seconds but surpasses them in their Lyes, in so much that we need no more than the extravagance of his Story to prove his hatred to our Nation. He tells us that in the reign of *Bocchar* King of *Ægypt*, the Jews that were Leprous or otherwise infected, resorted in such numbers to the Temples to beg the charity of the people, that they communicated their distempers to the Ægyptians. *Bocchar* consulted the Oracle of *Ammon*, and received this answer, that he should purifie the Temples, and send into the desart all those sick and infectious people, upon whom the Sun could shine no longer without regret, and that by so doing the Earth should recover its primitive fertility. That hereupon the said Prince by advice of his Priests assembled all those diseased persons, delivered them into the hands of certain Souldiers, who lap'd some of them in lead, and threw them into the Sea, conducting the rest into the wilderness, and leaving them there to be destroyed by Famine. That in that distress the poor people consulted together, made great fires, kept strong Guards all night, and fasted very solemnly thereby to make their Gods more propitious; and that a certain person called *Moses* advised them to remove the next day, and march on till they found better quarters; to trust no man; to give no man good Counsel that ask'd them; to ruine the Temples and Altars where ever they came; and that this Counsel having been approved, they passed the Wilderness, and after much trouble and frequent distresses, arrived in a Country that was inhabited, where they gave the first instances of their cruelty by abusing the Natives, and robbing their Temples; in which course they continued, till they came at length to *Judea*, where they built a City, and called it *Hierosula* (which is as much as to say the spoil of holy things): but that growing afterwards more Potent, they

Lysimachus reproved for lying.

According to *Lysimachus*, the scabbed and Leprous Jews were to be conveighed into the Wilderness, and cast into the Sea.

A they changed that name (as too infamous) and called it *Jeruſalem*, and themſelves inhabitants of *Jeruſalem*.

This fellow found not that King, which the two former ſpeak of, but he joyned a more new name, and leaving the Dream and the Prophet, goeth to *Ammon* for an anſwer touching the ſcabbed and Lepers; he ſaith, that a multitude was gathered together at the Temples; but he leaveth it uncertain, whether the Jews only were infected with this Diſeaſe; for he ſaith the people of the Jews; or whether they were ſtrangers and ſuch as were born in that Country. If they were Jews, why doeſt thou call them Ægyptians? If they were ſtrangers why doſt thou not tell of whence they were? Or how came it to paſs, the King having drowned ſo many of them in the Sea, and left B the reſt in the Wilderneſs, that ſtill ſo many ſhould be left? how did they paſs the Wilderneſs, and get the Country we now inhabit, and build a City and a Temple famous through all parts of the World? Thou ſhouldeſt not only have told the name of our Law-maker, but alſo what Country-man he was, and of what Parents, and what moved him in his journey to make ſuch laws againſt the gods, and againſt men. For if they were Ægyptians, they would not ſo eaſily have forgotten the Religion, wherein they were brought up: or of what place elſe ſoever they were, they had ſome laws or other, which they had been accuſtomed to keep. If they had vowed to have born no good will unto them by whom they were driven out of their Country, they had ſome juſt occaſion ſo to do: But to undertake War againſt all the World, and deprive themC ſelves of all friendſhip and help of mortal men, doth not ſhew their ſottiſhneſs ſo much, as the fooliſhneſs of him who belies them, who moſt impudently affirmeth, that their City took the name of Church-ſpoiling, and afterward changed it. For what cauſe forſooth did they change the name thereof? marry for that the former name was ignominious to their poſterity. But the Gentleman underſtood not, that *Jeruſalem* ſignifieth otherwiſe in Hebrew, than in Greek: And therefore what ſhould I ſtand to in veigh againſt a lie ſo impudently told? But this book having been long enough, I will begin another, in which I ſhall endeavour to acquaint my ſelf of what I have undertaken.

Lyſimus his opinion confuted.

Nothing is to be ſaid againſt an impudent lye.

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The Second Book
of the
ANTIQUITY of the JEWS,
Written by

I

FLAVIUS JOSEPHUS
Against Appion *of* Alexandria,
And dedicated to Epaphroditus.

K

THrice honoured and beloved *Epaphroditus*, I have in my former Books ſo far forth as I was warranted by truth, proved the Antiquity of our Nation out of the Writings of the *Phœnicians*, *Chaldees*, and *Ægyptians*: And for the further confirmation thereof, I have produced the Teſtimony of divers Greek Authors. Furthermore, I have oppoſed my ſelf againſt *Manethon*, and *Cheremon*, and divers others.

Appion wrote ſomething very coldly.

It remains now that I convince thoſe who defied me more particularly, and give an L anſwer to *Appion*, though indeed I am ſcarce ſatisfied that he deſerves it. For as touching part of what he hath written, it ſeemeth to be one and the ſame with that which the reſt have written; and as touching the reſt, it is very cold and barren. The greateſt part thereof is ſtuffed with follies and detractions, and betrayeth his ignorance, ſhewing him to be a Man both looſe in condition, and turbulent in his life. And foraſmuch as divers men are ſo weak in their Judgments, that they rather ſuffer themſelves to be won by theſe follies, than to be wrought upon by that which is written with better conſideration, vainly doting on detraction, and growing diſcontent to give ear to other mens well deſerved praiſes: I have thought it neceſſary to examine his Labours, the rather, for that he hath written againſt us, as if he intended to accuſe us before a M Tribunal, and convict us by publick trial. For I ſee that it is an ordinary courſe for the moſt part of men, to hug and take pleaſure, though perhaps he that beginneth to blame another man, is himſelf convicted and found guilty of thoſe defaults, which he imputeth and objecteth againſt his Adverſary.

The Diſcourſe of this *Appion* is ſo difficult and perplexed, that 'tis no eaſy matter to underſtand what he means: For troubled and confus'd with the incoherencies of his ſtories, ſometimes he relates the departure of our Anceſtors out of *Ægypt* according to the deſcription of thoſe, whom I have confuted before. Sometimes he calumniates the Jews of *Alexandria*, and ſometimes condemns the ceremonies of our Temple, and our whole Doctrine and Religion. N

Appion concerning *Moſes* and the Jews.

Now that our Predeceſſors have not taken their original out of *Ægypt*, neither have been driven from thence for any infirmity, or deformity of their Bodies, or for any Wound, Ulcer, or Pollution, I ſuppoſe that I have not only ſufficiently proved, but alſo produced far more Arguments than was requiſite. I will therefore briefly report and repeat that which *Appion* alledgeth: For in the third Book of Ægyptian Hiſtory, he writes thus: *Moſes*, as I have heard it from moſt ancient Ægyptians, was born at *Heliopolis*, and being inſtructed in the faſhions of his Country, ſuch Prayers as were wont to be ſaid in open places and abroad, he cauſed to be ſaid in private within the City, and ordained that in praying they ſhould turn themſelves towards the riſing Sun, (for ſuch is the ſituation of the City *Heliopolis*) and inſteed of Obliſques or Pyramides, O he erected certtin Pillars, under which there were certain ingraven Baſons, on which

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A the ſhadow hapning to fall (the place wherein they ſtood beeing uncovered and in open air) they obſerved the ſame courſe that the Sun doth in the Firmament. See here what eloquence this learned Man uſed.

Now this lye of his needeth no words to refute it, ſeeing it is clearly refelled by the effects. For when *Moſes* firſt built that Tabernacle in honour of God, he had no ſuch intent, nor faſhioned any ſuch form, neither ordained his Succeſſours to do the like: And after this when as *Solomon* builded the Temple in *Jeruſalem*, he never thought of any ſuch curioſity as *Appion* forgeth. He ſaith that he hath been informed by thoſe of Antiquity, that *Moſes* was a Heliopolitan: for you muſt underſtand that *Appion* himſelf was young, and believed the relation of the aged ſort of his acquaintance, which B converſed familiarly with him; yet cannot this learned Grammarian juſtifie, where *Homer* was born, neither from what Country *Pythagoras* came, although in reſpect they lived but yeſterday: And as touching *Moſes*, who lived ſo many ages, and ſo great a number of years before them, he decideth the matter ſo eaſily, and giveth credit to the reports of Antiquity ſo ſlightly, that it appeareth moſt manifeſt, that he is but a lyar. As touching the time wherein he ſaith that *Moſes* led away the Blind, Leprous, and Lame, this diligent Author accordeth very willingly with that which he himſelf hath ſaid. For *Manethon* ſaith, that the Jews departed out of *Ægypt* about the Reign of *Themoſis*, three hundred ninety ſix years before *Danaus* fled out of *Greece*. *Lyſimachus* C ſaith, that this thing happened during King *Bocchoris* time, that is to ſay, one thouſand and ſeven hundred years before that time. *Molon* alſo and ſome others have alledged their Opinions. But *Appion*, who pretendeth to be a Man of more credit than the reſt, hath preciſely and exactly ſet down the time, averring that our departure was about the ſeventieth Olympiad: Nay more, in the firſt year thereof, wherein, as he ſaith, *Carthage* was builded by the Phœnicians. Now hath he purpoſely made mention of *Carthage* in this place, as an infallible argument of the truth of his Allegation, not conſidering that he draweth an argument againſt himſelf, by which himſelf may be convinced. For if we may give credit to the Phœnician Chroniclers as touching this Colony, it appeareth by them, that King *Hyram* lived more than one hundred and fifty years before the foundation of *Carthage*. The truth whereof I have D heretofore proved out of the words of the Phœnicians, who report that *Hyram* was in amity with *Solomon*, who builded the Temple of *Jeruſalem*; and that he furniſhed him with much Timber and other matter toward the finiſhing of that building. Now *Solomon* building the Temple ſix hundred and twelve yeers after the departure of the Iſraelites out of *Egypt*. And after he had inconſiderately reckoned the number of thoſe which were driven out of *Egypt*, in like manner as *Lyſimachus* had done, namely, of one hundred and ten thouſand men, he yielded a moſt admirable reaſon, and ſuch as may be eaſily believed: From whence he pretendeth that the name of Sabbath was derived. For (ſaith he) after they had travelled for the ſpace of ſix days, there grew E certain inflammations in their Groins, by reaſon, whereof they reſted on the ſeventh day, being ſafely arrived in the Country which at this day is called *Judea*, becauſe the Egyptians call *Sabbatoſis* an Ulcer that groweth about the Groin.

Appions fiction concerning the Temple and *Moſes* is refuted.

The computation of the time is different among the Hiſtoriographers.

The friendſhip between *Hyram* and *Solomon*, whereof we made mention in the firſt Book againſt *Appion* in the beginning.

The Egyptians do call a diſeaſe about the privy parts *Sabbatoſis*.

Can any man read theſe ſtories without laughter, or indeed indignation, to ſee a grave Author aver ſuch trifles with that impudence and Authority? How improbable is it, that 110000 men ſhould at one time be infected with the ſame diſeaſe? and if they were made up of blind, and lame, and other infirmities (as he affirms in another place) how could they have been able to have marched one day in a deſert? or how could they have been able to have fought, much leſs ſubdued the Nations that oppoſed them? Can it be naturally believed of ſo great a multitude? or can it without great abſurdity be imputed to accident? Yet *Appion* affirms, that theſe 110000 men arrived all of them F in *Judea*; and that *Moſes* being yet upon the Mount *Sinai* (which in thoſe parts parts *Egypt* and *Arabia*) he continued there privatly forty days; and when he came down, he delivered thoſe Laws to the Jews which are ſtill obſerved: Upon which I would be reſolved in two things; How it was poſſible for ſo great a number of men to croſs ſo vaſt a deſert in ſix days? and how he could ſubſiſt forty days in a place ſo wild and barren, that there was not ſo much as water to be found for his refreſhment?

Appions fiction of the ſix days journey is confuted.

His Etymologie of the word Sabbath is ſo idle and impertinent, it can proceed from nothing but ignorance and folly: for theſe words *Sabbo* and *Sabbatum* do greatly differ: *Sabbatum* in the Jews language, ſignifieth reſt from work: but *Sabbo* in the Egyptian tongue, betokeneth a Diſeaſe about the privy parts, as *Appion* ſaith. See here what G cavilling fictions this Egyptian *Appion* uſeth concerning *Moſes*, and our departure out of *Egypt*: wherein he counterfeiteth and coineth abſurdities unthought of by any others.

Shall

Appion denies his Country and Origin.

Shall we then wonder if he belie our forefathers, who maketh no bones to belie himself? for being born at *Oasis*, a Town in *Ægypt*, he forsweareth his Country and Nation, and counterfeiting himself to be an *Alexandrian*, ratifieth his Nations wickedness. No marvel then, though he tearm them *Egyptians*, whom he hated and railed against; for if he had not been perswaded that the *Ægyptians* were wicked base people, he would never have denied himself to be their Country-man: for such as proudly boast of their famous Country, esteem it a credit to bear the denomination thereof, and reprehend such, as without just cause make themselves of their Nation. Wherefore the *Egyptians* are one of these two ways affected towards us *Jews*, either they claim us to be their Country-men, as glorying in us and their Country; or else they and their Country being infamous, they desire that we should be partakers of their ignominy. But indeed this worthy *Appion* seemeth so to inveigh against us, as thereby rewarding the *Alexandrians* for bestowing their Cities upon him: and knowing them to be at variance with the Jews at *Alexandria*, he as it were casteth a bone between them, raileth not only on the Jews of that City, but on all whersoever: and believeth both of them most impudently.

Appion raileth against the Jews, as thereby rewarding the *Alexandrians*:

But let us examine those heinous and enormous matters (and as he saith) such as are not to be suffered, of which he accuseth the *Alexandrian Jews*. *Coming* (quoth he) *out of* Syria, *they seated themselves near the Sea coast in a place where, though the Sea came up, their was no Harbour.*

The Sea-coast of *Alexandria*.

Now if this place which they inhabited were ignominious, yet it followeth not that the Jews own Country was so also: yea herein *Appion* raileth against *Alexandria*, which he maketh his own Country: for the Sea coast is part of *Alexandria*, and, as all men judge, the best place to dwell in. Now if the Jews by force of Arms so vanquished this place, that they could never since be driven out of it; it is no discredit to them, but rather an argument of their valour. But *Alexander* gave them that place to inhabit, and the *Macedonians* did allot them as great Priviledges as the *Alexandrians* had. I know not what *Appion* would have said, if the Jews had dwelt about *Necropolis*, their Tribes being even at this time called *Macedonians*. If therefore *Appion* have read the Epistles of King *Alexander*, and *Ptolomeus Lagus*, or others their Successours Kings of *Egypt*, or seen the Pillars that are erected in *Alexandria*, containing the priviledges that *Cæsar* the Great granted unto the Jews: if (I say) he knew of these, and yet did presume to write the contrary, then he was partial and not to be believed, and if he was ignorant hereof, he was then unlearned and as incredible on the other side.

The Liberties and priviledges granted unto the Jews.

The like ignorance also discovereth he, where he wondereth that the Jews in *Alexandria* were called *Alexandrians*: For an entire Colony, though of different Nations, do all bear the name of their founder; and, that I may shun prolixity, the Jews of *Antioch* are called *Antiochians*; *Seleucus* the Founder having made them also Citizens: the like may be said of the Jews of *Ephesus*, and of the other of *Ionia*, who by the Kings Gifts enjoy the same priviledges with the rest of the Citizens.

The *Romans* also of their Clemency have granted the name of their Nation, which is no small gift, not only to private persons, but to great Nations in general.

To be short, the ancient *Spaniards*, the *Tyrrhenes* and *Sabines* are called Romans; or if *Appion* will take away this denomination of the City wherein men inhabit, let him cease to call himself an *Alexandrian*; for he being born in the heart of *Egypt*, can in no wise be an *Alexandrian* if the priviledge of the City be taken away from him, as he would have it from us.

And the Lords of the whole World, the *Romans*, have amongst all other Nations only prohibited the *Egyptians* from having the priviledges of any City: and so this Gentleman being himself incapable of dignity, endeavoureth likewise to hinder them from it who have true right unto it.

Alexandr.

For *Alexander* labouring with all diligence to build that City, did not make choice of us for want of People to furnish the same withal; but for that he bestowed the liberty thereof upon us as a reward and testimony of our virtue and fidelity, endeavouring indeed to honour and credit our Nation thereby: For *Hecateus* reporteth that *Alexander*, for the *Jews* good service and fidelity, bestowed upon them the Country of *Samaria*. and freed them from paying tribute for it.

1. *Ptolomeus Lagus.*

The same good affection towards the Jews of *Alexandria*, *Ptolomeus Lagus* continued after him, for he delivered into their hands the strong holds of *Egypt* (judging that their valour and fidelity would keep them) and intending to make himself Lord of *Cyrene* and other places in *Libia*, he sent certain Jews to inhabit the same.

2. *Ptolomeus Philadelphus.*

After him *Ptolomeus Philadelphus* did not only release and set free all Captives of our Nation in his Country, but also did many times remit their payments of money, and

(which

A (which was the principal point of all) he desired to be instructed in our Laws and holy Scriptures, and for this cause sent unto us, requesting that we would send him some learned men to interpret them unto him: and that this might be performed with more diligence, he committed the care hereof to *Demetrius Phalereus*, *Andreas* and *Aristeus*, *Demetreus* being the only mirrour of learning in his Age, and the other two Esquires of his own Body: neither would he ever have desired to have been instructed in our Laws and Customes, if he had despised us, and not rather admired us. But *Appion* knew that almost all the *Macedonian* Kings, his Successors in order, did peculiarly affect our Nation. The seventy Interpreters.

For *Ptolomeus* the third, which was also called *Euergetes*, conquering *Syria* by force B did no sacrifice unto the gods of *Egypt* for his Victory, but came to *Jerusalem*, and there after our manner sacrificed unto our God, and to him dedicated gifts worthy of such a Victory. 3 *Ptolomeus Euergetes.*

Ptolomeus also, sirnamed *Philometor*, and his Wife *Cleopatra* committed the Rule of his whole Kingdom unto the *Jews*, and *Onias* and *Dositheas*, both Jews, were Generals of his Army, from whose credit *Appion* detracts; whereas he rather ought to have admired them, and have thanked them for delivering *Alexandria*, whereof he maketh himself a Citizen. 4 *Ptolomeus Philometor.*

For when there was Rebellion in *Cleopatra*'s Kingdom, and all was in peril to be destroyed, these two men delivered *Alexandria* from Civil War: But *Appion* saith, that C after this *Onias* came and brought a little Army into the City, at such time as *Termus* the *Roman* Embassadour was there present. True it is, and that Fact of his was most just.

For *Ptolomeus Physcon* after the death of his Father *Ptolomeus Philometor*, coming out of *Cyrene*, endeavoured to expel Queen *Cleopatra* and the Kings Sons, to the end that he (contrary to all justice) might possess the Kingdom: and this was the cause why *Onias* took Armes against him in *Cleopatra*'s behalf, not forsaking his fidelity unto Kings in the time of necessity: yet God himself did manifestly witness his justice in this action: For when *Ptolomeus Physcon* presumed to fight against *Onias* his Army, and took all the Jews, their Wives and Children that were in the City, and bound them, D and stripping them naked cast them before Elephants to be destroyed (and to the intent that the Elephants might the rather tread upon them, made the said Beasts drunken) all which fell out contrary to his expectation: for the Elephants forsaking the Jews which were cast before them, fell upon *Ptolomeus* his friends that stood by, and slew many of them: which done, there appeared unto *Ptolomeus* a most horrible Vision forbidding him to harm the Jews; and his chiefest and best beloved Concubine also (whom some call *Ithaca*, others *Herene* (came unto him, and besought him to abstain from such impiety: whereupon he being sorry, did penance for that he had already committed, and that which he thought to commit: So that the Jews of *Alexandria* E celebrate this day in remembrance, that upon it God did manifestly deliver them; yet *Appion* (who speaketh well of no man) accuseth the Jews of impiety for bearing Arms against *Physcon*, whereas indeed he ought rather to have commended them for it. 5 *Ptolomeus Physcon* ceased to persecute the Jews.

But *Appion* extolleth *Cleopatra* the last Queen of *Alexandria*, only for that she was unjust and ingrateful unto us; when he rather ought to have reproved her, in whom all Impiety and wickedness reigned, both concerning her own kindred and her husbands who loved her, and also generally against all the Romans, and the Emperours his Benefactors. She kill'd her own sister *Arsenoe* in the Temple, who had not any ways offended her; she also treacherously slew her own Brother, and destroyed her Ancestors gods and sepulchres; and receiving the Kingdom from the first *Cesars* gift, she ingratefully F rebelled against his Son and Successor: and infecting *Antony* with her poysoned drinks and amorous inchantments, she made him rebel against his Country, and to be unconstant unto his own friends, depriving some of Kingly dignity, and compelling others to be instruments of her impiety. Of *Cleopatra* the last Queen of *Alexandria.*

What else shall we say of her, who in the Battel by Sea forced *Antonius* her own husband (who also had many children by her) to yeild himself, the Empire and Army unto her, and become one of her followers? Lastly, when *Alexandria* was taken by *Cesar*, she was so cruelly minded, that not remembring her own estate, she accounted it her safety with her own hand to kill the Jews, that she might be cruel and perfidious to every body. *Antony* the husband of *Cleopatra.*

G Is it not a glory, think you, to us, that (as *Appion* reporteth) in time of dearth and famine wheat was so plentiful in *Jury*, that it was not sold by measure? But *Cleopa-*

tra was punished as she deserved. And we call great *Cæsar* himself to witness of our fidelity, and the service we did him against the *Egyptians*, the Senate also and their Decrees, and the Writings of *Augustus Cæsar*, wherein our deserts are testifi'd. These Letters *Appion* ought to have read, and to have examined all Testimonies of us, which were left first by *Alexander*, and then by all the *Ptolomies*, and what the Senat of *Rome* decreed, and the mighty Emperours. And if so be *Germanicus* could not get corn to suffice all the Inhabitants of *Alexandria*, that was a token of scarcity and dearth, and not the Jews fault. For what all Emperours thought of the *Alexandrian* Jews it is manifest enough: for the Jews want of Corn was not only left unsupplied, but also the want of other *Alexandrians*. But they have alwayes kept that wherewith the ancient Princes did put them in trust, to wit, the keeping of the River and whole Country, as not being thought unfit for their purposes. H I

The Jews have been alwayes trusty to their Prince.

But *Appion* thus urgeth us; *If* (saith he) *the Jews be Citizens, how hap they worship not the same God, nor have the same Religion with the rest of the* Alexandrians? To whom I thus answer; How hapneth that you *Egyptians* do so contend and war one against another only for diversity of Religion? Shall we hereupon conclude, that you are all *Egyptians*, or not all men, because you worship and with great diligence nourish Beasts against nature? Yet our Nation seemeth one and the same. If therefore amongst you *Egyptians* such difference of Opinions be; why dost thou so marvel at this, that we in a strange place, to wit, at *Alexandria*, do constantly persevere in our first Religion? But he saith that we are the cause of all Sedition, which suppose he speak true of the Jews of *Alexandria*, yet are not all Jews in all places the cause of Sedition; for we are known to be peaceable amongst our selves. But indeed as every one may perceive, the People, like *Appion* himself, are Authors of Sedition in *Alexandria*. For whilst the *Greeks* and *Macedonians* held *Alexandria*, they and we lived peacebly together, and they permitted us quietly to use our own Solemnities: but when the number of *Egyptians* encreased, by confusion of time, Sedition also by their means encreased: But our Nation remained unmixed. They therefore were Authors of those troubles, not having the Government of the *Macedonians*, nor the wisdom of the *Greeks*; but using their *Egyptians* manners, and renewing their old hatred against us, and that wherewithal they hit us in the teeth, befalleth them: for most of them not having the priviledges of the City themselves, call us strangers that have them. For none of the ancient Kings bestowed the liberty of the City upon the Egyptians, neither have any of the Emperours of *Rome* bestowed the priviledge. But *Alexander* himself brought us into the City; the Kings after him encreased more priviledges; and it hath pleased the Roman Emperour, as though the firm them. K L

The Ægyptians do worship Beasts not agreeable to mans nature.

The discord of the Jews and the Alexandrians in Religion.

The cause of their discord.

Appion's fiction touching the Jews being Authors of sedition at *Alexandria* is confuted.

But *Appion* upbraids us for not erecting Statues to the Emperours, to ratifie and confirm our Religion. Emperours knew not hereof, or that they needed *Appion* to speak for them: whereas he should rather admire the Roman magnanimity, and modesty, who compel not their Subjects to violate their ancient Laws and Religion, but content themselves with such honours as the giver may with piety and equity give them. For they account not of forced honours which come of compulsion. M

The Romans magnanimity towards the Jews.

The *Greeks* and divers others think it not amiss to erect Statues; for they delight to have the Pictures of their Ancestors, Wives, and Children, and some of their beloved Servants also: what marvel then if they accord to yield the like honour to Princes and Emperours?

But our Excellent Law-maker forbad all kind of Images, as well of inanimate as animate Creatures (not having at that time the least thought or prospect of the *Roman* Empire) because our God being incorporeal and spiritual, could not be reduced to humane representation, without great inconvenience; nevertheless he did not forbid us from paying honour and respect to such great persons, as being next in their places, may deserve the next honour to what is due to the Gods: and such is the reverence that we pay to the Emperours and People of *Rome*; and, as a testimony of it, a day doth not pass, in which we do not offer up Sacrifice (at our own expence) for their safety and prosperity; which is more than we do for any other Prince or Nation in the World. N

The Jews may have no Images.

How Emperours and Magistrates ought to be honoured.

And let this suffice to answer that which *Appion* alledgeth against the *Jews* of *Alexandria*: yet can I not but admire at them who gave him this occasion, namely *Possidonius* and *Apollonius Molon*, who accuse us for not worshipping the same gods that others do, although they lye all alike, slandering our Temple most absurdly: and yet for all this they do not believe that they herein commit any impiety: whereas it is a most ignominious thing for any free man to lye upon any occasion: much more of a Temple famous over O

The lye of *Possidonius* and *Apollonius* concerning the Jews confuted.

all

A all the World for ſanctity. For *Appion* affirmeth that the Jews in that ſacred Temple placed the head of an Aſs, and worſhipped it moſt religiouſly. *And this* (quoth he) *was manifeſtly known at ſuch time as* Antiochus Epiphanes *ſpoiled that Temple, who found that Aſſes head being of maſſie gold, and of great value.*

To this firſt ſlander I anſwer, That were that true which he reporteth, yet an *Egyptian* ought not to have ſpoken againſt us for it, ſeeing that an Aſs is of no leſs worth than a Goat, and other bruit beaſts that they honour for Gods. An anſwer to the objection of the Aſſes head.

Is it poſſible he ſhould be ſo blind as not to perceive, that never any fable was more evidently abſurd? every body could tell him that we have conſtantly uſed the ſame Laws without the leaſt change or alteration. Nevertheleſs though *Jeruſalem* has had her
B misfortunes as well as other Cities, and has been taken by *Antiochus*, *Pompey*, *Craſſus*, and at length by *Titus*, and our temple been in the poſſeſſion of all of them: yet what is it they ever found there but great piety and devotion? Upon which ſubject I do not think it neceſſary to enlarge in this place.

And as touching *Antiochus*, many Writers of good credit report that he never had any juſt cauſe to ſpoil our Temple, but that he was drawn unto this fact for want of money; Not that he was our Enemy, but for that as from his friends and fellows he ſought ſupply, and found nothing in that place that was worthy of deriſion: and thus do *Polybius Megapolitanus*, *Strabo* the *Cappadocian*, *Nicholas Damaſcene*, *Timagenes Caſtor* the Chro-
C nicler, and *Apollidorus* avow, who all do witneſs, that *Antiochus* wanting money, brake the League he had with the *Jews*, and robb'd and ſpoil'd their Temple being full of gold and ſilver.

Appion ought to have conſidered this, had he not had an Aſſes heart, and a Dogs impudency, which he and his Country-men worſhip for gods. As for us, we do neither honour nor reverence Aſſes, though the *Egyptians* do their Crocodiles and Aſpes, eſteeming them that are bitten by Aſpes, and devoured by Crocodiles, to be happy and fit for God: For Aſſes are imployed among us (as they are in all places, where a rational uſe is made of them) only in carrying burthens and doing ſuch things as are neceſſary about Agriculture, and when they are lazy, or treſpaſs upon their neighbours Corn, we do not ſcruple to give them correction. Who are accounted Aſſes among the Jews, and other wiſe men.

D But *Appion* was either the greateſt Aſs that ever was, in telling a lye; or elſe having begun to do it, he could not compaſs his enterpriſes, in that he found not any juſt cauſe of detraction againſt us.

He addeth another Fable of the Greeks to our detraction; to the which I will make only this reply, That it is more commendable and agreeing to piety, and leſs unclean-neſs, to paſs through the Temple, than for Prieſts to come and feign impious words and ſpeeches; which they not reſpecting, laboured rather to excuſe the ſacrilegious Kings, than to write the truth of us and our Temple, endeavouring to curry favour with *Antiochus*, and to cover and hide his Sacriledge, uſed againſt our Nation, for that he wanted
E money. Certain Hiſtoriographers endeavour to cover and hide *Antiochus* his perjury and ſacriledge.

Appion with reflection upon the reſt, ſaith, That *Antiochus* found a Bed in our Temple, and in it a Man lying, and a Table ſet before him, furniſhed with all fowls belonging either to the Sea or Land; that the Man was aſtoniſhed to ſee him: And that ſo ſoon as *Antiochus* came into the Temple, the man adored him as though he hoped for great help from the King, falling down at his feet, and with a ſtretched out arm craving licence to ſpeak: which the King granting, willed him to declare what he was, why he dwelt in the Temple, and the cauſe of his meats before him; the man with ſighs and tears unto *Antiochus* bewailed his Calamity, ſaying, *He was a Grecian; and that travelling in the Country to get his living, he was ſuddenly ſeized upon by certain Out-landiſh men, and brought unto the Temple, and ſhut up therein, and that no man might ſee him, and that*
F *he was there fed or fatted with all dainties that could be provided; and that at firſt this dainty fare made him joyful, but afterward he began to ſuſpect it, and laſtly he was hereat amazed; and then demanding of a Jew that adminiſtred unto him, for what cauſe he was there kept, he underſtood the Jews purpoſe, and Law not to be revealed, for the fulfilling whereof he was there nouriſhed, and that the Jews were wont to do the like every year upon a day appointed: and to take a Grecian ſtranger, and feed him a year, and then to carry him to a Wood, and there to kill him, and ſacrifice him according to their Rites and Ceremonies, and to taſte and eat of his entralls: and in the ſacrificing of the* Grecian, *to ſwear to be Enemies to the*
Greeks; *and the remainder of the murthered man they caſt into a certain pit.* And that then this *Greek* reported unto *Antiochus*, *That the time allotted unto him by the Jews to*
G *live was now almoſt expired, and therefore requeſted, for the reverence he bare to the* Grecian *gods, to ſave his blood from being ſpilt by the Jews, and to free him out of that imminent calamity.* That the Jews ought once a year to ſacrifice a Grecian.

This Fable is not only full of all tragical cruelty, but also mingled with cruel impudency: yet for all this, the first devisers hereof do not free *Antiochus* from Sacriledge, as they hoped hereby to do, who write it purposely to flatter him. For that which they report of the Greek found in a bed, did not move him to come and sack our Temple, he not knowing of it before he came and found it so (as they say.) *Antiochus* therefore was most impious, and not assisted by Gods favour in that enterprize, (whatsoever those lyes mutter) as it is easie to learn by the fact he commited. For we do not only differ from the Greeks in Religion, but a great deal more from the Egyptians, and other Nations; and what Nation in the World is there, that sometime doth not travel through our Country? Is it then probable that we only renew that Conspiracy against the Greeks? Or how is it possible that so many thousand people as are of our own Nation, should all eat of the entrals of one man, as *Appion* reporteth? Or why did he not name this man, whosoever he was? Or why did not the King carry with him Trumpets before him into his Country? seeing that in so doing he might have been esteemed full of piety, and a great favourer of the Greeks, and greatly strengthen himself against the hatred of the Jews by their aid? But I omit to speak more of this: for insensible people void of all reason, must not be apprehended in words, but by deeds: for all men that have seen the building of the Temple, can testifie what it was, and the undefiled purity thereof. For it consisteth of four Portico's, or Appartments, each of which by our Laws belonged to several persons: into the first Strangers, and all people were admitted, women only excepted that have their monthly courses. Into the second it was lawful for the Jews only: all which might go into it, with their Wives also if free from pollution of their flowers. Into the third Porch, they only of our Nation that were purified and sanctified might come. Into the fourth might only the Priests enter, in their Sacerdotal habits; & into the secret part of the Temple might only the high Priest come, attired with a Stole proper to him only: yea we are in all things so careful of piety, that our Priests are appointed their certain hours when to enter into the Temple.

The description of the Temple and Porches.

For in the morning when the Temple was opened, the Priests that were to sacrifice entred into the Temple: and at noon again when it was shut; yea it was not lawful to carry any vessel into the Temple, but there was only there an Altar, a Table, a Censer, and a Candlestick, as is in our Law mentioned, and there is no other secret or hidden mystery done, neither is there in that place any eating; and all the people can testifie this which I have here set down, and our Writings do the like. For notwithstanding that there are four Ranks of Priests, and every Priests Tribe containeth above five thousand men: yet every one waiteth on certain appointed days in their turn, and their time of waiting being expired, others succeed them in sacrificing; and the day before they are to finish their waiting, they deliver up unto their Successours the keys of the Temple, and all vessels belonging thereto, in the full number that they received them: and nothing is brought into the Temple, pertaining either to meat or drink, which are forbidden to be offered at our Altar: those things only excepted whereof we make our Sacrifice. What then shall we say of *Appion*, who examining nothing of all these, hath raised such incredible reports of us? How ignominious a thing is it for a Grammarian, not to be able to deliver the truth of a History? Well, he knew the piety used in our Temple, but he purposely omitted it: yet could he remember a fained tale of the Sacrificing of the Greeks, his dainty fare, and hidden food, that all men that would passed through our Temple: whereas the most noble among our whole Nation, are not permitted to come there, except they be Priests.

What was in the Temple.

Four Tribes of Priests, and of every Tribe more than five thousand men.

This therefore is great impiety, and a voluntary forged lye, to seduce them that will not search into the truth. For they have attempted to slander us by those impieties before mentioned. And again, like one full of all piety, he derideth the vanity of these fables, and reporteth that at such time as the Jews for a long time together warred against the Idumeans, *Zabidus* departing out of a City of *Idumea* where *Appollo* was worshipped, came unto the Jews, promising to deliver unto *Apollo* the *Dorians* god, and bring him unto their Temple, if so be that all of them would there assemble themselves together: and that afterwards *Zabidus* making a wooden Engine, and putting himself into it, he caused three rows of Candles to be stuck about it, which made it at a distance appear like a Comet to the great amazement of the Jews, who being terrified and astonished at the vision, gave *Zabidus* opportunity to pass into the Temple, to possess himself of the Asses Golden head, and convey it to *Dora*. Wherefore we may say that *Appion* leadeth an Ass, to wit, himself with fooleries and lyes; for he nameth places that are not, and setteth down Cities to himself unknown: for *Idumea* is a Province near unto us, and bordering upon *Gara*, and there is no City in it called *Dora*,

Another tale devised by *Appion* of *Zabidus*.

A *Dora*; but in *Phœnicia* near unto the Hill *Carmelus*, there is a City of that name, yet nothing consonant to *Appion*'s slanders, for it is four days journey from *Judæa*. *Dora* a City of *Phœnicia* and not of *Idumæa*.

Why therefore doth he so rashly accuse us for not worshiping the gods of other Nations, seeing (as he saith) our Predecessors did so easily believe that *Apollo* would come unto them, and that he walked upon the earth with Stars about his back? Perhaps indeed they had never before seen a Candle or lamp, themselves having so many: or is it likely that he walking thus quite through our Country, where so many thousand men are, no one of them all met him? Did he in the time of War find the Towns and Villages, by which he past, without any Watch-men? Well, to pass the rest; The
B gates of our Temple were threescore Cubits high, twenty Cubits broad, all covered with Gold, yea, almost all of clean Gold, and these Gates every day were shut by two hundred men: and it was too impious a thing to leave them open. Is it then credible that this Candle-bearer could easily open them, who alone was judged to have the Asses head? So that now it remaineth doubtful whether *Zabidus* did bring back again the Asses head, or else *Appion* took it of him, and brought it again to our Temple, that there *Antiochus* might find it, and so *Appion* might have another occasion of lying. He also belieth us concerning the oath which he saith we Jews do take, swearing by the God of Heaven and Earth, and Sea, never to favour any stranger, and espe-
C cially the Greeks. This lyar might better have said, not to favour any stranger, and especially the Egyptians, and so his former lyes and these should have better corresponded, if our Ancestors had been expelled (by their Predecessors) out of *Egypt*, not for their wickedness, but for their calamity. But we are so far from the Greeks, that we scarcely ever think of them: so that no man can say that there is any enmity between us and the Greeks. But contrariwise, many of them have embraced our Religion, and some of them therein persevered: others again have forsaken it; yet none of them will say that he heard this oath spoken of among us: but it should seem that only *Appion* heard of it, in that he himself forged it. Truly his wisdom and great providence is worthy to be admired (as shall hereafter appear:) for he, to prove
D these his lyes to be true, saith, that it is a certain testimony, that the Laws we observe are most unjust, and that we worship not God as we ought to do, in that we are subject to divers Nations, and our City endured many calamities: Whereas touching themselves, they are of a City that flourisheth in absolute authority, accustomed to govern from the foundation thereof, and not to serve the Romans. In effect, who can resist their valour? Truely no man but *Appion* would ever have flouted us herewith, seeing that few Cities so flourish and reign over other, that they again at no one time have been brought into subjection; for many Nations are subject to others: only the Egyptians are freed from the Captivity of such as rule *Europe* and *Asia*, for that (as they
E say) the gods fleeing into their Country, were saved by entring into the bodies of Beasts. Yet have they not indeed had one days liberty since the beginning of the World, neither under the Government of their own Princes, nor under strangers.

The gates of the Temple.

Appion's lye concerning the oath is confuted.

Appion upbraideth the Jews with Captivity.

I will not stand to reckon how often the Persians have wasted their City, destroyed their Temples, and slain their supposed Gods. For it is not decent that I should imitate herein *Appion*'s foolishness: neither am I calling to memory what befel the Athenians and Lacedemonians, the last of which are recorded to have been most valiant, and the first to have been most devout and Religious: neither will I reckon up those most godly Kings, amongst whom *Cræsus* was one, who notwithstanding fell into great calamities. Moreover, I will not recount how the Castle of *Athens* was set on
F fire, and the Temples of *Ephesus* and *Delphos* likewise, and many others. There is now one *Appion*, a new accuser of the Jews, who upbraideth them with their calamities, forgetting the misery that hath befall'n his Country-men the Egyptians: but he was blinded with the fable of *Sesostris* (whom he saith to have been King of *Egypt*.) We could report and boast of our Kings, *David* and *Solomon*, who subdued many Nations unto them: but it is not fit here to speak of them. But *Appion* was ignorant of that which all the World knoweth: to wit, that the Egyptians have served first the Persians, and afterwards the Macedonians, and that as bond-slaves: whereas we remaining in free liberty, reigned over all the Cities about us 120 years, even unto the time of *Pompey* the Great; and when all the other Kings were subdued by the Romans, only our Kings for their fidelity and friendship towards them were dear unto them. O but
G this sticketh upon *Appion*'s Stomach! that we have not had any famous men of our Nation, who have invented Arts and Sciences, and been excellent in wisdom, such as *Socrates*

David's and *Solomon*'s power.

Appion praiseth himself.

crates, *Zeno*, *Cleanthes*, and others whom he setteth down: and which is most to be admired, *Appion* puts himself into the number of these famous men: and saith, that *Alexandria* is blessed and happy, that hath deserved to have such a Citizen as he is: and great reason that he should testifie that of himself, which all men else perceive in him, to wit, that he is an impudent deceitful fellow, both of corrupt life and manners. So that the Alexandrians had just cause to be sorry that they ever had any better opinion of him. But that our Nation had men equal at least unto those whom he mentioneth all men know that please to read the Book of our Antiquity. The rest that his accusation containeth, it is not amiss to let pass without answer, for that it rather impeacheth the Egyptians, his own Country-men, than us: for he doth complain of us for Sacrificing ordinary Beasts, and abstaining from Swines flesh and laughed at our Circumcision. Touching the Sacrificing of Beasts, we do as all Nations else do: and *Appion*, inveighing against our sacrificing, sheweth himself to be an Egyptian; for were he either a Grecian or a Macedonian, he would not be herewith offended; for both Greeks and Macedonians do vow to Sacrifice Hecatombs to their gods, and use Priests in their banquets; and yet for all this, the World is not desolate of living creatures, as *Appion* feareth.

Why the Jews do Sacrifice common beasts, and do not eat Swines flesh.

But were all men so mad as the Egyptians, it would indeed be desolate of men, and filled with cruel Beasts, which they (supposing them to be gods) do diligently nourish. If any man shall ask of *Appion*, whom of all the Egyptians he judged to be a wise man, and most religious towards their gods; no doubt he would answer the Priests. For they say, that their first Kings in the beginning gave them these two commandments in charge; first to seek wisdom; and next, to worship the gods: they also are all of them circumcised, and abstain from Swines flesh, and no other Egyptian Sacrificeth with them unto their gods. *Appion* therefore was surely blind, when, instead of detracting us, he speaketh ill of them, to gratifie whom he took all this pains. For the Egyptians do not only use those customs which *Appion* in us disalloweth, but also do teach others to circumcise themselves, as *Herodotus* reporteth. So that I verily think, that *Appion* was justly punished for blaspheming his Country-Laws and Religion. For being forced to circumcise himself to avoid a great disease, he was hereby nothing helped, but for all this, his privy member rotting, he in extream grief and misery gave up the Ghost. For wise men ought to persevere in their Country-Laws in all piety, and not to deride and detract others: but *Appion* forsook his own Religion, and slandered and belied ours. And this was *Appion*'s end: and here also should end this Book, but that *Apollonius*, *Molon* and *Lysimachus*, and certain others, partly for ignorance, partly for madness, have most injuriously belied our Law-maker *Moses*, and the Laws he made, detracting him as a deceitful Magician, and Author of all the malice and impiety amongst us; and for such as teacheth no vertue nor goodness at all.

The Egyptian Priests circumcised, and eat no Swines flesh.

Appion's death.

The defence of *Moses* against *Apollonius* and *Lysimachus*.

I will therefore, as far as in me lieth, declare both our Conversation in general, and in particular: For if my judgment be any thing, our Laws are most forcible both to piety, and to all humanity in general, as also to Justice, pains-taking, and contempt of death. I only request this favour of the Reader, that he will not with a prejudicate or malicious opinion, peruse these Writings: for I do not write this as a praise and vain ostentation of our Nation, but as a just Apology, refuting the slanderous reports that some have used against us.

Wherein *Apollonius* accuseth the Jews.

Apollonius doth not continually inveigh against us as *Appion* doth, but only here and there; sometimes affirming us to be hated both of God and man, sometimes to be Cowards, sometimes contrariwise complaining of our Nations Boldness. Saying moreover, that we are more sottish than any barbarous Nation; and that therefore we only have had none of our Nation founders of Arts or Sciences, which are profitable for mans life; all which objections are easily refuted, if we shew the contrary to all these by him reported; both that we have obeyed our Laws, and lived in all integrity.

The lovers of order and common laws are excellent in meekness and vertue.

If therefore I be forced to shew that other Nations have made contrary Laws; not I, but they are to be blamed, who comparing ours with them of other Nations, affirms our to be the worse: neither of which can charge us, either that these Laws, which I will briefly set down, are not ours, or else that we have not persisted in them as we ought. Making therefore this beginning, I affirm, that they who have framed themselves to live together under certain Rules and Ordinances, and kept them inviolate, and were the first founders of them, were more to be commended for humanity and vertue, than they who live under no Rule nor Ordi-

nance

A nance at all: and every Law-maker endeavoureth so to attribute Antiquity to their own Ordinances, as that they may not be thought to imitate others, but to be themselves the first Authors thereof, and guides to direct other mens lives. Which being so, it is the duty of a good Law-maker to make choice of that which is best, and most convenient for them, who are to obey their Laws, and to satisfie them as much as may be, in proving their Laws to be good and right, and both in wealth and wo, calamity and felicity, to remain in them, never changing nor altering them, I therefore aver, that our Law-maker is more ancient than any Law-maker mentioned. For *Lycurgus*, and *Solon*, and *Seleuchus* of *Locris*, and those the Greeks admire, are modern, and of late times in respect of him, as is well known. For the Greeks themselves confess, that in B times past they wanted the name of Law. This *Homer* can witness, who in his whole Works never mentioneth this word, Law, for the people of those times were not governed by Laws, but by indefinite sentences, and the Princes pleasure, using customs but not written, and altering and changing them also as occasion served.

Moses more ancient than all other Law-makers.

Νόμος This word Law, is not in *Homer*.

But our Law-maker being very ancient (for this is every way manifest, even by our adversaries own confessions) shewed himself both a good Prince and Counsellour unto his people: for making Laws to direct and govern mens lives, he perswaded them voluntarily to imbrace them, and firmly to persist in them with all wisdom.

The life of *Moses*.

C And first of all, let us consider the works of his greatness. For he undertaking the conduct of many thousand of our fore-Fathers out of *Egypt* into our own Country, delivered them from many calamities almost impossible to be avoided: for they being to pass through a place wherein was no Water and a very sandy ground, being also to War, and preserve their Wives and Children, and goods from the variable event of Wars, he in all these shewed himself a most wise and prudent Counsellor, and a true Patron and Guide unto them all. For he made all the multitude so to depend upon him, that he might perswade them to what he pleased, and yet in none of all these did he usurp any Authority over them: and in that time and place wherein all men of Authority assume power unto themselves, and exercise tyranny, at such time as the people do D oftentimes offend, and live in all manner of impiety; at the same time he being in Authority did contrariwise use all lenity and mildness, to the intent that he might be a pattern of vertue and justice to all the rest, giving all those that willingly followed him most assured safety, using in all accidents most strange works. For which cause he rightly deemed God to be his Captain and Counsellour: and first examining himself, and finding all the Laws he had set down were agreeable to the will and pleasure of God, the chiefest care he had was, how to perswade his people to the same, which he himself now knew: for they who direct their Lives according to the will of God, avoid all sins as our Law-maker did, being neither Magician E nor deceiver, as his Enemies injuriously report, but such a one as the Greeks do boast *Minos* and others after him to have been: for some of them affirmed their Laws to be made by *Jupiter*, others by *Apollo* and *Delphos* Oracle; either so believing themselves, or else thinking that the people would be easily so perswaded. Now who of all the Law-makers made the best Law, and who did most rightly think of God, he that compareth all their Laws together may easily know; for now occasion is offered to speak of them: there are therefore an infinite company of Nations and Laws amongst men, and some Nations are ruled by Monarchs, others by the common consent of the people. But our Law-maker doing neither of these, did, as one should say, therein declare his Common-wealth to be Divine, chiefly assigning all power and principality over us to God, causing all men to fix F their minds and cogitations on him, as the only Giver and Author of all goodness, giving them to understand, that whatsoever in their necessity they intreat him for, He heareth their prayers, and understandeth what every man doth in private, yea, his very cogitations; and that he is One, Unbegotten, and in all times Immutable and Eternal, differing in a most excellent shape from all mortal creatures: and this we knew, but we are altogether ignorant what God is as touching his Substance and Essence.

Moses maketh God his guide and Counsellor.

The origin of Laws amongst the Greeks.

The opinion of the wisest Greeks concerning God.

And thus the wisest Greeks that ever were, judged of God, who how learned they were (he giving the ground of all their knowledg) I now omit to rehearse: and G that these things afore rehearsed are best and most agreeable to the nature and magnificence of God, many do witness, as *Pythagoras*, *Anaxagoras*, and *Pla-*

to

to, and after them the Stoicks, and almoſt all other Philoſophers have ſo thought of the Divine nature. But they delivering this their Philoſophy in ſhort ſpeech durſt not publiſh the truth of their doctrine among the people already ſeized upon by ſuperſtitious opinions. But our Law-maker's works and words ſo agreed that he ſatisfied at large all his people, and they that were to be born of them, and their ſucceſſors, inſpiring as it were a certain conſtancy into them to perſevere in the ſame, ſtill referring the cauſe of his Laws to their own profit and commodity. For he did not affirm the worſhip of God only to be part of vertue, but he aſſigned other parts thereof, to wit, fortitude, juſtice, and mutual concord of all his Citizens. For all our actions, ſpeeches, and what elſe ſoever, are all refer'd to divine piety. Which he left not touched without any more diſcourſe of it. For theſe two are the methods of all diſcipline and morality, whereof one frameth and directeth the ſpeech, the other the manners and actions; which being ſo, other Law-makers were indeed wiſe in advice and counſel, and yet they made choice of one of theſe Methods, and left the other; for the Lacedemonians were inſtructed in manners and not in words as alſo they of *Crete* were: but the Athenians, and almoſt all the Greeks, were directed and trained up by Laws in every thing they were to do, yet never could they put their written Laws in practice. But our Law-maker very induſtriouſly did conjoyn both theſe together: for he neither omitted the training them up in manners and good exerciſes, neither did he ſurceaſe to leave them written Laws.

Moſes compared to other Law-makers.

The methods of morality and diſcipline.

H

I

K

And firſt of all, making his entrance from the very meats, and preſcribing to every one a convenient diet, he left no man liberty amongſt us to direct himſelf in the leaſt matter concerning his meat, but he by Laws defined, both from what meats we were to abſtain, and what to eat, and what ought to be our ordinary diet, as alſo when we ought to labour, and when to ceaſe from work; ſo that we, as it were under the government of a Father or a Maſter, might neither ſin willingly, nor for ignorance: for he did not appoint puniſhment for them that were ignorant of it, but by Law enacted a moſt neceſſary and mild chaſtiſement for the voluntray offenders: and for this cauſe he did not only will, that we ſhould once or twice or oftener hear the Laws, but that once every week we all, omittting other buſineſs, ſhould come to hear the Laws, and ſo learn them perfectly; which things all other Law-makers, as it is well known, omitted: All which laudible cuſtoms all other Law-makers have neglected, and the moſt part of men are ſo far from living according to their own laws, that they are altogether ignorant of them; and having offended their law through ignorance, they then learn by other mens means, that they have made breach of their laws; yea, the chiefeſt and moſt eminent men amongſt them do profeſs herein, that they are ignorant, cauſing thoſe that are learned and skilful in their Laws to ſit as it were in commiſſion with them to direct them.

Moſes commandeth all the Jews to come and hear the Law.

L

Whereas every one of our Nation being demanded of our Laws can anſwer as readily, as he can tell his own name: for every one of us learning them, as it were, ſo ſoon as we come to the uſe of reaſon, we have them, as it were, written and printed in our minds, and by this means both we offend more ſeldom, and when we offend, we are ſure to be puniſhed.

M

And this eſpecially is that, which hath cauſed ſuch an unity and concord amongſt us. For to worſhip one God after the ſame manner without any difference in manners and converſation is the only way to eſtabliſh amity and concord in a Commonwealth.

The concord of the Jews in Religion.

Amongſt us no man ſhall hear any different ſpeeches and opinions concerning God, whereas amongſt all other Nations it is moſt frequent and ordinary: for amongſt them not only every one of the common people doth ſpeak his pleaſure in this point, but divers Philoſophers alſo preſume to do it, ſome of them with their blaſphemous ſpeeches altogether deſtroying the nature of God, and others with the like impudency denying him to have any care of men; neither is there any difference amongſt us of affairs pertaining to mans life, but all men with us follow one common expreſs labour, and we all joyntly affirm the Son of God, and that he hath care of humane affairs, and all our actions and exerciſes: yea, any one may learn of our Women and Children, that all things whatſoever are to be reduced to piety.

N

O

Hence

A Hence it groweth that ſome detract our Nation; for that amongſt us were no men Inventers of new mattter and Arts. To whom we will thus anſwer; That other Nations account it a glory not to perſiſt in any thing that their forefathers uſed, and hold them of moſt account who can beſt tranſgreſs their fore-fathers wiſdom. But we contrariwiſe do account it the chiefeſt point of wiſdom and virtue, neither to do nor think any thing contrary to that which our Anceſtors have decreed; which is a token that our Law was eſtabliſhed by as good advice as was poſſible. For thoſe Laws that in all points are not as they ought to be, are often by experience found faulty. But amongſt us who believe, that our Law was firſt eſtabliſhed by the will and pleaſure of Almighty God, nothing is pious and virtuous which may any wiſe impugn the ſame. For who
B can take away any title thereof, or add better in their ſtead? Or who is he that can transfer and carry us from the obſervance of them, and ordain for us better Laws to govern our Common-wealth? Or what Law can be more juſt and better, than that which the Wiſdom of God (who is Lord of all things) hath eſtabliſhed? He firſt of all permitted the diſpoſing of all principal affairs to the Priests in general, and moſt wiſe conſtituted a high Prieſt as their head: neither were they choſen to this dignity by our Law maker, who either excelled in nobility of birth, or riches; but he appointed ſuch to ſacrifice unto God, who were known to excel others in wiſdom and ſanctity: theſe do both keep our Laws and obſerve all other things belonging to their Office with all integrity; for our Prieſts are appointed Overſeers of all things, and to judge all ſtrifes and
C controverſies, and to puniſh offenders.

What Monarchy then or Kingdom can be more holy than this? Or how can God be better honoured than amongſt us, where all people are prepared to piety, and the Prieſts commanded ſo to rule and govern the Common-wealth, as if they were celebrating ſome feſtivity? What ſort of People are to be made Prieſts.

And whereas other Nations are weary of celebrating their Myſteries (which they term Sacrifices) in a few dayes; we with joy, pleaſure, and immutable wills, do celebrate our Sacrifices continually without intermiſſion. It reſteth now that I ſet down our Precepts and Laws, as Arguments of that which I have ſaid.

The firſt is of God: of whom our Law ſaith, God comprehendeth all things, he is moſt
D perfect, moſt bleſſed, he is ſufficient both for himſelf and all things elſe, he is the beginning, midſt, and ending, famous amongſt all things for his works and benefits, more manifeſt than any thing elſe; but his ſhape and greatneſs is to us unſpeakable, all matters (how precious ſoever) being compared with his excellent beauty, are nothing worth; and all Art, compared with his Invention, is un-artificial; we can neither ſee, conceive, nor imagine any thing like him. Of God, and of the divine Providence.

He is holy, for we ſee his Works; the Light, the Heaven, and the Earth, the Sun, the Moon, Rivers, and Sea, ſo many different ſhapes of living Creatures, and encreaſe of Fruits: All theſe God himſelf made, not with hands or labour, nor as one needing any
E to help him, but he ſeeing them to be good, they were preſently made. He is to be followed of all men, who ought to worſhip him by the exerciſing of Virtue; for this is the moſt holy way to pleaſe him. The works of God.

We have one Temple, as alſo one God, which Temple is common to all men, as he is the common God of all men. Our Conformity is pleaſing to him, and with that our Prieſts do conſtantly adore him, and he amongſt them hath the firſt place, who by birth is the chiefeſt: He it is who firſt ſacrificeth to God, ſeeth the Laws obſerved, judgeth Controverſies, and puniſheth thoſe that are convicted by the Law: whoſoever diſobeyeth him ſhall be puniſhed as one that rebels againſt God himſelf: He offereth ſacrifices not of gluttony or drunkenneſs, for God is not pleaſed with ſuch ſacrifices, but rather injured, and ſuperfluous expences are thereby made. The ſacrifices of the old Teſtament.

F But God loveth them that are temperate, and orderly, and of good behaviour, and eſpecially requireth in us that ſacrifice, and inviolable chaſtity. In our ſacrifices offered for our common good, we firſt of all pray in common, and then every one for himſelf, becauſe we are all fellows, and he that delighteth herein more than in his own life, is moſt acceptable to God.

We pray and vow unto God, not requeſting riches of him, for he of his own accord beſtowed them upon every one, and left them amongſt us: but we pray that we may have part of them, and having gotten them may keep them.

Our Law hath alſo appointed purifications and abſtinence from carnal copulation, and many other things, which are too long to rehearſe: And this is our ſpeech and opi-
G nion of God, who himſelf is our Law. Purifications uſed in ſacrifice.

And as concerning Marriage; Our Law only alloweth natural copulation between

Man

Man and Wife, done to the intent to get Children. But that men ſhould abuſe one ano- H
ther againſt nature, it altogether diſalloweth, and puniſheth ſuch offenders with death.
It commandeth us to marry, not reſpecting the dowry, neither muſt we take Women
Of marriage. violently and by force nor allure them by deceitful perſwaſions, but that we rather ob-
tain the good will of the Parent, and uſe ordinary means to perſwade. It alſo appoint-
eth that the Woman ſhall be in all things inferiour to the Man, neither is ſhe to obey
in committing wickedneſs, but as one under Government: for it is God that gave man
this authority. With her the Husband only may lawfully accompany, and it is abo-
mination for her to make tryal of another man: and whoſo attempteth this, can no
ways avoid death: the like penalty attendeth him if he offer violence to a Virgin
The puniſh-ment for one that doth ra-viſh a Virgin. eſpouſed unto another man, or if by perſwaſions he overcome a married Woman or I
other that hath Children; and all this our Law commandeth: It hath alſo interdicted
all Women from concealing their Children being born, or otherwiſe to deſtroy them,
for ſo ſhe ſhould be a Child-killer, deſtroy ſouls, and Mankind: whoſo therefore uſeth
The purifica-tion of the body. carnal copulation and corruption is unclean by our Laws, and Women after lawful co-
pulation muſt waſh themſelves, judging that a part of their Soul was by this act de-
filed, and ſhe being puffed up was wounded in her body, and therefore our Law ordain-
ed water of purification for them. Neither is it lawful for them to feaſt and banquet at
their Child-birth, whereby an occaſion of drunkenneſs may grow, but that their be-
ginning ſhould be temperate: they are likewiſe commanded to train up their Children
in learning, that they may learn the Law, and actions of their forefathers, and imitate K
them; that ſo being trained up in the Law, they may not ſin nor tranſgreſs them by
ignorance.

Of the fune-rals of the dead. Our Law hath alſo provided for the burial of the dead, that our Funerals ſhould nei-
ther be pompous, nor our Sepulchres gorgeous, commanding every Houſhold to perform
all neceſſaries touching the burial of their dead, permitting all men at any ones death to
aſſemble themſelves together, and bewail the dead: It alſo commandeth every one (yea
even the dead mans own family) to purify themſelves after the burial, and to go afar
off, as ſeeming to be unclean.

It alſo appointeth puniſhment for them that have committed murder, either wilfully
or againſt their will. L

The honour due to Parents. It bindeth every man to obey his parents next after God, and commandeth that thoſe
Children that do not ſhew themſelves grateful unto them, or in any thing do grieve
them, that they ſhould be ſtoned to death: It alſo commandeth all young men to re-
verence old Men, becauſe God is Elder to us all.

It permitteth not friends to conceal any impiety; for God is not their friend who
doth not diſcloſe them: And if friends fall out that do know one anothers ſecrets; yet
they are commanded not to bewray them.

If any Judge take a bribe, he is to be puniſhed with death for omitting Juſtice, and
Againſt theft and uſury. aſſiſting the guilty. No man muſt take any thing away that he himſelf placed not,
and no man muſt take that which is not his own. No man for lending muſt take uſury; M
and many ſuch like things our law commandeth, concerning cauſe of Communion be-
tween us and others.

It is alſo not amiſs to recount how our Law-maker provided for the entertaining of
ſtrangers amongſt us: For he ſeemeth ſo to have provided, that to our knowledge we
neither corrupt our own Laws, nor deny to impart them to others: but he entertaineth
all liberally, that will come and live under our Laws, judging the community of mans
life, not ſo much to conſiſt in the Nation whereof we come, as in the unity of our minds
and converſation. He forbiddeth others that are ſtrangers, and come not with that in-
tent to be admitted to our ſolemnities: yet he commanded us to exhibit unto them all
other things neceſſary: and that we ſhould give unto all men fire, water, meat, and bu- N
ry them being dead. He hath alſo moſt mildly determined how we ought to deal with
our Enemies, that we neither deſtroy their Country with fire, nor cut down their Fruit-
trees.

How we ought to uſe our Enemies We are alſo forbidden to rob and ſpoil thoſe that are ſlain in fight, and deal injuri-
ouſly with our Captives; and eſpecially, if they be Women: yea, he ſo endeavoured
to teach us humanity and mildneſs, that he provided, that we uſe even unreaſonable
beaſts courteouſly, and only employ them to ſerve our lawful need, and no further: for
he forbiddeth us to kill any tame thing bred in houſes, and that we ſhould not kill the
old birds and their young together; and becauſe many wild Beaſts, enemies to mankind,
do aſſiſt us in our labours, he commanded to ſpare them alſo. And in every point he O
eſtabliſhed humanity and mildneſs amongſt us, uſing (as is before) Laws to direct
us

A us therein, enacting also other, how they who infringe the foresaid Laws, may be with all severity punished: for the punishment allotted to the violaters hereof is for the most part death. As if any man commit Adultery, ravish a Virgin, use the sin against nature with another, or suffer himself to be so abused.

We also have Laws concerning our Servants, and our Measures, and Weights, and unlawful bargains and sales, or deceit, if either one take any thing that is another mans, or which is not his own; all these are to be punished, not as other Nations punish them, but much more grievously. But whosoever either injureth his Parents, or committeth impiety against God, he shall presently be destroyed. But they that observe this Law are rewarded, not with gold or silver, nor with a Crown beset with precious stones; but B every one having his Conscience to witness, doth greatly profit, and gain Eternity; as both our Law-maker propheseth, and God himself doth most assuredly promise to them that observe them. And if it chance that we be forced to suffer death for them, yet do we joyfully go to execution, nothing doubting but that we shall so exchange this Life for a better.

A repetition of the precepts of the Law.

The reward of such as keep the Law.

I should be loth to report this, if our deeds did not make it manifest; for many of our forefathers, only for that they refused to speak against our Laws, or otherwise than our Laws permitted, have most manfully and constantly endured all torments and death it self.

If our Nation were unknown to all the world and that this our voluntary observation C of our Laws were not manifest to all the people, if any man should report unto the *Greeks*, that either he had read this which I have declared, or else that he had found People in a strange Land, such as we be, having so pious and honest opinions concerning God, and who had for many ages persevered therein; I doubt not but they would all admire and wonder hereat, considering the great mutability amongst themselves.

To be short, there are some, who stick not to deride them, who have lately written of the Government of Common-wealths and Laws, as though they had written things fabulous and altogether impossible. And (to speak nothing of other Philosophers, who have written of this Argument) that divine *Plato* amongst the *Greeks*, a man who in honest life, virtuous speech, and sound Philosophy excelled all others, this man is D almost continually scoffed at by them, who in their own conceit are skilful in civil affairs, and brought in to their Comedies. Whereas, whosoever considereth his Writings with diligence, shall often and easily find matter agreeable with most mens manners: yea this *Plato* himself confesseth, that he dare not by reason of the common peoples ignorance set down the true opinion of God.

The continuance of the Laws amongst the Jews.

Plato admired amongst the Greeks.

But many think *Plato*'s words full of vanity, and licentiousness, and admire *Lycurgus* and the City of *Sparta*, for that it so long time persevered in his Laws. It is therefore an evident demonstration of Virtue to remain in their Laws. But if those who so admire the *Lacedemonians* do compare them with us, and the time during the which their Laws E were in force, with the time of our Common-wealth; they shall find that ours hath continued more than two thousand years. They shall also find that the *Lacedemonians* did only perfectly observe their Laws, during such time as they were in prosperity and liberty, and that when their Fortune changed, they then became unmindful of their Laws.

Lycurgus the Law-maker amongst the Lacedemonians.

But we, who have felt many thousand mischaps, by reason of the often change of Princes in *Asia*, have not in these our last miseries and evils forsaken our Law. Neither can any man say, that liberty and licentiousness of Life is the cause why we so diligently observe them, seeing that whoso please may see sufficient proof, that they tye us to more strict Life and laborious, than those of the *Lacedemonians* did them. For they neither tilled the Earth, nor used any handy-craft, but ceasing from all labours and pains-taking, F lived in their City, fat and in fair-liking, having both their meat and all other necessaries provided and prepared for them by others, and esteemed that only their felicity to do and endure any thing, so that they might prevail against those against whom they enterprized Wars: And that they failed also herein, I omit to rehearse. For not only one or two of them at once, but oftentimes whole Companies of them, forgetting their own Laws, yielded themselves to their Enemies. And can any one tell of (I say not many) but of one or two of us that ever was treacherous to his own Laws, or that feared to dye for them? I mean not a common death, such as Souldiers are subject unto, but such a death as is effected by all torments and tortures that can be devised. Which I think those that prevail against us, imposed upon us not for hatred, but that they de- G sired to see so admirable a matter; and to see we being but men, and such who esteemed it the greatest impiety possible to do it, could be compelled by them to speak or do

The Jews compared with the Lacedemonians.

any

The ſtrict Laws of the Jews.

any thing contrary to our Laws. Yet it is no wonder that we for our Law do dye with H
ſuch conſtancy, rather than any other Nation: For other Nations cannot abide to endure that which we account a trifle, to wit, labour and ſimple fare, abſtinence from our Wives, and obſervation of our days of reſt, and we are always careful that when we fight againſt our Enemies, we obſerve our Laws concerning our Meats. And thus we take pleaſure to obſerve and keep our Laws, and to exerciſe fortitude in obeying them.

Let now *Lyſimachus* or *Molonus* paſs, and all ſuch as they be, wicked lying Writers, and Sophiſters, deceivers of young men, and detracters of our Nation, as though we were the wickedeſt People living. As for me, I will not examine the Laws of other Nations: for it is our Cuſtom to keep and obſerve our own, not to detract others; yea, and our Law-maker openly prohibited us from blaſpheming ſuch, as other Nations I hold for gods, only for the name of God attributed unto them: yet may we not leave the Objections of our accuſers unanſwered, ſeeing that which we are to ſpeak againſt them is not our own device, but many before us have ſpoken it. Who then of all the wiſe Greeks will not condemn the moſt famous Poets, and eſpecially the Law-makers, who at firſt brought and ſettled ſuch vain opinions of the gods among the common People? affirming the number of them to be as many as they thought good, and that they were born at divers times, allotting to every one his proper place, as unto other living Creatures: ſome to be under the Earth, others in the Sea, and the ancienteſt amongſt them in Hell, fettered and bound: and thoſe whom they place in Heaven, in words they do term him a Father, but in deeds they ſhew him to be a Tyrant; and for this cauſe they K report that his Wife, his Brother, and his Daughter, whom they affirm to have been born of his Brain, conſpired againſt him to bind him and hang him, as they report him alſo to have dealt by his Father. Againſt theſe vanities all excellent and wiſe men do worthily inveigh, who beſide this already rehearſed in deriſion add, how ſome of the gods are young, ſome are old, ſome infants, others are gods of Arts and Sciences, and one is a Smith, another a Weaver, another a Pilgrim, and at variance with mortal men, others delight in Muſick, others in Shooting: Moreover that they are at variance one with another amongſt themſelves, and that they fall out one with another in mens behalf, and that not only one of them layeth violent hands upon the other, but that alſo they are wounded by mortal men, and ſorrow, and grieve for the wounds; and that which L is moſt abominable of all, do uſe carnal Copulation with mankind, and that moſt undecently, that their unbridled luſt is extended both to men and women. Then that their chief god, whom they call Father, contemned and drowned certain women, whom he himſelf had deceived and gotten with Child, and that he could not deliver the Children born of theſe Women from calamity, for that deſtiny had obliged him, nor ſee their deaths without tears.

Moſes forbideth to deride and blaſpheme falſe gods, only for the name of God imputed unto them.

The number of gods amongſt the Gentiles infinite.

The Fable of *Jupiter* and *Pallas*.

Jupiter.

This is all good ſtuff, as alſo is that which followeth, to wit, Adulteries committed in Heaven ſo openly and impudently among the gods, that ſome profeſs themſelves to envy their fellow gods and goddeſſes tied together in ſuch filthineſs. And what ſhould the reſt of them do, when as their King, the moſt ancient amongſt them, could not refrain M his luſtful licentiouſneſs and debauchery? Moreover, Some of them became ſervants unto men, ſome built houſes for money, and others became Shepherds, others like malefactors were chained in Hell. What man then, that ever was accounted wiſe, would not bluſh at theſe follies, and reprove the inventors hereof, and the fooliſh believers alſo? Others made them ſubject to terrour and fear, and madneſs, and ſuch ſimplicity, as that they might be deceived, and all other naughty paſſions to be found in the nature of their gods, and have perſwaded whole Cities to offer ſacrifice to the moſt noble amongſt them. And they are in great perplexity, thinking that ſome of the gods are the givers of all good things, others again to be their enemies, and ſo ſeek to pleaſe them with gifts as they would do wicked men; and they are verily perſwaded, that they ſhall N ſuſtain great dammage by their means, except they do daily pacifie their wrath by frequent gifts.

What is the cauſe of ſuch errour concerning God.

What is the cauſe of this ſhameful ignorance, and erroneous iniquity concerning God? Truely I am perſwaded, For that their firſt Law-makers were themſelves herein to ſeek, and ignorant of the nature of God, or elſe that they did not faithfully deliver unto their Common-wealth, ſo much as themſelves knew concerning this point; but as though it had been a thing of leaſt moment, did willfully let it paſs, giving licence to Poets, and permitting them to deifie and make gods whom they pleaſed, and that the Orators ſhould write of the Common-wealths affairs, and tell what them liked of ſtrange gods. O

Moreover, the Painters and Image-makers amongſt the Greeks had a great hand in making

A making of gods, it being lawful for them every one to frame what ſhape he liſt, and how he liſt, ſome of Earth, others of Colours; and the chiefeſt god-makers amongſt them uſed Ivory and Gold to make their god of; a true argument of their mutable novelty. Poets and Painters cauſe the multitude of gods.

And then the ancient gods, whom at firſt they honoured and reverenced, as much as they could poſſibly deviſe, being now withered with Age, are out of credit, and other youngſters poſſeſs their places and honours: their Temples alſo, ſome are deſolate, others newly erected, as men pleaſe. Whereas contrariwiſe, they ought moſt conſtantly to keep their opinion of God, and his Religion.

Apollonius Molon was one of theſe proud Fools; but thoſe Grecians that followed the
B true Philoſophy were not ignorant of what I have ſaid of the Nature and Eſſence of God, but agreed with us in our Opinions, and laughed at theſe ridiculous Fictions. Which *Plato* well ſeeing, affirmeth that Poets are not to be permitted in a Common-wealth, and ſendeth *Homer* away very honourably crowned and anointed, leſt that he with his Fables ſhould deſtroy or deprave the true opinion of God. For *Plato* of all others eſpecially imitated our Law-maker, as he did herein alſo, commanding his Citizens, that all of them ſhould perfectly learn his Laws, and that for no caſualty any ſtrange forreign Cuſtom ſhould be admitted into their City, but that their Common-wealth ſhould be pure, and they perſiſt in the obſervation of their Laws. But *Apollonius Molon*
C not reſpecting this, inveigheth againſt us, for not receiving into our ſociety men of ſtrange opinions in Religion, whereas not only we do ſo, but commonly all Greeks, yea and the moſt prudent amongſt them. *Plato* decreed that no Poet ſhou'd be permitted in a Common-wealth.

The *Lacedemonians* expelled all ſtrangers, and did not permit their Citizens to travel into other Countries, fearing that both wayes their Laws might be corrupted. They therefore are to be ſpoken againſt rather than we, ſeeing they neither admit ſtrangers to converſe with them, nor to inhabit amongſt them, nor impart their Religion unto them; but we, though not deſirous to learn the Religion of other Nations, yet do we not deny to impart ours to ſtrangers, who deſire to embrace it: which, if I be not deceived, is a token of magnanimity, and clemency in us: but this ſhall ſuffice concerning
D the *Lacedemonians*. The Lacedemonians did expel all ſtrangers.

Apollonius was ignorant how matters ſtood with the *Athenians*, who boaſt that their City was free to all Nations: But they did moſt ſeverely and without all mercy puniſh thoſe that did but ſpeak any word againſt their God. For what was the cauſe of *Socrates* his death? he neither betrayed the City to Enemies, nor deſtroyed their Temples, but only ſwore by a ſtrange Oath, which as he ſaid (whether in jeſt or in earneſt) a Devil taught him, and for this offence he was put to death by drinking Hemlock: his Accuſers alledging, that he corrupted young men, and contemned the Laws and Religion of his Country. And this *Socrates* ſuſtained being a Citizen of *Athens*. The Athenians manners.

Anaxagoras was of *Clazomenia*: and for that he affirmed the Sun, which the *Athenians*
E worſhiped for God, to be a fiiery ſtone, he was by the ſentence of ſome few condemned to dye. They alſo proclaimed that whoſoever would kill *Diagoras* of *Melus*, ſhould be rewarded with a talent for his labour, only for that this *Diagoras* was ſaid to deride their myſteries: *Protagoras* alſo had been by them taken and put to death, had he not eſcaped, only for that they ſuppoſed him to have written certain doubts of the *Athenian* gods. And what wonder is it that they uſed their men at this rate, when they practiſed the ſame cruelty upon their Women, one of their ſhe Prieſts being put to death for worſhipping a ſtrange God; their Laws appointing that who ever brought a ſtrange God into their City ſhould be puniſhed with death? It is therefore evident, that they who enacted ſuch ſtrait Laws, believed not the gods of other Nations; for had they
F believed in them, they would not have deprived themſelves of the benefit of many gods. *Socrates* a Citizen of *Athens*. *Anaxagoras*. A talent is 600 Crowns.

The very *Scythians* (who delighted in man-ſlaughter ſo much, that they very little differed from brute Beaſts) yet did they think themſelves bound to maintain their own Laws, as beſt, ſo that they ſlew *Anacharſis* a famous Greek, that came unto them, only for that he ſeemed to attribute too much unto the Grecian gods; yea, thou mayeſt find many among the *Perſians*, who for this cauſe have been tortured. And it is evident that *Apollonius* approved the *Perſian* Laws: for when the *Greeks* admired their fortitude and concord of opinions concerning God, I mean the fortitude they ſhewed at the burning of their Temples; this *Apollonius* in all things imitated the *Perſians*, violating other
G mens Wives, and putting out their Childrens Eyes; whereas our Laws adjudg him to death, that ſo uſeth unreaſonable beaſts: And neither the fear and terrour of Potentates, nor the favour of them whom all men reverence, could ever cauſe us to forſake The Scythians. The Perſians manners.

The Jews constancy in their Laws.

or abandon these Laws; neither do we exercise fortitude, to deprive other men of their goods and fortunes by War, but to keep our own Laws: and we who patiently put up all other injury, yet if any man do in our Religion provoke us, we presently seek revenge, not respecting our own ability; yea though thereby we work our own utter ruine and calamity. What therefore should move us to imitate the Laws of other Nations, when they that made those Laws (yea even the Law-Makers themselves) did transgress them? or how can the *Lacedemonians* avoid reproach for their inhospitality and neglecting marriage? or the *Elians* and *Thebans* for accompanying with men contrary to the Law of Nature, which fact most shameful they deemed good and necessary? Yea not content to do so themselves, they also ascribed the like unto their Gods to be done by them, (which the *Greeks* also now of late have done) and for this cause they refused to marry with their own Women, judging their satisfaction to be contrary to the prescript of Nature: But I will speak no more of punishment, neither how great malefactors those first Law-makers freed from punishment, being bribed with money, and how unjust they were in the Laws appertaining to Wedlock. It is long to examine what great occasions of Impiety they gave. For many have already long ago forsaken their Laws: which cannot be said of us, who for our Laws have suffered loss of our Cities, Fortunes, and Lives, we keeping and persisting in our Laws even unto death; and if any Jew be in a strange Country, where there is a Tyrant King, yet doth not he so fear him, that he would for his command in any jot transgress our Laws. If therefore we do valourously endure thus much for our Laws, all men must needs grant our Laws to be very good: But if they say we suffer all these Calamities to maintain wicked or naughty Laws, what punishment are they not worthy of, who having (as they say) better Laws than we, do so easily forsake them, whereas we do maintain ours even with our Lives? But seeing the Antiquity of Laws is the greatest Argument to prove their goodness, I will set down of what Antiquity our Laws are, together with our Law-makers opinion of the Deity; if therefore any one compare our Laws with the Laws of all Nations, he shall find that ours are of more Antiquity than theirs by many Ages. For our Laws established amongst us have been imitated of all other Nations: For though the first *Greeks* did pretendedly observe their own Laws, yet all their Philosophers did imitate ours, and our Opinions of God, and taught others the same manners and conversation: yea, the common people did long since imitate our Piety. Neither is there any Nation, either *Greek* or *Barbarian*, who have not after some manner observed a Sabbath as we do, and fasting days, and Lamps, all which they learned of us; yea many do also observe our Customes concerning their meats, and our unity and concord, wherein we excel all other Nations, our community also and industry in Arts and Labours, and sufferance for our Laws. And which is most to be admired, our Law not having any to force us to observe it, hath so obliged our hearts, that as God is of all the world honored without compulsion, so are our Laws amongst us without any violence or force: And whosoever doth diligently consider his own Nation and Family, shall find that which I have reported to be true. I will now generally reprehend the voluntary malice of all men: for either they mean, that we having these good Laws do yet little esteem them, and follow worse, or if they do not so mean, let them hold their malicious tongue from any further Calumniation. For I do not take upon me the defence of this cause, for that I bear any hatred to any man, but for that I and all the Jews do honour and reverence our Law-maker, and believe that whatsoever he propheſied, proceeded from God: yea, although our selves did not know the goodness of our Laws, yet the multitude of them that imitate them were a sufficient motive to induce us thereunto. But I have at large, and with all sincerity discoursed of our Laws and Common-wealth in my Books of our Antiquity. And now again I have made mention of them neither in contumely of other Nations, nor in praise of our own, but only to reprove such as have most maliciously and impudently belied us contrary to the known truth: And I think I have already fully performed that which I have promised. For I have shewed our Nation (contrary to their affirmations) to be most ancient, which I have proved by the testimony of many ancient Writers, who in their Works have mentioned us.

Against the Law-makers of the Gentiles.

The injustice of Law-makers.

The Jews strict observation of the Law.

The Jews Laws are of great Antiquity.

The Laws of the Gentiles.

The Epilogue of this Book.

The cause why *Joseph* writ these Books against *Appion*.

A brief rehearsal of all that is above said.

The intention of the Jews Laws.

Our adversaries affirm us to have come of Egyptians: I have shewed that our fore-fathers came into *Egypt* out of some other place. They alledge that we were expelled *Egypt*, for that we were infected with diseases; I have proved that our Predecessours came from thence to their own Country by means of their own prowess and force, of their own accord. Others labour to defame our Law-maker as a wicked person, whose virtue many of ancient times, and so long time as hath been since him, do witness.

It

A It is not needful to ſpeak more largely of our Laws: for they by themſelves appear pious and good, and ſuch as do not invite or incite us to the hatred of other Nations, but rather to communion and friendſhip, being both enemies to Iniquity, and commanders of Juſtice, baniſhers of Luxuriouſneſs, and teachers of Frugality and Labour, forbidding all Wars enterprized for Avarice, and preparing the people to ſhew Fortitude in them, and for them, inflicting inevitable puniſhment upon their tranſgreſſors, not eaſily to be deceived by glozing ſpeeches, and executing in action all that they in word command: yet amongſt us the execution of them and obſervation is more ready than the words of them.

The Origine of the Jews Laws.

I therefore confidently affirm, that we do teach more pious and virtuous manners, than B other Nations do. For what can be better than inviolate Piety? What more juſt than to obey the Law? What more profitable and commodious, than to be at Unity and Peace amongſt our ſelves? and neither to forſake one another in calamity, nor injure one another in proſperity, to contemn and deſpiſe death in time of War, and in Peace to labour and till our Grounds, and to uſe other Arts and Works, and alwayes to think and believe, that God beholdeth all our actions, and ruleth and diſpoſeth all things? If this be either written or obſerved by any one before this time, we are then to thank them as being their Scholars: but if they were never extant before, then we are known to be the firſt Authors, and Inventors of it. Let therefore *Appion* and *Molon* periſh, and C all others that with them are convicted of lying and ſlandering us. This Book is written to thee *Epaphroditus* who loveſt the truth, and to others who by thee will, or are deſirous to know the ſame.

DESIDERIUS ERASMUS *ROTERODAMUS,*

To the most Virtuous and Learned Father, HELIAS MARCEUS, The *Maccabetian* Ruler of the Renowned Colledge of the *MACCABEES.*

I Have not grudged, vertuous Father, to Dedicate unto thee a days labour; wherein I have perused, and what in me lieth, amended the Book which Joseph *writ of the seven Maccabees brethren: and would it had lien in my power more abundantly to have answered your expectation: I have now (for that I counted the Greek Copy) by the Latine conjectured the Greek, and altered some things, yet but very few.* Joseph *doth not falsly boast himself to have attained to the excellency of the Greek tongue, and this Book will sufficiently witness the same, wherein he shewed great variety and emphasis, insomuch as he esteemeth to have handled that famous work with eloquent stile, and the Ornament of discourse. Saint* Jerome *for this cause entituleth this Book,* Great Eloquence; *Suidas* ἐνάρετον πᾶν *out of them both we amend the corrupted Stile, and call it* περὶ αὐτοκράτορος λογισμὸς *that is,* The Rule of Reason: *For the scope of this Book tendeth all to prove, that Reason is of no force in man, except it bear Soveraignty over all inordinate appetites. This is most evidently proved by the Book of the* Maccabees *in the Scripture: which Books the Jews did not receive as Canonical, yet do they account it among their sacred Writ. I cannot but congratulate this worthy Colledge (which though famous for many other things, yet is more happy) for that it is so blessed as to enjoy so worthy and unspeakable a Treasure: Or rather all* Colonia Agrippina, *that happy and fortunate City: yet in nothing more happy, than for that it alone doth in her bosom shrine so many, so sacred, and excellent Pledges of Piety: yet should it be more happy, if it could express their Virtues, whose sacred Reliques it so Religiously keepeth, and imitate their Manners whose Bodies it possesseth; to wit, if in sincerity of Religion it imitated the Piety of three Kings, and the sacred purity of the eleven Virgins, if it resembled the most Valiant young Men, the* Maccabees, *and the invincible Courage of that Woman; whose valorous Constancy no misery could conquer. And this best portion and part of her felicity, this worthy City might bestow upon her self, yea and double the same. Do thou go forward in that which thou hast in hand, to wit, in spreading the praise of those Martyrs, making that vertuous example more commendable, and your City more famous.*

Farewel.

A

FLAVIUS JOSEPHUS

OF THE

RULE of REASON:

B

A moſt Eloquent Book, corrected by

DESIDERIUS ERASMUS,

Moſt lively ſetting down the Martyrdom of the

MACCABEES.

C

I Am at the inſtant requeſt of *Polibius* of *Megalopolis* to put in writing the conſtant Sufferings of the *Maccabees* worthy of all admiration, not in a Rhetorical and pleaſing ſtile, but rather after our own country faſhion, thereby to exhort our Nation to patience in their Calamities. But firſt of all, it is neceſſary to ſpeak ſomething of Reaſon, and aſſign unto it the power and vertue to deliberate. For he who hath once fully determined to ſuffer all miſery for Gods ſake, is in my opinion already a Martyr: It is therefore great merit to have ſo determined; and therefore (as above-ſaid) Reaſon governeth our inferiour paſſions; and though deſtiny deny us opportunity to ſuffer, yet have we ſuffered all in purpoſing to ſuffer all. Reaſon hath dominion over our Paſſions.

D

Whoſo therefore will renounce the World, and aſpire only to Cœleſtial things, muſt exerciſe Sobriety, baniſh Gluttony, Laſciviouſneſs, and all other ſuch Vices as may poſſeſs and captivate the mind: He muſt likewiſe mount up to the top of Virtues Tower, that from thence he may reſiſt and impugn the Vices of his Body, Grief and Fear.

E

There are many examples of the Valiant Souldiers of God, which I could produce, but the brave perſons deſcended from one ſingle Woman (not at one, but ſeveral births) may ſuffice.

And firſt I will ſpeak of *Eleazar* and ſeven Brethren, and relate what Tortures and Torments their Mother endured: yet cannot man, but only God determine, who amongſt them was firſt, and who laſt in this noble agony. They therefore, being all of one opinion, reſembling one another more in mind than in body, duely conſidered the frailty of this Life, and neither delighted in the flatteries of the World, nor the alluring enchantments thereof. They valued not torments, fetters, nor any other ſort of tortures impoſed upon them: to return, they reſolved upon patience, and to endure whatſoever the Judges cruelty could deviſe. I will therefore praiſe the fortitude of theſe Brethren, or rather with all truth rehearſe the noble conflicts of theſe holy men; and ſetting all adulation apart, proſecute with a bare Hiſtorical narration, the manner of their Martyrdom. The death of the ſeven Brethren and their Mother.

F

But before I begin to declare the truth of theſe brave men, I will a little treat of Reaſon, which as I have affirmed, is no ſmall motive to Martyrdom. Reaſon it is that maketh us obſerve Faſts, and Abſtinence; Reaſon makes us deſpiſe Money, by it we are taught not to account of Dignities and Honours, which all men generally aim at, yea Reaſons gift it is, that we do reſiſt the heat of luſtful deſires. Hence cometh it, that having once overcome ſuch things as the fleſh delights in, we find our ſelves a little able to reſiſt, we alſo learn to deſpiſe pains and torments, and by degrees reſolve to ſuffer all things that ſhall be impoſed upon us. The deſcription of Reaſon and Wiſdom.

G

Which that it may more plainly appear, let us ſearch out the cauſe of this order, and

we shall find wisdom to be the cause hereof. For no man can determine and distinguish good from evil, that is not endued with wisdom; this wisdom is always accompanied with justice, and justice is still joyned with vertue, and vertue and temperance cannot be seperated; so that this wisdom consisteth upon four parts. H

Grief and pain cause or hinder passion.

Besides these, there are two things that either do cause or hinder passion, to wit pain and pleasure; one of which we do always refuse, and the other we do always desire; yet where pleasure ariseth, and is presently by reasons rule put away, the mind is there strengthened; and pain compared with glory, is through hope of a greater reward contemned before it come; and being come, our mind is ashamed not to suffer that which before it was resolved to do.

Reason resembleth a skilful Gardiner.

Reason therefore is the guide of all our actions, and by it we despise torments, and I deteſt vice; like a skilful Husbandman it pruneth and cutted away superfluous branches, and killeth the heat of all corrupt and hurtful humours, only leaving that which may some way be profitable to us.

Thus reason corrects our passion, encourages us to suffer, and suports us in our sufferings. Who is not desirous to eat the flesh of wild Beasts and Fishes? And who lusteth not to eat of feathered Fouls? nay, do not the dainty dishes either from Sea or Land invite us to eat them? What then causeth us to abstain from them? what makes us all desire them, and yet none of us eat them? even reason, by which the mind is taught to overcome it self in delightful objects and pleasure, that when occasion of Martyrdom is offered, setting aside all vanities we will not for a little pleasure K forget our accustomed virtue.

An instance of *Joseph*'s chastity.

By reason it was that *Joseph* (to his great praise) master'd his concupiscence, and suffered not himself to be overcome by his lust, which was but too incident to his age: Reason so worketh with sound advice and mature counsel, that it again recovereth lost friendship, gaineth new, and suffereth no cruelty to be committed. Of this we have also the example of *Moses*, who had he not had just occasion to be angry against *Dathan* and *Abiram*, reason (no doubt) would have caused him to have smothered his passion. Did not our father *Jacob* with great vehemency reprove his Sons *Simion* and *Levi*, who without reason had used such cruelty, saying, *Cursed be your anger*? Which anger had it been bridled with reason, neither had they been cursed, nor the other L had perished. For this cause, God the maker of mankind, when he fashioned us and our manners, having finished the lineaments of our body, he placed the mind in it, to rule it with certain concomitant precepts, to wit, temperance, pursuance of that which is good, cleaving to justice, by which rules we might be able to bridle our passions, and observe the precepts of God.

But some will ask me, why we commit wickedness, seeing that reason ruleth our passion? But it is ridiculous to think that reason hath so perfect a dominion: for reasons rule cannot hinder the appetite from desire, but only correct it so far, that it suffer with patience the loss or abstinence from such things as it desired. For example sake, Reason cannot hinder the from being angry, but it can so work, that thou commit no M impiety when thou art angry: in like manner, it cannot hinder thee from desiring filthy pleasure, yet can it cause thee not to yeild unto it.

An instance of *David*'s thirst.

Reason therefore cannot eradicate vice, but only bridle it. Witness in this the example of holy *David*, who fighting against Strangers with great success, and being at Evening weary and faint, retiring into his Tent, that was guarded by Souldiers, he found them all at meat: yet himself being thirsty would not drink, notwithstanding 2. *Sam.* 2. 18. Water was hard by, because his Religion disswaded him, for he had vowed not to drink but from a Fountain in the Camp of the Enemy.

Whilst thus his thirst encreased, three lusty young men armed themselves, and taking with them a vessel, they went unto their Enemies Camp, and assaulted the N watchmen, who for fear of death fled, and so they past through the Camp, till such time as they came where the Water was, and filling their pot, they brought it to the King. But holy *David* so bridled his appetite, that his reason quenched his desire, and shewed an excellent token of patience, teaching how the fear of God was to be preferred before all things. For taking the Water he had so much wished for, and which had been gotten with such danger, he presently poured it on the ground, as a sacrifice to God, chusing rather to die for thirst, than to offend the divine Majesty: yet reason is not so forcible, that it is able without due consideration to repress the inordinate motions of the mind, and mitigate the grief of the body. But it is now time to come to our History, yet is not this former discourse to be thought impertnent, for O that it is somewhat previous to the matter ensuing. Such was the wisdom and fidelity

David in his thirst refused to drink the Water he so desired.

of

A of our forefathers, that *Seleucus* King of *Asia* enriched our Priests, and being a man of another Religion, ascribed all his actions and worthy deeds to the Religion and Faith of our Ancestors. But wicked mens madness could not herewith be satisfied. For one *Simon*, hating the High-Priest *Onias*, and finding no ways or means to be revenged of him in own his Country, went unto *Apollonius*, Governour of *Syria*, *Phœnicia*, and *Cilicia*, and before him in a publick assembly declared, that he could help the King to an infinite treasure, for (saith he) there is hidden in *Jerusalem* an infinite deal of Gold and Silver, which by right belongeth unto King *Seleucus*.

Seleuchus and *Nicanor*. *Simon* a Traitor to his Country.

Apollonius hearing this, praised and commended *Simon*, and confiscated the Gold and Silver to the Treasure-house of *Seleuchus*; and having authority from the King
B to get it, he levied an Army; and so accompanied with *Simon*, came unto our Country, purposing if any violence were offered, to use the defence of his Souldiers.

Apollonius Captain of *Syria*, came with with an Army to *Jerusalem*.

When the Treasure house of our Temple was now a sacking, *Onias* wept bitterly, and said, that it was a heavy sight to them, to whom this treasure was committed, to see it, or any part of it taken away. But *Apollonius*, neither respecting the Tears and intreaties of the old Men, Women, nor Children, pressed into the Temple, they all praying God to punish him, and to defend their Temple. Being now with a great guard of armed men entred into the holy Temple, there appeared certain Angels on Horseback with weapons in their hands, and shining with a fiery flame about them,
C and they daunted the courage of this infidel *Apollonius*, who presently fell down flat upon his face, and lying so a great while, at last he came a little to himself: and rising up, he leaned upon his shoulder who kept the Temple, not being able to stand alone, he was so terrifi'd with the vision he had seen. When by degrees he recollected and found some little hope of recovery, he stretched both his hands towards Heaven, and despairing to obtain pardon for his own prayers for his offence committed, he besought the Hebrews (whose Temple he came to spoil) to make intercession for him, himself with Tears craving pardon for his offence, and not only acknowledging his fault, but confessing himself to have deserved death, and all punishment possible. Holy *Onias* seeing this, and fearing also, that if *Apollonius* should then dye, the Hebrews would
D be suspected to have made him away, made prayers to God for him, and obtained his Enemies life. *Apollonius* presently hasted to *Seleucus* to let him understand what had hapned: but when he came he found *Seleucus* dead, and *Antiochus* reigning in his stead, a man of Tyrannous nature, who bare an ancient grudge to *Onias* the high Priest: and therefore made *Jason* his Brother high-Priest in his stead, *Jason* promising *Antiochus* in recompence to pay him 3660 Talents of Silver every year.

Angels upon Horses shining with fiery brightness.

Onias by prayer obtaineth *Apollonius*'s life.

Antiochus his rage against the Jews.

Jason being made high-Priest, and chief amongst all the Nation of the Jews, presently forced all the people to impiety, and to forsake their Religion; so that to build baths, he hindred the defence and compleating of the Temple, and many of our Nati-
E on conspired with him in this iniquity. But hereat God was presently wroth: and being displeased, it was not needful to seek foreign Enemies, for *Antiochus* himself was incited against them, who warring against *Ptolomeus* King of *Egypt*, had heard it reported, that the Jews esteemed him to be dead, yet was he very nobly entertained by the inhabitants of *Jerusalem*: and presently after the fight, he made an edict, that who so among the Jews refused to offer Sacrifice to the Gods, should presently dye upon the wheel. But the godly-minded of our Nation did little esteem this edict; yea the Women circumcising their infants (as our Law requireth) did afterwards cast themselves down headlong, to the end that they might so obtain a present death without longer delay.

Antiochus perceiving that the severity of his edict could not compel the Hebrews to forsake their Religion, but that men voluntarily did chuse death; he siting in an emi-
F nent place from whence all the Jews might behold him, calling all of them together, cause Swines flesh to be sacrificed upon the Altar, and to be offered to every Hebrew to eat.

Amongst this whole multitude assembled from all places was one *Eleazar* a Priest, well instructed in learning and the fear of GOD, a man aged in respect of his years, of a very reverend countenance, one that was known to all men, & famous for his vertue. To this men *Antiochus* said thus:

Eleazar is brought unto *Antiochus*. 2. Macc. 6. *Antiochus*'s exhortation to *Eleazar*.

Be advised by me, holy old man eschew those torments prepared for such as are obstinate, preserve thy reverend age, and cast not away your life, take the Sacrifice, and eat of the Swines
G *flesh: for it is contrary to all wisdom and discretion to follow the Jews opinion, and refuse that meat, which Nature hath as well ordained for Mankind as any other. We are unthankfull*

full for Gods benefits, when we contemn his graces, and make difference where Nature hath made none; or what reason is there to shew that this beast is more abominable than others? Either all beasts are to be eaten, or else all to be eschewed: it is superstition and folly to bar our selves from any thing by a Law, when we have no other for it, but our will. Set apart those vain and sottish opinions, and at least in this venerable age change thy opinion. And though your Laws are strictly to be observed, yet will they excuse thee, seeing thou doest not sin voluntarily but by compulsion. H

Eleazar's answer to Antiochus.

Eleazar was permitted to speak, and replyed to *Antiochus*, who exhorted and pressed him to the breach of his Laws. *We*, Antiochus, *do not follow vain report, but observe the verity of Religion which our Fathers kept, and fear of torments cannot make us embrace another Religion, and forsake our own: yea, suppose our Religion delivered to us by our Fathers had no firm grounds, yet would I not be compelled by torments to forsake it. Do not esteem it a small matter to eat impure meat, and taste of that which is sacrificed to Idols, for it is profane to touch things that are profane. Our Law condemneth your Philosophy, wherein he is most ignorant that thinketh himself most wise.* I

We are taught to embrace sobriety, to subdue our inordinate appetites, to keep our bodies chast, to suffer with patience whatsoever for Gods sake is inflicted upon us, and not do deny the Truth, Justice, Piety, or God, who alone is true: and therefore I refuse this profane meat, well knowing what I ought to eat, as warranted therein by the precept of the Almighty God, whose Laws I have learned to obey, and eschew all meats sacrificed to Idols, and embrace with all vigour that which is expedient for the Soul: and it is no less than Tyranny to compel a man to that which his Religion forbids, and to command that which is contrary to Justice. K

Do what thou wilt, despise us as you please; it shall be returned upon your own head, and you shall be as despicable your self, as others are to you. I will persist in the holy steps of my forefathers; though with Tyrannous hands you pluck out mine Eyes, and rip up my bowels with a knife, thou shalt never conquer me. I will dye secure and patient in the love of God; neither flatter thy self for that I am aged, and that my body is now feeble: If need be, that I must be sacrificed for Gods sake, thou shalt find me in the vigour and resolution of a young man. Prepare then your fire, and get ready your racks: thou shalt find me more constant in my torments, than before I come to them.

O sacred Religion! I will never violate thee, the foundation of my salvation, the defence of the believer, the grounds of faith; never will I lift up my hands contrary to thy precepts; never will I believe any thing to be just, which is repugnant to that which thou hast taught me: I will not lose the merit of so many years, nor relinquish the faith I have hitherto embraced. The chast, pure, and devout Company of Fathers shall receive me into their number, where I shall not fear (O impious King) thy threats. But thou hast changed the name of King to Tyrant, yet thou shalt never alledge against me my deed, my consent, my word. L

Eleazar's constancy.

Whilst *Eleazar*, full of constancy and liberty, spake thus, the Souldiers that stood thereabout haled him to be tortured; and stripping him naked, they hang'd him up, and whipped him, and whilst on either side he was beaten, a Crier with an impious voice still cried unto him, Obey the Kings pleasure and command. But worthy *Eleazar* was not overcome by torment, but suffered all with great patience, and lifting up his venerable Eyes to Heaven, he knew in whom he believed, and to whom he sacrificed his Soul; after which observing his flesh to be wounded and cut on each side of his body, and the blood gushing out in great abundance, he admired his own patience, and thanked God, who was the Author thereof. At last his body being unable to hang longer upon the rack, he fell down flat upon his face, still glorifying God, as he did before his fall. Then one of the Souldiers, to gratifie the King, like a mad-man spurned and trod upon him to increase his torments. But *Eleazar*, strong in body and mind, like a right Champion of the true GOD, never shrunk at those pains, but the good old man by patience overcame the cruelty of his torturers, and put his very torturers into admiration of his constancy. Then the Kings officers coming unto him said? M N

Eleazar cruelly whipped.

How long, Eleazar, *wilt thou neglect the Kings commands, and refuse to free thy self from torments? eat Swines flesh, and thou redeemest thy self from all thou endurest.* Eleazar, *although in the height of his tortures he had been silent, could not without answering endure to hear so profane counsel, but as tormented with this speech, he cried out; We Sons of the Hebrews are not so effeminate as to forsake the way of our Salvation, wherein we have walked even until our old Age, neither are we taught for the avoiding of torment, which will not long continue, to give others example and occasion to sin. It is but a while that this life can last: so that we lose but a small moment for that which is eternal. Far then be it from me to prolong the small remainder of my life by so pusillanimous an action: or expose my self by my Cowar-* O

dice

A *dice to the contempt of the World, you your self would despise me, and upbraid my inconstancy: let us dy therefore couragiously, and our Souls take their flight into* Abraham's *bosom.*

The Souldiers seeing his constancy, by the Kings command cast him into the fire, and poured stinking and loathsom liquors into his nostrils. Which the reverend old man most patiently suffered till at length he was consumed with the flame: when he found himself departing and giving up the Ghost, he spake after this manner, lifting up his dazled Eyes to Heaven:

Thou art He (O God) from whom life and Salvation proceedeth: behold, I dye for observing thy Laws, be merciful to this thy Nation, and do not forsake them whom thou hast hi-
B *therto protected as in thy bosom, and under the shadow of thy Wings; let my death put an end to all our misery and pacifie thy wrath against our whole Nation for their offences; receive me for them all, and bestow them all upon me. And amidst these Speeches he joyfully expired.*

Eleazar's last words in the fire.

It is most true therefore, which we at first affirmed, that Reason regulates our passions, and disposeth us to suffer chearfully: which once we having determined and resolved the anguish of our suffering is abated, and our resolution and constancy confirmed.

If therefore reason and the inferiour powers be at variance, we must subject them to Reason, if we will make a perfect Victory. With this guide our Father *Eleazar* was most safely directed neither to yield or sink under his pains, nor give place to unlawful
C inticements and allurements: he saved the Ship of his body from the shipwrack that might arise by the tempestuous storms of vanity, and suffered not himself by contrary Winds to be driven from the right course: yea, though it was tossed upon the Waves of Tyranny, yet did it remain sound and unbroken, and keeping a direct course, arrived in the haven of salvation. Never did any man seek so valiantly to defend his City from an enemy, as this holy old man did his Soul, who amongst stripes, crosses, and flames was still the same man. For as the top of a high Rock standeth safe, and resisteth the Wave without any damage unto it self; even so did the Rock of Reason in this man beat back the rage of those tempestuous Waves that dashed against his body, nor permitting them to break in, and pierce the Celestial and Divine
D power of the Soul.

Reasons victory.

A similitude taken from the Rock.

O happy old man, more blessed than all of thy Age! O Priest more sacred than all other Priests!, who didst not polute thy sacred lips with profane meats; impiety found no entrance that way, from whence so many prayers to God had proceeded. The Tyrants cruelty could not prevail against thee; Thou therefore art made an example for all Priests of God to imitate. Such a one behoved it a Priest to be, more strong than torments, more able to suffer than the torturers to inflict punishment, more forcible than Princes commands, yea, and more potent than the fire, wherein thou didst perish: and finally, thou wast ordained to be crowned with the Laurel of Martyrdom for thy suf-
E ferance. Thou hast surpassed all Antiquity, thou shalt be an exantple to all posterity. If then feeble old Age, wherein all strength and heat of body was extinguished, grown unfit for torments (as being already broken with Age) could by the strength of Reason endure so many miseries, who dare deny Reason to be the chief cause of our sufferance? We have seen the highest cruelty hath been overcome by a firm determination to persist in the Service and fear of God: yet many affirm, that every man, who hath the use of Reason, is not able to undergo such Agonies; but their assertion is vain and of no force: for most evident it is, that he only is overcome by pain, whom wisdom hath not armed with patience. And no marvel if he who rashly enterpriseth so weighty a matter, and without due consideration, do at last forsake and repent himself of that which he so unadvisedly undertook. But if we with due advice and deliberation
F arm our selves, it is not an easie matter to remove us by any misfortune from our determination; when we foresee and preconsider the distresses that may befall us, when they do happen we are not so much surprized or dismayed, because we expected them before.

Eleazar's praise.

He therefore that is wise is resolute and able to conquer his passions, for that he doth well deliberate, and when he cometh to tryal, can put his determination in execution. Neither is the wisdom of this old man so much to be admired, seeing Children, and as it were Infants, have deserved the same commendations, and wrought astonishments in their tormentors; for the indignation and cruelty of *Antiochus* (though overcome by the wisdom of this old man) was but the more encreased, and therefore
G by wicked counsel he caused seven young Gentlemen of the Hebrews to be brought unto *Antioch* out of their Castle *Sosandrum*, who being tender in years, and as he thought

Antiochus causeth seven noble young men of the *Hebrews* and their Mother to be brought to *Antioch.* 2. *Mac.* 7.

though weak and unable to suffer torments, his hope was that either by perswasions, H
or terrours, or tortures, he might force them to renounce their Religion. He therefore commanded these seven together, with their Mother *Salomana*, who now grew ancient, to be brought before him: so they according to his command were brought being very graceful in their persons and every way worthy of so vertuous a Mother; yea, they resembled Angels, their Faces shining like the clear light of the Sun; their Eyes sparkled in most comely and decent manner, as testifying, that they surpassed in vertue all other of humane race and condition. The Mother was descended of most vertuous and noble parentage, and so she her self had continued and lived; but that excellent feature of body and nobility of blood was much dignified by her vertue and fortitude, in which she passed all that could be said in her commendation. I
The Tyrant beholding them and their mother together, with a counterfeit smile he accosted the Children in this manner.

The Kings exhortation to the seven brethren.

I wish your good (O admirable young men: for so both your beauty of body and noble Parentage perswade me): do not therefore like mad men resist my command: avoid not only torments but death also. For I desire not only to exalt you unto honour, but also to encrease your riches and possessions; contemn the superstitious and superfluous belief of your own Country-men, and embrace our Religion: Which if you refuse to do (as I hope you will not) I will devise such torments, as that I may by a lingring and painful death be able to consume you.

And to terrifie them the more, he commanded the instruments of their torments to K
be presented unto their view. And accordingly Wheels, Rods, Hooks, Rakes, Racks, Cauldrons, Cages, Gridirons were brought forth; and Engines to torment the fingers and hands, Gauntlets, Aules, Bellows, brazen Pots, and Frying pans: for these are the names which we find. That which I term Bellows, was a thin plate of Iron to kindle or blow the fire with, like a Fan; and far more horrible devices of torments were shewed unto them, too long to rehearse: whereof they having had a sight, *Antiochus* said:

The young mens constancy.

Consent unto me, O prudent young men: for if that I command you to commit a sin; yet do not you offend in doing it, seeing you commit it only upon compulsion. But the young Youths inflamed with a divine Spirit and Sence, contemned so many kinds of tor- L
ments, and despised the Tyrants threats and flatteries; and their constancy (for they gave him no just occasion) put the Tyrant into a great rage.

By this it is evident, how much Reason is master over Passion: for if any slothful man not before trained up to it should of a sudden come to such a push, at the very sight of such torments his mind would be troubled, and his countenance appalled, his Legs under him would have trembled, and he with fear have been confounded: so that he would presently have retracted, and professed himself unable to bear up against so many and so grievous torments, saying:

My self being unwise, what should I have made choice of? Whether to endure these torments, or accept of their promised benefits? Whether I should have been moved to pitty mine M
own age, or to compassionate my mother; God would not have denied pardon for this deed, I being forced thereunto: and by doing it though against my will, I shall get the Kings favour.

The seven brethren reply to *Antiochus*.

But where Reason and advice taketh place, and hath well trained the mind to perfection, the other consequently followeth: As by the example of these brethren I will declare, who as it were all with one voice denied to eat the sacrificed Swines flesh, as they were commanded. Wherefore (said they) O Tyrant dost thou persecute us that are innocent? We both desire and wish to die, and will, untill such time as death expelleth life, firmly keep that which God commanded, and Moses *taught us. And thou, Tyrant, do not seek to seduce us by pretending love towards us: thou lover of injustice, master of cruelty, deviser of iniquity, the* N
pardon which thou doest offer is to us more painful than punishment: we contemn death, and esteem not thy words, as being by our late master Eleazar *taught to despise them. Why then dost thou suppose such pusillanimity to be in us young men, seeing of late thou foundest such courage in an old man? We follow him: thou canst not try and know our minds, except by tearing our bodies thou search them out: We will safely and securely suffer for our God any thing, and leaving this Earth, we shall be entertained in Heaven: and thou for so Tyrannizing most cruelly upon innocent Souls, shalt be reserved to eternal fire.*

Antiochus commanded *Maccabeus* to be racked.

The Tyrant enraged, that he could neither prevail by fair promises, nor by threatnings, caused them to be beaten with Bulls pizzles: and first of all he commanded *Maccabeus*, the eldest of the seven brethren, to be stript, and stretched out upon a O
Rack, and his hands to be bound behind him, and then to be most cruelly beaten,

who

A who wearied his tormentors by his suffering (so great the force of vertue is) in such manner, that they desired more to leave beating him, than he requested they should leave. This done, he was put upon a wheel, and a weight hanged at his feet, and so stretched round about it, that his sinews and entrails brake, and his pains increased: yet being overcome with pain, his mouth was not for all this stopped or hindered from calling upon God, who beheld all; and reproving the Tyrant for devising those torments for the Innocent, he took strength, and is said to have cried out after this manner.

Bloody Tyrant, who persecutest the Majesty of God; I whom thou thus tormentest, am no Witch, nor one who have murthered and killed another man, but one who dies for Justice,
B *observing the Law, and for Charity.*

Then when the Torturers (overcome with Compassion) perswaded him to submit to the Kings pleasure, he answered,

O ye wicked Ministers of Tyranny! your wheels are not so sharp and cruel, that I thereby will be forced to forsake Heaven, whereon my mind is fixed: tear my flesh; yea if you so please, roast it at the fire; torture and torment each parcel of my Body with several Cruelty; you shall for all this find your selves unable to force us young men to impiety.

As he thus spake, a fire was kindled, and he, as he was upon the Wheel racked, The death of
C was so thrown into the fire; and thus he was by flames and torments so burned, that the eldest brother.
his bowels appeared; his mind nothing moved, when his flesh yielded to the tortures, who amidst his pangs cryed thus unto his brethren. *O beloved brethren, learn of me an example of vertue: consider the strength of an invincible courage: contemn and despise the alluring baits of this world, and rather obey God than this Tyrant, who can if he please humble the proud and mighty, and exalt the lowly and dejected.*

As thus he spake, he was taken out of the flame, and flaid alive, his tongue was pulled out of his mouth, and he put into a frying pan; and so he departed out of this life, to the great admiration of all that beheld him, and the joy of his brethren and mother; and went before them to Heaven, there to prepare a Kingdom for himself and
D them.

After him the second brother, called *Aber*, was haled by the Souldiers: and be- The second
fore the Tyrant asked him whether he would relent, he caused all those torments to be brother
shewed him, thereby to terrifie him: but he nothing thereat moved, and denying to brought.
eat of that foresaid Sacrifice, his hands were bound with Iron chains, and he being hanged up by them, the skin of his body was flain off from the Crown of his head unto his knees: so that the entrails in his breast, appeared naked; yet in such manner as he might abide greater torments. For he was cast before a cruel Libard, thirsting most extremely after blood, to the intent that he might devour with his teeth the rest of his body; but the beast smelling of him (no doubt by the great handy work
E of Almighty God) forgot his cruelty, and turning away his face, did no hurt to the Martyr.

But hereat the Tyrants rage encreased: and the Martyr by suffering such torments, was made more constant, crying aloud:

O how pleasant is that death unto me, which is caused by all sorts of torments for Gods sake! yea, so much the more pleasant, for that I assuredly hope to find reward for it in heaven. Let these torments inflicted upon me (O Tyrant) satisfie thy cruelty; for my pain is not by
F *thy tortures encreased, but rather my pleasure, as thou shalt find by my patience in this Agony. More willing am I to suffer than thou to punish; yet my pain in suffering is less than thine by inflicting the same upon me. I am tormented for vertue and observing the Law; and the justice of God shall banish thee from thy Regal seat: Thou by tormenting art tormented, and almost consumed: thy wrath and fury being almost spent upon me in vain, thou shalt not escape the day of judgment: eternal torments are there prepared for thee, which neither thy profane mind is able to endure, nor thy great power to decline, thy sinful Soul being condemned to eternal punishments. Thus, remaining constant in his faith, and animated by his brothers example, he departed to Heaven.*

Then *Machir*, the third son, was brought, whom all men now pitied for the death of *Machir* the
his two brethren, and many exhorted him by his Brothers examples to desist from his third brother
Opinion, and so avoid punishment: but he being angry hereat, replyed, *One Father* is brought.
G *begot us, one Mother bare us, one Master instructed us, we are all of one mind, and all like affected; do therefore no longer prolong the time in vain. I came hither to suffer, and not to speak: use all your tyranny possible against this body: for you have no power at all over my Soul.*

The

The Tyrant hereat moved to see this third nothing relent by his brothers death, devised more cruelty than humane wit alone could invent. Wherefore he commanded a Globe to be brought, and tyed the holy Martyr about it in such sort, that all his bones were set out of joynt and displaced, whereat the holy Martyr was nothing dismay'd. The skin also of his head and face was pull'd off, and then he was put on the Wheel: but he could not be rackt any worse, for that his bones were all displaced, and did hang one separated from another in most pitiful manner: and when the blood issued from him abundantly, he was deprived of the use of his hands and feet; but perceiving his life to be spent, he spake thus and dyed: *We, O Tyrant, endure this Torment for the love of God, and thou the Author of such unjust cruelty shalt suffer everlasting pain.* H

Then his tongue being cut out of his mouth, he was put into a frying-pan, and so amidst those torments yielded up the Ghost. I

Judas the 4. brother is brought.

Next after followed *Judas*, the fourth brother, whom all the people perswaded and entreated to obey the King: but he contemning their prayers and exhortations, said thus with all constancy: *Your fire shall neither separate nor sever me from the Law of God, nor from my brethren, who instead of this mortal life, enjoy life everlasting. I denounce unto thee, O Tyrant, destruction and overthrow; but to such as believe, salvation: make tryal of me therefore, thou cruel wretch, and see if God will forsake me, who hath with open and stretched out Armes received my three brethren which are gone before me, and whom the womb of so holy a Mother at several times brought forth unto glory.*

The cruel Tyrant hearing this, was much moved, and from his Chair leapt down to torment this Martyr himself, and in his fury commanded his tongue to be cut forth: but he hereat not terrified, said to *Antiochus*: K

This cruelty will nothing avail thee, neither shalt thou hereby, Tyrant, as thou supposest conquer me. Our God needs not by voice to be awaked, but rather by secret cogitation to be prayed unto to help his servants: he provideth for them that hold their peace, and heareth the prayers of such as do call upon him, if they deserve to be heard, and only requireth purity of Soul. For our God knoweth all things before we ask, and before we our selves enter into cogitation thereof, he understandeth our necessity: cut out my tongue, thou canst not cut out my mind while my life remaineth. Those prayers, which by it I have uttered to Almighty God, have taught it to suffer: would God thou wouldst so sanctifie all parts of my body by punishing them; for thou therein inflictest punishment on thy self, and reward upon me; and think not that thou shalt thus escape long unpunished. L

When he had thus spoken, his tongue was cut out of his mouth, and he bound to a stake, and there he was beaten with ropes ends, and he did patiently endure this, notwithstanding the colour of his face became dead and wan. Being loosed from thence, he was put upon the wheel: and then praying for his Country-men, he by death went unto the rest of his brethren.

The death of the 4. brother. *Achas* the 5. brother presenteth himself to torments before he was called.

Then *Achas*, the fifth brother, before he was haled to torments, spake in this manner; *Behold (thou Tyrant) I come to be punished before thou command me, hope not therefore any jot to alter his mind, who as thou seest desireth to be tormented. The blood of my four innocent brethren, which thou hast shed, hath condemned thee to Hell-fire: I am to make them up the number of five, that by it thy pains may be encreased. Tell me (bloody wretch) for what offence by us committed doest thou thus punish us? for what impiety doest thou so persecute us? what villany have we committed? what wickedness? what naughtiness have we attempted? This is all thou canst alledge against us, that we honour God our Creator, and live justly in obedience of his Laws, and therefore do not esteem thy punishments: but they are to us honour and Salvation, and not punishment: we shall be greatly rewarded by God, if no part of us be left free from torment.* M

Whilst thus he spake, his executioners by the Kings command took him, and cast him into a brazen pot, and he was prest down into it, his head to his feet: and afterward he suffered all other torments, which his brethren had endured; yet not amazed hereat, he suddenly started up, and thus bitterly inveighed against the Tyrant: *Cruel Tyrant, how great benefits dost thou against thy will bestow upon us! yea, the more thou art incensed against us, the more acceptable to God shalt thou make us: yea, I should be sorry if thou shewedst mercy upon me. This short affliction gaineth us life everlasting; if this temporal death should not betide me, everlasting life could not befall me. And thus he finisht his Agony, and dyed.* N

Then the tormentors laid hands upon the sixth brother, who was called *Areth*, to whom the Tyrant made offer either of honour or punishment: but he disdaining his offer said: *Although (Tyrant) I be younger in years than my martyred brethren, yet my constancy of mind to theirs is not inferior: for we were all nourisht up together, all together instructed* O

A *ſtructed, and we will all dy together in the fear of God. Haſten therefore your torments, and that time which thou wouldeſt ſpend in exhorting me, ſpend it in deviſing tortures for me.*

Antiochus hereat confounded, commanded him to be bound to a Pillar with his head hanging down in ſuch wiſe as the defluxion of humours might cauſe ach: and this done, he cauſed a fire to be made ſo far off him, that it could not burn him, but roſt him. He alſo commanded him, as he hung, to be pricked with awls, that ſo the heat might pierce into the holes they made in his fleſh. Whilſt thus he was tormented, much blood like froth gathered about his head and face, and he then ſpake in this manner. *O noble fight! O valiant War! O ſtrife between piety and impiety! Theſe men have paſt their Agonies, whoſe Crown of Martyrdom is the puniſhment of their perſecutors: I do moſt willingly*

B *follow my brethren, that as by blood I am conjoyned unto them; ſo by death I may not be ſeparated from them. Deviſe, O Tyrant, ſome new Torment, for theſe I have already overcome. O maſter of cruelty, Enemy of piety: perſecuter of juſtice! we ſix Brethren have conquered the Kings power, and what his Kingdom or the whole world could afford. Thy fire is cold and heateth not, and the Kings weapons are bended and blunted in our bodies; our God giveth us more courage to ſuffer, than thou haſt to puniſh: and ſo the precept of God remaineth firm in us.*

The valour of the ſixth brother.

The ſixth brother ſharply reproves Antiochus.

And as he thus ſpake, one took hold of his tongue with a hot pair of tongs, and ſo with the ſame torments, that his brethren had ſuffered, being fryed in a pan he gave up the Ghoſt.

C Six of the Brethren being now dead by diverſity of torments, only one of the ſeven remained alive with his mother, named *Jacob*, younger in years (but not in conſtancy of mind) than the reſt of his brethren. He preſenting himſelf before the Tyrant, moved him to compaſſion, both for that he was left alone, and the laſt of his brethren, and alſo that he was to periſh: wherefore he called the child unto him, and into a place where no inſtruments of torments were, and taking him by the hand, he ſaid thus unto him, hoping to win him by fair ſpeeches: *By thy brethrens calamity thou now well haſt learned, what is prepared for thee, if thou diſobey me: deliver thy ſelf therefore from theſe torments, and I will give thee what honour my kingdom can afford: thou ſhalt be a Magiſtrate, and General of my Army, and one of my Counſellors.*

Jacob the ſeventh brother brought to torments.

D But perceiving himſelf not to prevail, he cauſed the young man's Mother to be called unto him: who coming and ſtanding near her Son, the Tyrant ſaid thus unto her; *Where are now, O worthy woman, all thy Children? Behold of ſuch a number, if thou pleaſe, the deſtiny affords thee one: adviſe therefore thy child, and mollifie his obſtinate mind by wholſome counſel.*

The Mother having heard what the King ſaid, made her reverence to the King; which done, that the King might not underſtand her, ſhe ſpake in Hebrew to her Child as followeth:

Pitty thy Mother, O ſon, and comfort thy ſorrowfull Mother who bare thee nine months in my womb, and gave thee ſuck three years, and with great induſtry have brought thee up to this

E *age. I pray thee, dear ſon, conſider the Heaven and Earth, and all that in them is, and know, that God created them all of nothing, who alſo of nothing created Mankind. Fear not this Ethnick's pains and torments, but imitate thy brethren, and contemn death, that in the day of mercy I may receive thee and thy brethren again in Heaven.*

As his mother thus admoniſhed him, he in the Hebrew tongue requeſted to be unbound, for that he had a ſecret to diſcloſe to the King: who being unfettered he preſently ran to the torments prepared: for there was a Frying pan red hot, that was prepared for ſuch as were to ſuffer: unto the which the Child coming, remembring his brethren, and beholding alſo the King, he ſaid thus unto him; *Cruel tyrant, I now know thee not only to have been cruel againſt my brethren, but even cruelty it ſelf. Wretch that thou*

F *art, who gave thee this purple? and who exalted thee to this Kingdom and dignity? even he, whom thou in us doſt perſecute, whoſe ſervants and worſhippers thou killeſt and tormenteſt, for which thy wickedneſs thy ſelf ſhall ſuffer eternal fire and torments which ſhall have no end. Thou art of higher dignity and authority in this world than other men, yet he that made other men, made thee alſo of the ſame nature that they are: for all men are born and muſt die alike. He that kills another, ſheweth that he himſelf may be killed: thou teareſt and tormenteſt thy own picture and image in vain: thou in thy fury killeſt him, whom not long ſince God created like thy ſelf, and according to the ſame law thou thinkeſt all lawful, which thy Kingly power can command: thou pulleſt out our tongues, and teareſt our bodies with fleſh hooks, and conſumeſt with fire: but they, who have already ſuffered this, have received everlaſt-*

G *ing joy for their reward; and thou ſhalt anſwer for all the puniſhments inflicted upon them.*

Think not that I expect any favour at thy hands; I will follow my brethren, and remain constant H
in our Law. The Tyrant hearing this was wroth, and caused him to be tormented: but his Mother in his torment comforted him, and with her kind hands held his head, when with violence of the tortures blood issued out of his mouth, nose and privy parts, the tormentors not ceasing till life in him was almost spent: but they (by Gods appointment) gave over, and so he took strength again to endure more, than any of his brethren had done; at last, his Hands and Arms being cut off, he lifted up his Eyes to Heaven, and cryed, "*O Adonai, O Sabaor*, be merciful unto me, and receive me into
The death of the youngest brethren. "the company of my brethren, let thy wrath now cease, and grant them mercy, who by "us do make intercession to thee:

Having said thus, his tongue being pulled out, he of his own accord went into the fiery I
Frying-pan, and so to the great admiration of *Antiochus*, died.

Behold how evident it is, that reason can rule our affections, seeing that Children here-
Reason, Mistress of our affection. by shewed more constancy, than the Tyrant could shew cruelty. For it was reason's force, that wrought in them that determination to suffer all torments, rather than to forsake the way of Salvation.

These constant young men do fitly resemble inexpugnable Towers, and them, who after a great tempest and shipwrack do safely enter the harbour of salvation, who
A similitude of the waves. guiding their course amidst the boysterous waves, at last obtain the wished shore. For
The seven brethren exhort one another to suffer death manfully. every one of them strengthened the other by advice and good counsel, and none of them was so effeminate as to decline his Martyrdom. None used delay herein, but K
one followed anothers example. Let us therefore dye for our Law, and imitate the three Children, whom the Assyrians fury condemned to the fiery Furnace, whose patience spread their fame even unto Heaven.

Whilst thus one of them exhorted the other, it came to pass, that none of them offended, but each one resolute in his Religion, took example of the virtue, courage and constancy of their fore-father *Isaac*, who understanding that it was Gods will, that he should be Sacrificed, refused not to submit his body to his Fathers Sword. Let us (said they) yeild our Souls to him, of whom we received both Soul and Body: It is a small matter for us to suffer loss of these members, seeing that we shall in lieu of them receive everlasting bliss. *Abraham, Isaac,* and *Jacob* do joyfully expect us, as L
Co-heirs of their Kingdom: let us glorifie that womb, wherein we were for ten months space: let none of us be more coward than the other, nor none of us, degenerate from the
True brotherhood. other, we that were all begotten of one Father, and sucked of one milk, must in all things resemble one another: we had one teacher, and one law inviolate. And in this golden bond of concord were these brethren linked together, and none of them mourned to see the other tormented, but all rejoyced at the others death. O Children, whose dignity surpasseth the Royalty of Kings and Princes, whose glory and virtue is unspeakable! None of you were terrified with fear, but you so hastened to your deaths, as though you had been to go to bliss and felicity: you were truly brethren, who even by death were linked together. God hath greatly in you magnified our Nation, and in you M
A pledge and sign of brotherly amity. shewed us all an example of fortitude: whom therefore I think he caused to be so many in number, as were the days, wherein he created the World, so that these seven brethren may resemble the seven days, wherein all things were made. And why should we so admire this fortitude in these young men, when a woman armed her self with contempt of death? Who indeed is not to be called a Mother, but to be honoured with a higher title than humane frailty can afford, who bare into this World so many triumphs.

For the Mother seeing her Children dead, was with a kind and godly zeal inflamed
The mothers grief. also to suffer: and no marvel, seeing that the very brute beasts, if they perceive violence offered to their young, do expose themselves to perils in their defence, and protect them with their wings, teeth, and tallons; yea, and every one, that is any way able to N
make resistance, opposeth her self to the Enemy to defend her young. And not only brute beasts do this, but even Bees do defend their young, and their honey, threatning their Stings to them that offer to taste thereof, and more esteeming the good of their young than their own lives. But this zealous mother directed by the Spirit of God, and the dictates of reason, incouraged her Children to dye, and being to dye after them, chose rather to be a spectator of their deaths than otherwise.

When all her family had suffered, she as the last and glory of them all came to execution despising the Tyrants threats, offering her motherly breast to those torments, which her Children had suffered. O blessed stock, and blessed increase of the self same womb! Why should I not affirm, that in all lineaments and feature of O
the body you are like your mother? and if this be a commendation in them, that beside

the

A features of the body receive nothing of their Mother, I will say more of you, that you are like your mother in Fortitude, Vertue, and Religion; and that you so in all things resemble her, that you are every way equal unto her, save only herein, that she with her Eyes beheld the immanity of your torments, and was afterwards as constant in her own Martyrdom, as you in yours. She therefore herein excelled you, that she suffered seven torments before she came to suffer in her own person, and feared in every one of them lest she should be overcome. But O thou example of all women, I cannot tell, whether thou bareſt these Children in thy womb, or createdſt them, who couldſt with dry Eyes look upon them, whilſt they were torn in pieces: yea, Isay little, affirming that thou patiently didſt behold those sights; for even thou thy self didſt exhort them thereunto, B thou rejoycedſt to see one of them torn in pieces with Flesh-hooks, the other to be racked upon the Wheel, the third to be bound and beaten: thou joyfully admiredſt the others burning, and exhortedſt the rest not to be terrified herewith; and although, whilſt thou beheld'ſt their torments, thy grief was greater than that which thou hadſt in Childbirth, yet didſt thou bear a lightsome and chearful countenance, as though it had been one triumphing. While they were a killing, thou didſt laugh, and seeing only one of all thy Children left, hereat thou didſt nothing relent. Can I describe how every one perished, seeing thou their mother didſt laugh at their deaths, and when their sinews were cut in two, their heads slay'd, their tongues pulled forth by the Roots, their C hands broken, their bodies in the fire, and caſt upon Iron plates red-hot, and upon Wheels, and their ribs pulled in sunder, and many other torments for which we want names? Never was any Swan, which (if you will believe antiquity) sings sweeteſt before her death, comparable to the Funeral notes of thy dying Children.

The mother suffereth seven torments before she was tormented.

And you, bleſſed offspring, were not overcome by that Syren's enchantments, but to honour God scrupled not to leave your Mother without Children: And she being as pious and brave on her side, choſe rather to want you for a time, than to incur eternal damnation, wishing rather that the bodies of her Children should be tormented, than their Souls. Well she knew, that nothing was more frail and infirm than our bodies; which, though perſecution be wanting, are often killed with *Agues*, and other Maladies: Who is D ignorant, that shipwrack is incident to Sailers, disasters to them that travel, sudden death to those that live at ease? sudden casualty by fire, and by the hands of Thieves, and a thousand other wayes to dispatch our lives? Seeing then that our mortal bodies are subject to so many miseries to bring us to our end, who would not make choice of a quick dispatch, whereby we lose goods of this World and gain life everlasting? O thou most reverend of all women, the credit of thy nation, and honour of our Religion, who, like the Ark of *Noe*, didſt persist inviolate amongſt such Stormy Waves! for as the Ark withstood the force of the deluge, and being built strongly with firm boards, did not suffer any thing within it to perish: so thou sufferedſt not the Tyrant to overcome the holy Ghoſt, which thou hadſt received in thy heart.

A similitude from the Deluge.

E Behold of what force and efficacy Reason is! which oftentimes maketh men inferiour to women. For neither was *Daniel* so tortured at the sight of the Lions, nor the three Children with the fiery Furnace, as this woman was afflicted at the death of all her Children, before she came to her own Agony. What would another woman and Mother have done in this Case, but wept, and with pitiful lamentations have cryed? Ah wretch that I am! most unhappy and miserable of all that breath! who therefore bare so many Children into this World, that their several deaths might be so many several occasions of my grief and sorrow: she would have commemorated her frequent labours & the pains she endured in her ten Months bearing them, she would have bewailed her ill fortune, who brought forth her sons to so many deaths and dangers, she would have re- F counted the milk wherewith she fed them, and their meat she had prepared for them, the pains she had taken with them, how she had carried them in her Arms, and sung to them, and taught them to speak; her cares, her watchings, her fear, lest any mis-hap should betide them; and with weeping tears would have said, Shall I never be a Grand-mother, and embrace your Children, who a while ago was a fruitful mother my self, but am now deprived of you all? If this day I dy, I have none to bury me. But this handmaid of God forgot all these complaints, that another mother would have made, and with an Adamantine sence more impenetrable than the never-yielding Rocks, did neither forsake her Children in their torments, nor in their death, but rather compelled them to perish, and never sorrowed thereat. For being apprehended, together with her seven Sons, she considering *Eleazar*'s Martyrdom, did thus exhort them in the Hebrew tongue.

The mothers speech exhorting her seven Sons to suffer.

O my most dear and loving Children, let us haſten to that Martyrdom which may make us a H
credit to our Nation, and gain of God an everlaſting reward; let us without fear preſent our ſelves unto thoſe torments, which Eleazar's *aged body endured; calling to mind our Father* Abraham *of worthy memory, who, having but one only Son, did ſacrifice him, being willed by God ſo to do, and feared not to bring him to the Altar, though he was the fruit and only comfort of his age.* Iſaac *alſo was willing to be ſacrificed by his father, knowing that God was to be obeyed in all things: the like may be ſaid of* Daniel *and the three Children: believe me, we are rather tried than tormented. For whatſoever this World affordeth is mortal and tranſient.*

A Golden ſaying of the mother of her ſeven Children.

Thus did this mother arm her Childrens minds with fortitude, and though a woman infuſed courage and conſtancy into men. And when her Children were all dead, ſhe I
a worthy mother of ſo many Champions, kneeling down in the place of torment, beſought God to put an end to her life, proteſting, that ſhe had not for love of life ſo long deferred to dye, dut only for her Childrens ſake, and that now ſhe had ſeen them all

The mother followed her Sons in torments.

ſeven triumphing. Whereupon the rage of *Antiochus* grew hot, and he commanded this noble perſon to be tormented, and accordingly (as the Tyrant willed) ſhe was ſtriped naked, and hang'd up by the hands, and moſt cruelly whipped: her dugs and paps were pulled off, and ſhe put into the red-hot Frying-pan, being moſt willing to follow her Childrens ſteps in torment; and lifting up her Eyes and hands to Heaven, ſhe prayed for all women with Child, and ſo yielded her chaſt Soul to God. But *Antiochus* was ſtricken with fire from Heaven. O thou! miſtriſs of juſtice who followed'ſt K
thy triumphing Children: O Conquerer of Tyrants, and a Looking-Glaſs for all Martyrs! O example of patience! not only to women, but to all men that ſhall be after thee, reverenced of them that now are, and to be worſhiped of them that are to come, and

The light of the juſt. 1. *Cor.* 15.

to be admired not only of our nation, but of all other people. Thy light obſcureth the bright ſhining Moon: and though ſhe fill the World with her brightneſs, yet is ſhe not comparable to thy ſhining light. Seven lights environ thee about, dazling the brightneſs of the ſeven Planets. Could any Painter expreſs, or any hand in writing declare the torments which you ſuffered? none could with dry eyes read or behold them. All people would flock about to ſee it. All people would praiſe, and eſteem him to have offered a great gift, who to God's glory had painted ſo incomparable a picture. L
And if any skilful workman ſhould engrave this Tragedy upon a Sepulchre, or in his houſe, doubtleſs he ſhould be freed from all plague and misfortune. But where could a ſtone be found able to contain ſo many torments? Therefore the old man *Eleazar*, the Mother and her ſeven Sons are for their Nobility graced with a Sepulchre, and a great reverence is done unto them of all men, yea, even by men that are not of our Religion; and there is a conſtellation of eight ſtars ordained as an argument of their juſtice; and Angels did execute their Funerals. The Tyrant himſelf was aſtoniſhed to ſee the conſtancy of ſuch godly minds. And thus have they found ſuch favour in the ſight of God, that they have obtained remiſſion of the ſins of our Nation: For preſently after the Tyrant was deſtroyed, and *Iſrael* was freed from his Ty- M
ranny.

Antiochus levieth an Army of Footmen from amongſt the Hebrews.

But *Antiochus*, ſeeing the greatneſs of their Faith, and their contempt of death, gathered an Army of Foot out of the Hebrews, by whoſe help he terrified his Enemies and got great renown. O bleſſed ſeed of *Abraham*! behold what benefit the Sufferings of the Mother and her ſeven Sons brought to us their Country-men! let us perſiſt in this piety, that ſo we may be like our Forefathers: behold! the death of a few did end all the miſeries and ſins of our whole Nation, and you by your Country-mens hands van-

Antiochus died ſtinking exceedingly. 2. *Mac.* 9.

quiſhed their perſecutors Enemies, & after that victory our ſins were remitted; and laſt of all, *Antiochus* being mad, and his entrails devoured with Worms, he ſmelling like Carrion, gave up the Ghoſt, and was ever after death puniſhed for his offence. For when N
he could not make the Citizens of *Jeruſalem* to forſake their Law, he made War againſt the Perſians, and there received that which he deſerved.

An Epitome of the life of the ſeven Sons and their mother.

It now remaineth, that we briefly repeat all that is before ſaid. For in her agony, this ſacred mother ſaid thus unto the ſtanders by; *Whilſt it was lawful for me, I kept my ſelf a Virgin; and then I married and lived a Chaſt Wife, and forſook not my own houſe. I brought forth ſuch Sons, as I need not be aſhamed of; and though daunted with my Husbands death, yet I did not forſake my Faith.* This, and many things elſe ſhe recounted. And what more? She ſet before her Childrens Eyes the examples of the Prophets; how *Abel* by his brother was ſlain, *Iſaac* to be offered in ſtead of a ſacrifice; how *Jacob* was baniſhed, *Joſeph* kept in priſon, *Daniel* caſt before the Lions, the three Children into the O
fiery furnace: She rehearſed alſo unto them the Book of *Iſaiah*, where it is ſaid: Al-

though

A though thou do go through the fire, the flame ſhall not burn thee. That of *David*, The juſt ſhall have much tribulation; and *Solomon*, who propoſeth the tree of life to ſuch as do the will of God; not omitting that of *Ezekiel*, Theſe dry and withered bones ſhall live again: Alſo that of *Moſes* Canticle, I will kill and reſtore to life, and the length of your days is in my hand. Unhappy Tyrant, what did thy Cauldrons red hot, and thy torments profit thee? what availed thee to cut away their Eye-lids, and to pull out their tongues? thou thy ſelf for ſo doing doſt now endure far worſe than all theſe. And they whom thou killedſt (believe me) enjoy Everlaſting comfort, and are now ſecure of bliſs and revenge. For they, who ſuffer for Gods ſake, ſhall have happy ſucceſs, when God the Father of all things ſhall reward them with life everlaſting that follow
B him. Thus have I conſecrated theſe worthy memorials, which I find in the holy Scriptures of the ſacred *Maccabees*; to the reading of all men, who ſhall live in any age hereafter

C

The end of all Joſephus *Works.*

D

FINIS

E

F

PHILO'S RELATION OF AN EMBASSY

(In which he was the Chief Perſon)

From the Jews of *Alexandria* to the Emperour CAIUS CALIGULA.

The PREFACE of *Philo*, upon the blindneſs of man, and the incomprehenſible Grandeur and Majeſty of God.

HOW long ſhall we confound old Age and Infancy, and be as imprudent at ſixty, as at ſixteen? For what greater imprudence can there be, than to look upon Fortune as a ſettled and certain thing, when there is nothing more inconſtant, and to conſider this Nature (which is immutable) as ſubject to continual changes? Is it not to invert the order of things, and ſhuffle them together like Counters? to fix our Eyes upon uncertain things, as if they were more firm and durable than thoſe which were certain? The reaſon of this Error proceeds from this, that preſent objects do more eaſily affect Men of ordinary underſtanding, than objects that are more remote; and moſt men do allow more credit to their Senſes (though deceitful) than to the reflections of their mind; becauſe nothing is more eaſy, than to ſuffer our ſelves to be taken with what is preſented to our Eyes; whereas there muſt be Argumentation and Reaſon to comprehend things that are future and inviſible. Not but that the Eye of the Soul is as quick and piercing, as the Eye of the Body, but ſome people dazle it by their intemperance, and others by their ſtupidity, which is the greateſt fault of all.

So many extraordinary events happening in our Age inforces a belief that there is a providence, and that God Almighty takes particular care of virtuous Men, who have recourſe to him in their Neceſſities, and more eſpecially of thoſe who are conſecrated to his ſervice. They are as it were the partage and propriety of this Supream Soveraign, whoſe Empire has no end. To theſe people the Chaldeans *gave the name of* Iſraelites, *which is as much as to ſay,* Seers of God, *and certainly it is an happineſs preferrable to all the Treaſures of the Earth: For if the preſence of thoſe, whoſe age renders them venerable to us (as our Maſters, Superiours, and Parents) imprints ſo great a reſpect in us, that it many times corrects our Enormities, and diſpoſes us to virtue; How great an advantage, and incouragement is it to us to elevate our minds, above all Created things, and accuſtom our ſelves to the contemplation of God, who is not only uncreated, but infinitely good, infinitely beautiful, infinitely happy, or (to ſpeak more properly) whoſe goodneſs ſurpaſſes all goodneſs, whoſe beauty ſurpaſſes all beauty, and whoſe happineſs ſurpaſſes all happineſs, and yet this is but a weak and imperfect explication of his Grandeur: for how can words be able to deſcribe him, who is ſo tranſcendently above every thing, that after our mind has advanced it ſelf as high towards him, as is poſſible, by the attributes which it has given him, as by ſo many ſtairs, yet it is forced back again without being able to approach or underſtand him? for he is ſo vaſtly incomprehenſible, that, if every Creature of the Creation was changed into ſo many Tongues, they could not expreſs that ſovereign power, by which he Created all things; that Royall conduct meriting an Eternal Monarch, and by which he preſerves the World, and that juſt diſtribution of rewards and puniſhments, which are diſpenſed with ſo much equity and wiſdom, that our Chaſtiſements may be put into the number of his Mercies and Bleſſings, not only as they are part of his juſtice, but as they are many times ſerviceable to the converſion of ſinners, or at leaſt as they reſtrain and hinder them from continuing in their Crimes for fear of thoſe pains, which they ſee inflicted upon others.*

CHAP.

A

CHAP I.

The incredible Felicity of the firſt ſeven Months of the Reign of the Emperour Caius Caligula.

THe Emperour *Caius Caligula* is an eminent example of what I have ſaid: Never was there ſeen a greater tranquility, than that which was enjoy'd by all the Provinces both by Sea and Land, when he was advanced to the Empire after the death of *Tiberius*:
B The Eaſt, the Weſt, the North and South were all in profound peace: The Greeks had no difference with the Barbarians: The Souldiers and Citizens lived quietly and in good intelligence together. So great a felicity ſeemed to be incredible: and it could not be ſufficiently admired, that ſo young a Prince mounting the throne he ſhould be attended with ſo much proſperity, that his deſires could not exceed his injoyments: His Riches were immenſe, his Forces both by Land and Sea great and formidable, his Revenues prodigious flowing, into his Exchequer (as from an inexhauſtible Stream) from all parts of the habitable World: For his Empire extended to the *Rhine*, and the *Euphrates*; the firſt ſeparating it from *Germany* and other wild Nations, and the
C other bounding it from the *Parthians*, *Sarmatians*, *Scythians* and other people no leſs barbarous than the *Germans*. So that it might be ſaid, from the riſing to the ſetting of the Sun, not only upon the Continent, but in the *Iſles*, and even in the parts on the other ſide of the Sea, all was in peace and felicity: The people of *Rome*, all *Italy*, and all the Provinces both in *Europe* and *Aſia* lived in a perpetual feaſt: For it was never ſeen before under the Reign of any of their Emperours, that every man by the bleſſing of God enjoy'd his eſtate in that quietneſs, and bare ſo great a ſhare in the publick felicity, that there was nothing wanting to his deſires. In all the Towns there was nothing to be ſeen but Altars, and Victims, and Sacrifices, and Prieſts in their white Robes, with Garlands of flowers upon their heads. All places were full of Chearfulneſs,
D Feaſting, Playing, Muſick, Running of Horſes, Banqueting, Dancing to the Flute, and the Harp and all other Divertiſements imaginable. No difference to be diſcerned in the contentment of either Rich or Poor, common Perſons, or Perſons of Quality, Maſters and Servants, or Creditor and Debtor. The felicity of that time was equal to all conditions, and what was verified then, made it almoſt credible, what the Poets had ſaid formerly in their Fables of the age of *Saturn*. And in this manner they paſſed ſeven compleat Months.

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CHAP. II.

The Emperour Caius, *having Reigned but ſeven Months, fell deſperately ill: The great concernment which all the Provinces expreſſed for it, and their incredible joy at his recovery.*

THe next Month this happy Emperour fell into a great fit of ſickneſs; for having left his old way of living ſoberly and temperately, which preſerves people in health, and was the way he took, whilſt *Tiberius* was alive, he plunged himſelf into Intemperance and Luxury: He drank much Wine, eat to ſurfeits, bath'd unſeaſonably, cram'd himſelf, till he could not keep what he had taken down, and when he had diſgor-
F ged, crammed himſelf again: He gave himſelf up wholly to Women, and to pleaſures more unnaturally criminal; in ſhort he abandoned himſelf to all other diſorders that were moſt likely to alter that Temperament & Harmony of body and mind, which Temperance maintains in health and vigour: whereas Intemperance weakens it, and expoſes it to Diſtempers, that are moſt commonly mortal.

It was then about the beginning of Autumn, which is the laſt Seaſon in the year that is proper for Navigation, and the time in which thoſe, who traffick in forreign parts, return home. By this means the news of his ſickneſs was in a moment carried all over the World, and changed their joy into ſadneſs. The Towns, and the houſes were generally full of mourning and affliction; and the Emperours ſickneſs became the diſtem-
G per of all the Provinces; and theirs was the greateſt, becauſe his infirmity was only in his body, but theirs in their minds, apprehending to loſe with their peace the injoyment of all thoſe good things, which were concomitant with it; and having obſerved

the

the death of their Emperour attended commonly with Famine and other calamities, that H
are the consequents of War, they could not see any thing so likely to exempt them,
as the health of their Prince.

His sickness beginning to abate, the news was immediately spread abroad, and carried
joy to the very ends of the Earth; For nothing is more nimble than fame; and every
body expected the news of his recovery with incredible patience; and when it arrived
every body believed himself recovered with him, and restored to his former felicity.
It is not remembred, that any joy was ever so general, all people seeming to have pas-
sed, as it were in a moment, from a savage and rustick, to a soft and a sociable life; from
Desarts to Towns; from Disorder to Order; and all by their happiness in being under
the conduct of a bountiful and legitimate Prince. I

CHAP III.

The Emperor Caius *abandons himself to all sorts of Debauchery, and with horrid ingratitude and terrible cruelty obliges young* Tiberius, *the Emperour's Grand-son, to kill himself.*

BUT it was quickly discernable, that the Spirit of man is blind in its imaginati- K
ons; that he is ignorant of what is most for his advantage, and that he takes the
shadow many times for the substance. For this Prince, who was considered as an admi-
rable Benefactor, and one whose Munificence and Favours were spread all over *Europe*
and *Asia*, became a Monster for cruelty, or to speak more properly, he discovered that
humour, which though born with him, he had dissembled till that time. The Emperor
Tiberius had by his Son *Drusus* (who died before him) this young *Tiberius*: and by
his Nephew *Germanicus* he had *Caius Caligula*, whom he preferred to *Tiberius* in the Suc-
cession of the Empire, upon condition, that he should acknowledge the greatness of the
benefit by the manner of his comportment with his Grand-Child: But *Caius* instead of
being concerned for having received that by Adoption, which belonged to young *Tibe-* L
rius by succession, prov'd ingrateful, and carried it to that excess of Inhumanity, that
not contented to have defeated him of his Empire, he caused him to be put to death
upon pretence of practices against him; as if a person of his age had been capable of so
great a design; but many people are of opinion, that if young *Tiberius* had had some
few years more over his head, his Grandfather would doubtless have made him his Suc-
cessor, and laid aside *Caius*, of whom he began already to be jealous.

And this was the way which *Caius* took to execute his detestable Resolution upon a
Person, with whom in justice he ought to have parted the Soveraignty. He caused the
young *Tyberius* to appear before him, assembled his friends, and told them: I love *Ti-*
berius, not only as my Kinsman, but as my Brother, and I wish with all my heart, it was M
in my power to take him presently as a partner into the Government, that I might
thereby fulfil the last Will and Testament of his Grand-Father: But you see the ten-
derness of his years, and that he is fitter to have a Governour, than to be a Governour
himself. Were it not for that, what joy, what ease would it be to me to have discharged
my self of part of so great a burden, as it is to manage and conduct so many several
Nations? Seeing then the affection which I bear him obliges me to it, I think good to de-
clare to you, that I am resolved to serve and take care of him, not only as a Governour,
but as a Father; by which name I desire he may call me, and I shall call him Son for
the future.

When *Caius* by this Artifice had deluded all that were present, and by his counter- N
feit Adoption rather rob'd than confer'd upon the poor Prince that part of the Empire,
to which he might lawfully have pretended, there was nothing left, that might obstruct
his fall into that Snare, which he had laid for him: for the Laws of the Romans do
give the Parents an absolute power over their Children, and then the Supream degree
of authority in which he was established, left no man in a Capacity to question any
thing he did. So that looking upon this young Prince as an Enemy, he treated him
accordingly without respect to his age, or any consideration, that he had been brought
up by the Emperour with hopes of succeeding him in the Government: for after his
Father *Drusus* was dead, the Emperour took him into his tuition, and used him rather
like his Son than his Grand-Child. O

It

A It is reported, that *Caius* commanded him to kill himself in the presence of several Tribunes and Captains, forbidding them strictly to give him any assistance, because (forsooth) it was not decent, that the descendents of an Emperour should die by any inferiour hands: For he would needs pass for a strict observer of the Laws, at the very time when he broke them, and a Bigot in Religion, when he was committing so great a Crime, without the least compunction or remorse for making a Stalking Horse of the truth by so strange an hypocrisie.

The poor Prince, who had never seen any murders before, nor been accustomed to those counterfeit Combats, in which young Princes are usually exercised in time of Peace, presented his Throat to the person who stood next him; but he and all the rest B refusing to dispatch him, he took the Dagger himself, ask'd them where he was to strike, and they in their great Civility having instructed him, he stab'd himself immediately, and that with many blows, till by a lamentable and unmerciful compulsion he had murder'd himself.

CHAP. IV.

C Caius *puts to death* Macro *Colonel of his Pretorian Bands, to whom he was obliged both for his life and his Empire.*

WHEN *Caius* had finished that business, which of all his affairs was of the greatest importance, there being no body left that could pretend to the Empire, or to whom any turbulent persons could in prudence apply, he turn'd his indignation upon *Macro*, resolving, that he also should feel the effects of his Cruelty and Ingratitude.

This *Macro* had not only serv'd him faithfully since his advancement to the Throne, (which would have been no extraordinary thing, because Princes who are fortunate D shall never want flatterers) but he had been a great means, that *Tiberius* had chosen him for his Successor: For besides that there never was Prince of greater Sagacity and Penetration than *Tiberius*, the experience, which his years had given him, gave him so large an insight into the secretest Cogitations of Man, that he began to be jealous of *Caius*: he suspected him an Enemy in his heart to the whole family of the *Claudii*; and that if he had any natural affection at all, it was only for his Relations by the Mothers side, so that *Tiberius* began to be apprehensive for his Grand Child, if he should leave him a Minor. Again he looked upon *Caius* as uncapable of the Government of so great an Empire, by reason of the weakness and levity of his parts, which seem'd rather inclining to folly than otherwise: so little Solidity was there to be observed ei-E ther in his words or his actions: But there was no stone that *Macro* left unturned to discuss these suspitions, and especially his apprehension for his Grand-Child. He assured the Emperour, that *Caius* had an extreme respect for him, and so great an affection for his Cousin, that he would willingly leave the Empire to him, and that it was nothing but his retention and modesty, that made people think him weak in his intellectuals. When *Macro* found these Reasons would not work, he feared not to offer himself in Caution: and the Emperour had no reason to suspect his Sincerity after the Testimony which he had given of it, not only in discovering, but defeating the Conspiracy of *Sejanus*. In short, he was alwayes commending *Caius*, (if it may be called commending to undertake his justification against all uncertain surmises, and undetermined ac-F cusations) and carried himself so towards him; that, if *Caius* had been his Brother or his Son, he could not have done more: Several have attributed the Cause to the respects, which *Caius* always shew'd to *Macro*, but more to the good offices of his Wife, who for some private Reasons was always crying him up, and magnifying him to her Husband, and every one knows the influence of Women, especially if they be immodest, for then no Art nor Flattery can escape them, that may conceal their trangressions from their Husband. *Macro*, being ignorant of some passages in his house, interpreted these artifices for affection, and the greatest of his Enemies passed in his thoughts for the truest of his friends. That he had preserved *Caius* in so many dangers, and could not imagine, that he would ever be ingrateful, gave him the confidence to admonish him with great liberty upon an apprehension, that he would either ruin himself or be corrupted by other people. He was like a good workman, jealous of his own manufacture, and could not endure it should be spoil'd. *Caius* falling asleep one day

at the Table, *Macro* was bold to wake and admonish him, that it was neither decent nor secure; for he in that condition might easily be slain. When *Caius* was looking upon his Dancers or Mimicks with such extraordinary pleasure and attention, that he could not contain from imitating their Gestures; when not contenting himself to smile, or be pleas'd, he brake out into a loud Laughter among the Comedians or Buffoons; or when he sung or play'd among the Musicians, he jog'd him Gently, if he was with in reach, to the end he might give over, and told him in his Ear, what no body else durst have ventur'd to have said. H

You are not, SIR, *to abandon your self to the pleasures of your sence like other men, but are rather to surpass them in gravity and prudence, as much as you transcend them in dignity and extraction. How strange will it appear, for the Monarch of the World, to be unable to moderate himself in such slight and contemptible things? The great honour that invirons you, obliges you to do nothing unsuitable to the Majesty of so great and so redoubted an Emperour: When you are in the Theatre, or Circus, or in the place of any publick exercise, you are not to consider the show or spectacle so much, as the pains and care, which those persons, who present it, have taken to do it to your content; and are to argue thus with your self; If these persons have taken so much pains in things that are useless to the life of man, and only servicable to the pleasures of the spectators, that thereby they may merit their applauses & acclamation, what is there incumbent upon a Prince, who professes an art infinitely more estimable? Do you not know, that there is nothing equal to governing well, seeing it causes plenty in all places capable of Cultivation, and secures Navigation, by which all the Provinces have Commerce, and communicate their respective Commodites? Envy and Fealousie, to frustrate this happy Communication, have like poison infected some persons, and some Towns: But since your August Family has been advanced to the Soveraignty and Supreme power, which exrends it self as well over the Seas as Lands of the whole Earth, it has repelled these monsters into the most reclus'e and obscure Solitudes. To you alone it is that this supreme Authority is committed. Providence has plac'd you, as a judicious Pilot, to manage the Helm. It is your office to look to the good conduct of this incomparable vessel fraughted with the welfare of all mankind; and as so noble an office is above all estimation, you ought not to take pleasure in any thing so much, as in rendering so many Nations, as are under your dominion, happy by your benefits. 'Tis true they may be oblig'd by particular persons, but it is from their Prince, only they are to expect this excellent conduct, by which he showrs down his bounty upon them with full hands, reserving only such things, as in prudence are necessary for the remedying of such accidents, as cannot be foreseen.* I K L

Thus it was, that this unfortunate Counsellor advised *Caius* with design to have made him better; But his wicked nature turned his remedies into poison, made a mock of his counsel, and became much worse; in so much as, when *Macro* came towards him one time, he said to those who were then about him; *Do you see that impertinent Schoolmaster, that ridiculous Pedagogue? he would take upon him to give instructions, not only to a Child, but to a person wiser than himself. He prates, as if a subject was to command an Emperour, and an Emperour, that is not ignorant in the art of Governing, and he believes himself excellent in that Science. But I would fain know, where he learned it. For my part, I was brought up to it from my Cradle, receiving continual instructions from my Father, Brothers, Uncles, Cousins, Grand-Father, Great-Grand-Father, and many other great Princes, from whom I am descended both by the Father and Mother, without so much as mentioning the seeds of vertue, which Nature mingles with the blood of those she designs shall command: For by the same reason as Children are observed to resemble their Parents, not only in the lineaments of their face, and the qualities of their mind, but in their very gestures, inclinations and actions, by the same reason those, who proceed from a Race accustomed to dominion, do receive with their existence a disposition, that makes them capable of all the impressions necessary for the formation of a great Prince. I therefore may say, that, when my Mother carried me in her womb, and even before I was brought into the World, I was instructed in the art of Governing, and yet a private person, whose thoughts have nothing in them that is noble and sublime, has the confidence to give me Counsel in the Conduct and Regiment of my Empire, which to him is an impenetrable mystery.* M N

In this manner *Caius* conceived every day more and more aversion to *Macro*, endeavouring to charge him with false crimes, but such as might at least carry in them some appearance of truth; and of this sort he believed he had found one by these words, which fell from *Macro* upon a time.

The Emperour is of my making, and has no less obligation to me, than to those who brought him into the World. Three times by my prayers and contrivances have I rescued him from the fury of Tiberius, *who would have put him to death; and when* Tiberius, *who would have* O

put

A *put him to death; and when* Tiberius *dyed, I caused him to be declared Emperour by the Guards, which were under my Command, remonstrating and inculcating to them, that the only way to keep the Empire entire was to pay obedience but to one person.*

Many people approved this discourse in *Macro*, as knowing it was true, and not yet understanding the inconstancy and dissimulation of *Caius*; But not manny days after the unfortunate *Macro* and his wife were put to death; which was all the recompence that the ingratitude of *Caius* afforded to the fidelity of his servant, for having secured him against death, and advanc'd him to the Empire. Some say, *Macro* was compelled to kill himself, and that his wife did the same, though it was more than suspected *Caius* had been kinder to her formerly. But what is more unconstant than love, by reason
B of the frequent exceptions and disgusts that happen, where the affection is irregular? Nay so insatiable was the cruelty of *Caius*, that he put to death the whole family of *Macro*, leaving not so much as one of his Servants alive.

CHAP. V.

Caius *caused his Father in Law* Marcus Syllanus *to be slain for giving him wise Counsel: and the Murder of him was followed by the Execution*
C *of several others.*

WHEN this perfidious Prince had in this manner quitted himself of his Competitor in the Empire, and of a person to whom he ought both his authority and life, there was a third design that remained to be executed, to the perpetration of which he imploy'd his utmost address. His Father in Law *Marcus Syllanus* (who was a person of great Generosity, and of illustrious extraction) after the death of his Daughter who died very young) continued to *Caius* the affection of an own Father rather than of a Father in Law, believing that, though the Princess was dead, he could not but have the same sentiments for him. Upon this
D score he spake to him with great liberty about the measures, which he was to take by his actions to answer the hopes which were conceived of him: but *Caius*, being so vain an Opiniaster, that instead of owning or mending his faults, he flattered himself with a Fancy, that he was excellent in all kinds of virtues, & looked upon those as his Enemies, who gave him good counsel, he perverted the good Counsel of *Syllanus*, reputed it an insolence, grew insupportable towards him, and could not endure any longer to have him an inpediment to the irregularity of his passions. After this he banish'd as well out of his thoughts as his heart the remembrance of his wife, and by more than barbarous Cruelty caused him to be put to death for Treason, from whom she had received life, and who ought to have been respected by him as an own Father. The noise of
E this murder, which was followed by the execution of several others the most considerable in the Empire, was spread all over the World: every body spake of it with horrour, but in private, their fear obstructing the publication of their resentment. Nevertheless the people being easily deluded, and not without difficulty to be perswaded, that a Prince, who had appeared so good and so gentle, should be so suddenly changed, it was said in his excuse; *That, as to the death of the young* Tiberius, *the Soveraign power could not admit of a Partner: That he was only prevented by* Caius; *for if his age would have permitted, he would have treated him in the same manner: That it was perhaps by the Providence of God, and for the benefit of the whole World, that* Tiberius *lost his life, to*
F *secure the Empire from Civil and Forreign Wars, which would have divided into factions by the several great persons, who would have espoused the interest both of the one and the other: That nothing is more desirable than peace: That Peace cannot subsist but by good conduct in the Provinces; and that a Province cannot be well govern'd, unless the Government be in a single person, whose authority maintains all things in quiet and repose: That, as to* Macro, *he was grown so sawcy and proud, that in appearance he had quite forgot that excellent direction of the Oracle at* Delphos, Nosce teipsum, *which is a thing so necessary, that with the knowledg of ones self one cannot fail to be happy, nor avoid being unhappy, when it is not attained: That it was insupportable for* Macro *to set himself up above the Emperour, as if it was not his office to command, and the subjects to obey: In this manner it was that the ignorant either out of flattery or folly interpreted the wholsome counsels of* Macro: *and, as for*
G Syllanus, *it was said, that it was ridiculous in him to pretend to as much power over his Son in Law, as a Father has over his own Son, seeing those Fathers, who are but Citizens, do sub-*

mit

mit without trouble to their own Children, when they are advanced to any dignity or office, and H
that it was imprudently done in him to imagine, that, being but his Father in Law, he should have a right to interpose in publick affairs, without considering that his allyance with the Emperour was extinguished by the death of his Daughter, Marriages being but outward ligaments, which, though they joyn Families together at present, yet they are broken upon the death of either of the parties.

This was the discourse, which was used in some of their assemblies to excuse the Emperour's cruelty; for there having been none of his Predecessors, of whose meekness and bounty they had conceived a better opinion, they could not (as I have said) imagine he should be so changed in a Moment.

I

CHAP VI.

Caius *requires the veneration of one of the Gods.*

These horrid and criminal actions passed in the mind of *Caius* for so many victories obtain'd against the most considerable persons of his Empire; For his fury had extinguished the lustre of the Imperial Family in the blood of his Cousin young *Tiberius*, whom he ought in justice to have taken into the partnership of the Government. His K
abominable inhumanity had exasperated the Senate by the death of *Syllanus* his Father in Law, who was one of their greatest ornaments: and his horrible ingratitude had taken away the life of *Macro* a person of the first Rank in his Court, and to whom he was oblig'd particularly for the Grandeur, to which he was advanc'd.

Having perpetrated these great things, he believed, that, there being no body left, who durst oppose himself against his pleasure, he ought not to be satisfied with the greatest honours, that could be confer'd upon man; but that he might expect and challenge what was given to the Gods; and it is reported, that to perswade himself to so strange an extravagance his argument was thus:

As those who conduct and have the care of Herds of Cattel whether Oxen, or Sheep, or L
Deer, are neither Oxen, nor Sheep, nor Deer themselves, but men of nature infinitely more excellent, than the nature of those animals: so they, who have the command of all the men and Creatures in the World, ought to be considered as more excellent than men, and receive reverence like Gods.

Having admitted this ridiculous fancy into his head, and taken the boldness to publish it, he came by degrees to the effects: He began first to desire to be reverenced as one of the Demi-Gods, such as *Bacchus*, *Hercules*, *Castor* and *Pollux*, *Tryphon*, *Amphiarus*, *Amphilochus* and others; but he laugh'd at their Oracles and Ceremonies, and ravish'd them from them, that they might be attributed to himself.

He chang'd his habit and dress like a player. Sometimes to personate *Hercules* he wore M
a Lions skin about his shoulders, and a Club in his hand: sometimes he wore a Hat like *Castor* and *Pollux*; and sometimes in imitation of *Bacchus* he wore the skin of a young Hind. But in this point he differed from those pretended Deities, that, whereas they were contented with their respective and particular Ceremonies without envying what was confer'd upon the rest, he required them all, that he might be accounted above them.

Nevertheless that, which contracted the great throng of spectators, was not that he had three bodies like *Gerion*, but because he transformed himself into as many different shapes as *Proteus*; who, as *Homer* describes, changed himself into several Elements, Animals, and Plants. N

But, *Caius*, this vain resemblance with these Demi-Gods was not the thing, you ought to have affected; you were rather to have imitated their actions and vertue. *Hercules* by his glorious labours delivered both Land and Sea from such Monsters, as troubled the repose of mankind: *Bacchus*, who was the first that planted the Vine, brought a liquor into the World so pleasant and comfortable to both to the body and mind of man, that it made them forget their sorrows, exhilerated and fortified their hearts in such manner, that the effects of it are still seen in the dances and festivities, not only of the most civiliz'd, but of the most barbarous Nations. As to *Castor* and *Pollux*, the two Sons of *Jupiter*, is it not said, that one of them being immortal and the other mortal, he, who had the advantage of immortality, not being able to think that his brother should O
die, would needs equal and debase himself to the condition of his Brother by communicating

A nicating to him part of his immortality, and in some measure subjecting himself to death, which was the greatest expression of kindness that could be imagined. These *Hero's* then, who were the admiration of their own ages, and are still the wonder of ours, were not ador'd and revernec'd as Gods, but for their benefits and good actions to man. But, *Caius*, what have you done in imitation, that may incourage you to such an exaction? To begin with *Castor* and *Pollux* have you imitated the perfect friendship, that was between those two Brothers, and made them so glorious? you without compassion to the youth and tenderness of him, who ought to have been to you as a Brother, and with whom you were in justice obliged to have shar'd the whole Empire, you (I say) have cruelly embrued your hands in his blood, and sent his sisters
B into Exile, to reign with the more security and quiet your self. Have you imitated *Bacchus*, and diffus'd an universal joy and chearfulness over the whole Earth by any admirable invention? you, who being to be considered no otherwise but as a publick Plague, have found out nothing but new inventions to turn that joy into sorrow, that chearfulness into sadness, and make peoples lives a burden: You, who in recompence of the infinite wealth and advantages, which flow unto you dayly from all parts of the World, do with your insatiable avarice crush and depress your people with the weight of so many new Tributes and Impositions, that you inforce them to abominate your horrible inhumanity. Do you imitate *Hercules* in the nobleness of his actions, and in the difficulty of his Labours to introduce and establish peace, to distribute justice and restore
C plenty both at land and at Sea? you, who on the contrary being most lazy and fearful of your sex, have banished all order, and quiet, and happiness, to introduce disorder, and trouble, and all kind of misery in their places. Is it then by these measures you think to pass for a Demi-God? and do you desire to be immortal, that you may continue these afflictions eternally? Is it not more rational on the other side to belive, that, if you were really one of the Gods, the odiousness of your conduct would degrade you, and tumble you down again into the degree of a man, seeing vice is as efficacious to make people mortal, as virtue to immortalize? Forbear then to compare your self to *Castor* and *Pollux*, who were so much Celebrated for their Brotherly love, after you have been so cruel as to have murdered your own Brother; and do not pretend to the honours,
D which are given to *Hercules* and *Bacchus* who signaliz'd themselves by their good deeds whilst your crimes and iniquities are sufficient to render them useless.

CHAP. VII.

The folly increasing every day, he exacted the honour of a God, and imitated Mercury, Apollo, *and* Mars.

E BUT the arrogance of *Caius* rested not there: he thought it beneath him to be honoured as a Demi-God, and therefore pretended to be equal with the Gods. At first he would pass for *Mercury*, and habited himself like him, wearing a *Caduceus* in his hand, and winged Buskins upon his Legs. To represent *Apollo* he appeared another time with a Crown upon his head glistering with Rays, a quiver at his back, with Arrows in his left hand, and with his right hand distributed Largesses among the people, to shew that his bounty was greater than his exaction.

And that he had instituted sacred dances, in which songs were sung in praise of this new God, who before, whilst he personated *Bacchus*, contented himself with the names of *Evius*, *Læus*, and *Liber*. Many times also, when he represented *Mars*, he armed himF self with a head-piece, a Cuiraſſe, and a Buckler, shewing himself publickly with a naked Sword in his hand, accompanied with *Bravo's* and *Hectors* ready for any murders that he should command them, and all to imitate the fury of that deity, who breath'd nothing but slaughter and blood. So extraordinary a spectacle fill'd with astonishment the minds of his people, who could not sufficiently admire, that he should pretend to any resemblance with those, having nothing of their virtue or good qualities to recommend him, and that he should affect to take upon him the marks of that good, which they had procured to mankind. For what else is signified by the Winged Buskins of *Mercury*, but that he was an Embassador of the Gods, and an Interpreter of their wills, the Greek name implying no otherwise, but that he was the messenger of
G happy news, which he conveyed with expedition? And not only a God, but a man would with great difficulty be perswaded to be the messenger of bad. The *Caduceus*

What did it import, but that he was the Stickler,and Mediator in Treaties,and all matters of Peace ; seeing men also used the same upon the like occasions, and otherwise there would have been no end of the ill consequences of War ? But that *Caius* put on his winged *Brodequins* upon his Ankles, was it to publish and spread abroad thorow all the Provinces the noise of his Crimes, which ought rather to have been buried in perpetual Oblivion ? And why should he give himself so much trouble, when without stiring from his place, he committed such an infinite number of impieties, which streaming incessantly from that detestable source,overflow'd the whole world,and was a more pernicious Deluge than the former ? And why should he carry a *Caduce*, when there was nothing to be found either in his words or actions, that had the least appearance or tendency to Peace ; But on the contrary, there was not a Province or Town in all *Greece* or *Barbary*,in which he was not the occasion of division and troubles ? Let our pretended *Mercury* then quit that Name,which is so unsuitable for him.

And as to *Apollo*, In what was it that he could pretend to resemble him ? Was it in the glittering of his Crown, as if the Sun and the Day were more proper for the commission of Evil, than Darkness and Night ? There are none but actions that are virtuous, and worthy of praise, that are fit for the Day, whilst actions that are wicked and scandalous ought to look out the thickest and most private obscurities in Dens and Caves.

This counterfeit *Apollo* has no less overturn'd and perverted the Order of Physick ; For,whereas the true *Apollo* invented wholsome and salutiferous Remedies for the Cure of Maladies, this made use of nothing but such poysons as were mortal and destructive. His insatiable avarice animated him principally against the greatest and most opulent persons of *Italy*, because among them there was more Gold and Silver to be found, than in all the rest of the Whole ; and had not God Almighty delivered it, there had not been a place in the whole Empire,that his avarice would not have pillaged, ruined, and destroyed.

Apollo was celebrated likewise not only for his excellency in Physick, but for his Predictions, which by his Oracles he communicated for the good of Mankind, that they might not sink under those Calamities which hung over their heads. But the Oracles of *Caius* extended no further,than to the fortelling to the most Illustrious, and best qualified persons, Confiscation, Exile and Death ; the only favours, that were to be expected from his oppression, injustice and tyranny. What similitude was there then betwixt these two *Apollo's* ? And what shame was it,that Songs should be sung equally in commendation of them both, as if it were a less crime to attribute to a vitious man the honours, which were due only to a God, than to counterfeit Money, which carries but the Image of a Prince ?

But nothing was more strange, than to see a man,whose Mind and body were so notoriously effeminate, arrogate to himself the force and courage of *Mars*, and delude the Spectators by changing his Habit as frequently as a Player upon a Stage. For in what was it that he might be said to resemble not only the fabulous *Mars*,which is but a fiction, but the true one (if there was such a one) which he desired to resemble, that has a Courage generous and beneficent,always ready to relieve the oppressed (as the *Greek* word signifies)' a Courage,that by just and lawfull Wars was still followed with a happy and an honourable Peace. For *Mars* hath two Names, One implying and representing him a lover of such Peace, as conduces to the tranquility of the Publick ; and the other describing him, as a lover of War, which cannot be accompanied but with Calamity and Confusion.

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CHAP.

Q

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CHAP. VIII.

Caius takes a prejudice against the Jews, *because they would not, like other People, Reverence him as a God.*

I Suppose I have clearly demonstrated, that *Caius* had but little resemblance with the Demi-gods, and less with the Gods themselves. Never Prince had more wicked inclinations. He embraced blindly and with an immoderate vehemence whatever came B into his mind; his ambition was little better than madness; his obstinacy was invincible, and his irregular desires had no bounds in the abuses and outrages which he committed by his Power.

The *Jews* (formerly happy enough) felt the deplorable effects of it: for he looked upon them as the only persons capable of opposing his Designs, in respect that from their Infancy they had learned from their Parents by a constant Tradition (and it had been inculcated and confirmed to them by their sacred Laws) not to acknowledg any but the true God, the Creator of Heaven and Earth; For all other Nations, though groaning under the burthen of his tyrannical domination, in flattery complied with his desire, and by that means augmented his presumption and vanity.

C Several *Romans* were not ashamed likewise to prostitute and dishonour the Liberty of their City by introducing into *Italy* the same base conformity and submission, which the *Barbarians* used in their pusillanimous Adorations. But he knew that the *Jews*, on the contrary, rather than consent to the least violence or intrenchment upon their Laws, ran to death as to immortality. For as a Stone cannot be taken out of a Building, but by little and little the whole Fabrick will run to ruine; it is the same in matter of Religion, to the destruction of which nothing could contribute more, than such an impious and audacious enterprize, as the pretending to change a mortal Man into an immortal God, which is far more difficult, than that God should be changed into a Man; besides that it would open a door to horrible infidelity, and dreadful ingratitude towards God D Almighty, whose infinite Goodness is perpetually sprinkling and dispensing his Mercies and Favours upon all Creatures.

This was the occasion of that cruel war made upon our Nation: and what greater misfortune can befal any Servants than to have their Master their enemy? But the Subjects of Emperours are Servants; and whereas the moderation of the Princes, which governed before *Caius*, made their Dominion gentle and pleasing to all People, his Government was insupportable. Mercy was a Virtue unknown to him; and so far was he from any remorse, that he made it his boast, when he trampled upon the Laws and abolished them, to make room for his own Violence and Tyranny. But the principal Object of his Fury were the *Jews*; It did not satisfie him to use them as Servants, but he treated them as Slaves E and as the most vile and abject of Slaves: So that it may with too much verity be affirmed, *That they had in him, in stead of a kind and indulgent Master, a cruel and unmerciful Tyrant.*

CHAP. IX.

The ancient Inhabitants of Alexandria *take occasion of* Caius *his animosity to the* Jews, *to do them all imaginable mischief: They demolish most of their Oratories, and erect Statues of* Caius *in their places; Indignities that were never practised under* Augustus F *or* Tiberius. *The Praises of* Augustus.

WHEN the Pique, which this Emperour had against the *Jews*, came first to the knowledge of the Inhabitants of *Alexandria*, who had had alwayes a mortal and inveterate quarrel against them, they thought they could never have a fairer opportunity to revenge themselves; and therefore, as if they had received Orders to that purpose from the Emperour, or, having overcome the *Jews* in Battel, the right of War had exposed them to their fury, they fell upon them with irresistable violence, forced, their Houses, turned their Families out of doors, sack'd, plundred, and carried away all G the best of their Goods, and that not in the night like Thieves, who were fearful of punishment, but at noon day, exposing and shewing what they had taken to every body

they met, as if they had been their own, and bought with their money; some of them, H
by a detestable association in that impious action, sharing their plunder in the Market-
place in the presence of those very persons which they had robb'd, and added mockery
to their violence.

But what is it to have brought such People to indigence as were rich and splendid
before; to have forc'd them from their Houses, and expos'd them like Vagabonds to
all the injuries of the Air? These inhumane *Alexandrians* drove the *Jews* with their
Wives and Children from all parts of the Town to coop them up like Beasts in so close a
place, that not having given them liberty to bring any thing with them, they doubted not
but that they would dye either with hunger, or the infection of the Air; Free respirati-
on being so necessary to the Life of Man, by reason of the heat of the Bowels, that it is I
like adding fuel to fire, instead of fresh and cool air to refrigerate the Lungs, to give
them nothing but the hot stifling Air of a great throng of People crowded together in a
Press.

In this extremity these poor People, at least to take Breath, dispersed themselves,
some in the Desarts, some along the Sea-Coast, and others into the Sepulchres; and
if in any place of the said Town any of the *Jews* appeared, as not knowing what had
passed, the *Alexandrians* knocked them down, or lam'd them with stones or with
Cudgels, and handled them in the same manner as they did those who had escaped out
of that little place, where they had throng'd so great a multitude.

These cruel Persecutors upon the Banks of the River way-laid the *Jewish* Merchants, K
who traffiqued to *Alexandria*, they rob'd them of their goods, and burnt the Merchants
alive; some in fires made of the wood of their own Vessels; others in the middle of the
City, and that in a way more cruel than the other; because their fire, being made of a
greener and more moist wood, choak'd them with the smoke, as well as tormented them
with its flames; others they drew with Cords thorow the Streets and Market-places with
such fury and indignation, that, their death being unable to satisfy their rage, they trod
their dead bodies under their feet, and tore them into so many pieces, that had any body
been so well disposed as to have buried them, he would not have found any thing re-
maining that might have exercised his Charity.

When they perceived the Governour of the Province (who in a moment might have L
appeased a greater Commotion) did not only connive, but incourage it, by pretending
to be ignorant; they grew more insolent and audacious; they assembled in Troops,
ran in great throngs to the Oratories of the *Jews*, (which were many in all the quarters
of the Town) cut down the Trees that were about them, demolished some of them, ut-
terly burned others, and the flames of them consumed several of the neighbouring Hou-
ses, by which also the gilt Bucklers, Statues and Inscriptions, which the *Roman* Empe-
rours had set up in honour of the Courage or Virtue of several of the *Jews*, which ought
to have been reverenced, were burned and consumed.

In short, Nothing was able to restrain their madness; For in stead of apprehending
Punishment or Correction, they understood the hatred which *Caius* had conceived M
against the *Jews*, and that nothing would please him better, than to have them treated
with that terrible Cruelty.

Again, to cajole the Spirit of this Prince by their new flatteries, to oppress and de-
stroy us with more security, and invade and subvert our Laws without fear, they set up
his Statues in such Oratories, as they were not able to demolish by reason of the great
number of *Jews* which gave them opposition; and that, which they erected in the prin-
cipal of all the Oratories, was placed in a Chariot drawn with four Horses in Brass, in
which they were so ardently zealous, that having no Horses lately cast, they took them
out of the place appropriated to their publick Exercises, lame and crippled as they were,
and as was reported, made anciently for Queen *Cleopatra*, the last of that Name: Which N
action of theirs ought rather to have offended *Caius* than otherwise; For seeing he affect-
ed such extraordinary honours, though the Horses had been new, yet having been made
for a Woman, they were unworthy of him; and though they were set up in favour of
him, yet they were too much spoiled and imperfect to give him satisfaction. Besides they
thought they should merit very much by changing these Oratories into Temples, to
augment the number of those which were dedicated to him; which nevertheless they did
not so much in honour of him, as in hatred to our Nation. And of this there needs no
better proof, than that for three hundred years together, during the reign of ten of their
Kings, they never consecrated a Statue to any of them in their Chappels, though they
placed their Kings in the rank of their Gods, and gave that Title to some of them. And O
it is no wonder, that, though they knew they were but men, they should honour their

Princes

A Princes like Gods, seeing they payed the same adoration to Doggs, Wolfs, Lyons, Crocodiles and several other amphibious Creatures, insomuch as all *Egypt* is full of Temples, Altars and Groves consecrated to their honour.

But as they were the greatest flatterers in the World, and considered the Fortune more than the person of any Prince, they will answer perhaps, *That the Roman Emperors being more puissant and prosperous than their own Kings, it was but justice to give them more honour.* What answer can be more ridiculous? For why then did they not give the same honour to *Tiberius*, to whom *Caius* was obliged for his Empire, since that Prince reigned three and twenty years with such prudence and felicity, that he preserved to his dying day, not only the *Greek* Provinces, but the Barbarous in profound Peace, and the enjoyment
B of all things? Was it that in his Birth he was inferiour to *Caius*? He excell'd him on both sides, both by the Father and Mother. Was it that his Education or Learning was less? What person in his time was wiser or more eloquent? Was it that his years were not so many, and by consequence his Experience not so great? What Emperor ever ended his days in a happier old Age? And even in his Youth was not his capacity and judgment wonderful; which is not commonly acquired but by number of years? yet you never thought him worthy of such extraordinary honour.

What shall I say likewise of that ineftimable Prince, who seemed by the Eminence of his Virtues, to be raised above the condition of men; and by the multitude of his good deeds, and the felicity of his Reign, was the first who merited the glorious name
C of *Augustus*, and having received it himself from no body, transmitted it to his posterity? The Sea was in opposition against the Land, and the Land against the Sea. *Europe* was in Armes against *Asia*, and *Asia* against *Europe*. All the Grandees of the Empire divided to determine who should remain Master, and it may be said, that the whole race of mankind was ready to perish by this bloody and cruel war kindled at the same time in all parts of the world; when in so horrible a Tempest this great Prince took the Rudder into his own hand, restored Peace to the whole World, renewed Plenty and Trade, civiliz'd the Manners of the most barbarous Nations, overwhelmed as it were all the great Towns with so much happiness, that they might have pass'd for Free States, maintain'd Peace, encourag'd Justice, and forbore not unceasantly to pour out his Favours
D upon the People with full hands, even to the end of his days.

This incomparable Emperour had *Egypt* under his Dominion for three and forty years together; yet you never paid him that honour, which you have done to *Caius*; you set not up his Statues in the Oratories of the *Jews*, though never Prince deserved so much reverence as he, not only as he was the Foundation of the *August Imperial Family*; But as he was the Uniter of that Soveraign Power, which was divided before, and used it with such moderation, that thereby he procured the publick Felicity, there being nothing more certain than that saying of the Ancients, *The Government by many is most dangerous in respect of the mischiefs which do follow their diversity of Judgment.* The Example likewise of other People ought to have obliged you: for in all other places they pay'd him
E divine honour, and consecrated many rich Temples to him, such as are not to be seen (either Ancient or Modern) in other Towns, and particularly in *Alexandria*: For what other is comparable to that, which upon his account bears the name of *Sebastian*, built near the Port, and in such esteem with Marriners and Sea-men? It is so spacious and lofty, it is visible a far off. It is full of excellent Pictures, admirable Statues, and other rich Presents both of Silver and Gold, that have been offered by great Persons; nothing is more Magnificent than its *Portico's*, its *Quire*, its *Galleries*, its *Library*, and its *Grove*. In so general a Concourse of People, could any man of sence say, *That this was not to pay* Augustus *all the honour that was due to him, except putting up his Statues in the Oratories of the* Jews? No without doubt: But that which hindred it then was, that they understood that incomparable Prince took as much pleasure to see
F every body live regularly, and according to the Laws of their Country, as he did care to have the *Roman* Laws put in execution; and if he received any honours extraordinary from the blindness of his adorers, it was not that he approved it himself, but that he thought it might conduce to elevate and enhance the Grandeur and Majesty of the Empire. For what can be a greater instance of his Moderation, and that he would not suffer himself to be puffed up or dazled by the vanity or extravagance of their respects, than that he would never admit the Title either of a God or a Master? and indeed not only rejected that flattery, but expressed great approbation of the horror and detestation of those which declare for such things? Otherwise how could he have permitted that the
G *Jews* (the greatest part of whom have been Enfranchised by such Masters as had taken them Prisoners in the Wars) should be allowed to possess in *Rome* so great a part of the City

as lyes beyond the *Tyber?* He was not ignorant that they had their Oratories, where they met for their Devotions, eſpecially on their Sabbath day; That they raiſed their Tenths to ſend them to *Jeruſalem*, and that they offered their Sacrifices there alſo. Yet he did not Baniſh them from *Rome*; and he was ſo far from aboliſhing their Religion, or ſubverting their Laws and their Cuſtoms, that he gave rich Preſents to our Temple, and ordained, that every day Sacrifice ſhould be made to God Almighty, which is obſerved to this day, and will be obſerved for ever, and remain an eternal Mark of the virtue of that incomparable Emperour. H

He ordered likewiſe that the *Jews* ſhould be compriſed in the publick diſtributions of Money and Corn, which were made among the People in certain Months; and if it happened thoſe Diſtributions were made upon their Sabbath day, at which time it is not permitted among them to do or receive any thing, eſpecially for their own profit and advantage; he took care that their portions ſhould be reſerved, and delivered the next day; which made the *Jews* ſo conſiderable among other Nations, that, though naturally they had no kindneſs for them, yet they durſt not moleſt them in the exerciſe of their Religion. I

And *Tiberius* treated them in the ſame ſort, though *Sejanus* did what he could by his Calumnies to ruine thoſe who inhabited at *Rome*, becauſe he knew they could not be brought to joyn in his abominable Conſpiracy againſt his Maſter. And this Prince ſent afterwards to all the Governours of Provinces, that, except ſome few who had been medling in that Plot, all the reſt of the *Jews* ſhould be well treated, and not obliged to change any thing of their Cuſtoms; becauſe they were naturally peaceable, and had nothing either in their Laws or Manners contrary or inconſiſtent with the Tranquility of the Empire. K

CHAP. X.

Caius *being already inraged againſt the* Jews *of* Alexandria, *was much exaſperated by an* Ægyptian *called* Helico, *who had been formerly a Slave, but was then in very great favour.* L

CAIUS having paſſed to that degree of Vanity, as not only to pronounce, but to believe himſelf a God, he found no People either among the *Greeks* or *Barbarians* more ready than the *Alexandrians* to humour him in his extravagant imagination: For there are no People more ſubtile, more hypocritical, more flattering, nor greater lovers of Confuſion and trouble, than the Inhabitants of that Town. And ſo little is their reſpect for the Name of God, that they make no difficulty to attribute it to *Ibis*, and ſeveral other Creatures. And as they are very prodigal of that honour, they do eaſily delude ſuch, as are not acquainted with that impiety in the *Egyptians*, whereas it is impoſſible to do ſo with thoſe, who do know and deteſt it. M

Caius being ignorant of their cunning, ſuppoſed it was real and not pretended, that they thought him a God, becauſe they proclaim'd it publickly, and with all the formality and acclamations, wherewith they were accuſtomed to declare their reſpects toward their Gods; beſides he conſidered the ſacriledges they had committed upon our Oratories, as a great teſtimony of their Zeal; and there were no Poems or Hiſtories that he could read with ſo much delight and pleaſure, as the Relations that were ſent him upon that Subject.

Thoſe who made it their buſineſs to applaud or decry what ever lik'd or diſpleas'd him, contributed much to that humour; for moſt of them were *Egyptians*, and unfortunate ſlaves, brought up from their infancy in that abominable error, which prompted them to pay divine Worſhip to Serpents and Crocodiles. The chief of this abominable Band was a wicked fellow called *Helico*, who by his ill practices had wrought himſelf into the Court. He had ſome ſmattering of Letters, and he, whoſe ſlave he was firſt, and had taught him his knowledge, preſented him to *Tiberius*: But that Prince had never any great eſteem for him, by reaſon that the manner, in which he had been educated in his youth, had rendred him grave and ſevere. and made him deſpiſe every thing that was not ſerious. When after his death *Caius* ſucceeded to the Empire, this dangerous creature obſerving that there was nothing diſſolute or voluptuous, to which *Caius* was not inclined ſaid thus to himſelf: *Now is the time*, Helico, *that muſt needs be favourable to your deſigns; be ſure you do not neglect to improve it to your advantage: You have a Maſter* N O

A *as you would desire your self. You have access, and are acceptable to him; your wit is pliable enough; you have a faculty in Drolling; and those tricks and inventions which are so apt to dispose People to mirth, are your excellence and element; you are versed in the Liberal and all other Sciences; you do not only know how to please by your flatteries, but by expressions, whose cunning (the more dangerous by how much it is more secret and occult) excites suspicion and indignation against them, whom you have a design to prejudice, when your Master is in an humour to hear you; and that he is ready almost always to do, so much is he disposed to hear any thing of Calumny or Reproach; you need not trouble your self much for subject, for with that the* Jews *will abundantly supply you, you have no more to do but to declaim against their Laws and their Customs, and that you have learned from your Infancy, not only from particular*
B *persons, but from most of the inhabitants of* Alexandria. *Let us see then what you can do.*

These things running in *Helico*'s head, he stirred not from *Caius* either night or day; and in the times of his private relaxations and divertisments, he left no opportunity of incensing him against the *Jews* by his forgeries and suggestions; which were the more effectual by being slyly and wittily delivered; for he would not profess himself their Enemy, but acted cunningly and subtilly; by which means he did them more mischief, than if he had openly declared himself.

When the Embassadors of the Inhabitants of *Alexandria*, who had acted so cruelly against us, understood how much this wretched man was serviceable to them, they gave him not only money, but hopes of procuring him great honours, as soon as the Empe-
C ror should come to *Alexandria*, where they did not question, but he would suddenly be; and on the other side there was nothing but he promised them, so much did he hugg himself in the hopes of receiving those great honours in the presence of the Embassadors, who would not fail to repair to so famous a City, from all parts of the World, to pay their Complements to so great a Prince.

Having no knowledge that we had an Enemy so dangerous and considerable as *Helico*, we aimed only to defend our selves against such as were professed; But when we found it we applyed all our Interest and Industry to sweeten and take him off: No
D man did, or could do us more mischief than he; for he was one at all Games, at all Recreations, Feasts and Debaucheries with *Caius*; His Office of first Gentleman of the Bed-Chamber (which was one of the best places about the Court) gave him the advantage of his Ear when ever he desired, and his Master took great pleasure in hearing him: He laid aside all other designs, and intended nothing so earnestly, as to ruine us by his Calumnies and Scandals, which he did with so much artifice, and mingled them with his Jokes in so pleasant a manner, under pretence of entertaining of *Caius*, rather than malice to us, that he made such an impression against us in the Emperours mind, as we could never extinguish.

E

CHAP. XI.

The Jews *of* Alexandria *appoint an Embassie to* Caius *to represent their Sufferings; in which Embassie* Philo *is chief.* Caius *receives them kindly in appearance, but* Philo *found he was not to be trusted.*

After we had tried all our skill to make *Hilico* our Friend, finding it was but labour in vain, because he was so insolent and proud no body durst come near him, and not knowing besides whether it was from any personal or particular Spleen against us, that he provoked and exasperated the Emperour to our Destruction, we concluded to
F steer another Course, and resolved to represent a Petition to the Emperour, which should contain in short what we had Remonstrated not long before to King *Agrippa*, when he was at *Alexandria*, in his passage to *Syria*, to take possession of that Kingdom, which had been conferred upon him by *Caius*: Hereupon we departed for *Rome*, secure, as we thought, of finding the Emperour an equitable Judge, whereas we could not have had a mortaller Enemy. He received us in the field of *Mars*, as he was coming out of his Mothers Gardens; his Countenance was pleasant and chearful, his Words obliging, he made a sign with his hand that he would be our Friend, and sent us word afterward by the Master of the Ceremonies called *Homus*, that he would hear our business at lei-
G sure: In so much as there was not one of those who were present, nor indeed one of our whole Nation (unless of more than ordinary sagacity) that believed not our Embassie would succeed to our desires, and every body came and Complemented us there-

upon:

upon: But my age and experience in Mundane affairs giving me a further prospect H
and penetration, that which transported other people became suspected by me: for I
reasoned thus with my self:

How comes it to pass that Embassadors being here from all quarters of the World, we should be the only persons, to whom the Emperour should vouchsafe to send word, that he would give us Audience? For, do's not he know, that being Jews *we should think our selves happy to be treated like other People? Can we without folly expect favour extraordinary from a young Prince of another Nation, or believe that he has not greater inclination for the* Alexandrians *than for us, and makes such haste to determine our business in obligation to them? I wish to God that, in stead of being an equal Arbitrator, his sentence be not Arbitrary, and that he does not prove himself our Enemy and their Protector.* I

CHAP. XII.

Philo *and his Collegues discover, that* Caius *had commanded* Petronius *the Governour of* Syria *to set up his Statue in the Temple of* Hierusalem.

WHilst these thoughts were in my head, and gave me no quiet either night or day, another misfortune that could not be forseen, and portended not only the destruction of a part, but of the whole Nation of the *Jews*, fell out to accomplish my trouble. We waited upon the Emperour to *Puteoli*; to which place being retired along the River for diversion, he entertain'd himself in the Houses of Pleasure, which are numerous, and very Magnificent, not thinking in the least of our Affair, though he had ordered us to follow the Court, and we were ready, expecting every hour, when he should have decided our Controversie; when on a suddain a certain Person came to us, with his Eyes staring, his Breath spent, and an universal discomposure in his Looks: he took some of us aside, and said, *Have ye not heard the terrible News?* He would have proceeded, but his Tears came so fast upon him, that they stifled his Words so strangely, that, do what he could, it was not possible for him to go L
on. One may easily conceive our astonishment and surprize. *We conjur'd him to tell us the cause of his affliction, seeing it was nothing in appearance but for weeping before us: and if the occasion was worthy of so many tears, it was but just (being accustomed to sorrows as we had been) that we should consent, and add our Compassion to his. He made a new effort, and told us with more sighs than words, The Ruin of our Temple is decreed; for the Emperour has ordered his Statue to be set up in the Sanctuary, and to give the Name of* Jupiter *to it as an Inscription.* The unexpectedness of the news made us almost immoveable, and it was quickly confirmed to us by other People. We immediately retired, and shut our selves up in our Lodgings, to lament the general destruction of our Nation, and sorrow being Eloquent, what was it that it did not prompt us to say? M

Having in this manner expos'd our selves in the midst of Winter to the perils of a dangerous Voyage in hopes to have found some redress for our Sufferings, we met upon the Land with a Tmpest much more cruel, than those which happen at Sea, because they are natural, and by consequence supportable; whereas this was caused by a man, who had nothing humane but his shape, by a young Prince, who lov'd nothing but change and trouble, and who seeing his Will and Pleasure sustained by the whole Power of the Empire, he suffered himself to be carried away without any restraint to all Licentiousness and Tyranny; which was an Evil the more great and deplorable, because not capable of any visible remedy. For who durst be so bold as to represent to him, that it was not consistent with his duty to violate the sanctity of the most *August Temple* in the World? Or could one indeed without the loss of his Life have remonstrated against so great an impiety? N

Let us dye then (said we among our selves) seeing nothing can be more honourable, than to lay down our Lives in defence of our Laws. But our Death not being able to produce any good effect, and being Embassadors as we are, may it not be to augment the affliction of those who sent us, and give advantage to such of our own Nation, as have no friendship for us, to say, that to deliver our selves from some present inconvenience, we deserted the Interest of the Publick? though the lesser Interests are always to give place to the greater, and Private to Publick. For in the subversion of Government, all the Laws, by which its Grandeur and Consistence was maintained, do for the most part suffer the same O
Fate, and are abolished with it.

May

A *May it not be imputed to us likewise as a crime to abandon the* Jews *in* Alexandria, *by abandoning an affair in which their Safety or Ruine is involved, and the Safety or Ruine of our whole Nation, and leave them in fear, that a Prince of his Violence and Cruelty will entirely destroy them?*

If it be *Objected*, That seeing, which way soever we resolve, no Success is to be expected; why should not we think of retiring in safety? I *Answer*:

That to do so, we must have either no hearts, or no knowledge in our divine Laws. God perhaps will make use of this opportunity as a tryal of our Virtues, and to see how we are disposed to comport under affliction: Rather, instead of placing our safety in the uncertain succours of Man, let us put our whole confidence in God with a firm Faith, that he will assist us, as he has
B *assisted formerly our Fore-fathers, when their Perils were (in appearance) beyond all Remedy. Thus it was we endeavoured to comfort our selves under so great and unexpected a Calamity, flattering our selves with hopes of seeing happier times.*

When we had remained silent for a time, we said to him who brought us the first ill News, *Why do you content your self, by having thrown an unhappy word among us, to have kindled an universal trouble in our minds, which as a single Spark will grow to a Flame, and do not tell us, what it is that hath transported the Emperour to so extravagant a resolution?*

*Every body knows (*replied the person*) that he would be reverenced as a God: and because he is perswaded, that the* Jews *are the only persons, who will not acknowledge him for such, he believes he cannot any way afflict and punish them more, than by dishonouring the Majesty,*
C *and profaning the sanctity of their Temple, which he knows is the most beautiful in the World, decorated and enriched with the presents of so many Ages, which no doubt, but his boldness and impiety will tempt him to seize.*

Capito, *a Commissioner for the receipt of the Tributes in* Judea, *has irritated him likewise against us by Letters which he has writ. This* Capito *having little or no fortune before he was sent into this Province, and having feathered his Nest well by his exaction since he came, he has a mind to prevent by his Calumnies the just Complaints, which he apprehended the* Jews *would make against him, and he has made use of the occasion aforesaid.*

Jamnia *is one of the most populous Towns in* Judea, *and all its Inhabitants are* Jews, *except some few Strangers, who (unhappily for us) are come thither to acquaint themselves with*
D *the neighbouring Provinces. Their aversion for our Manners and Customs is so great, that they cease not to do us all the mischief that they are able to do; and understanding that* Caius *was inflamed with an idle passion to be worshipped as a God, and that on that account he had conceived a mortal hatred against us, they thought they could never hope for a fairer opportunity to destroy us. Wherefore they erected an Altar of Brick upon no other design, but because they were sure we would never suffer the Laws of our Ancestors to be violated in that manner; and their malice and cunning has had the effect which was intended. For the* Jews *having pull'd down their Altar, they who set it up made complaint immediately to* Capito, *who was the contriver of the plot, on purpose to ruine their fellow Citizens. This wicked man, transported as it were to have succeeded so far, failed not to write to* Caius, *exaggerating every thing, and*
E *adding much to the truth, to provoke him the more. The violent and audacious Emperour no sooner had the news, but he commanded, that instead of an Altar of Brick, they should set up a Statue of him as big as a* Colossus, *which was to be Gilt over with Gold, and placed in the Temple of* Jerusalem: *in which resolution he had two principal Counsellors,* Helico *that notorious Buffoon, and* Apelles *the famous Comedian, who (as is reported) having prostituted himself, and exposed his beauty for money when he was young, was now got upon the Theater in his old age, and the modesty of that profession every man knows. By these excellent qualities these two excellent persons were got to be of* Caius *his Councel. With the one he consulted in matters of Railery and Wit; and with the other how such a Speech was to be pronounced upon the Stage, not so much as concerning himself with the Peace and Tranquility of the Empire.* Helico, *being an* Egyptian, *bit us like an Asp; and* Apelles *being of* Ascalon *was no kinder*
F *than he.*

Every word, that this person spoke, was like a dagger at our hearts: but these two wicked Counsellors were not long without their Reward; For *Caius* caused *Apelles* to be clapt in Irons for other Crimes, and tortured him upon the Wheel, but with several intervals, to increase and spin out his punishment; and *Claudius* succeeded *Caius* in the Empire, he put *Helico* to death for other considerable Reasons.

G

CHAP.

H

CHAP. XIII.

Petronius *his great trouble about executing the Order which he had received from* Caius *to set up his Statue in the Temple of* Jerusalem, *because he was sensible of the injustice of it, and foresaw the ill Consequences.*

CAIUS wrote then that this Statue should be consecrated, and set up in our Temple, and omitted nothing, that might injoyn the Execution of that Order. He I commanded *Petronius* Governour of *Syria*, to take half the Army, which was dispos'd along the *Euphrates* to defend those Countries against the Kings and People of the East, and to cause them to attend the Statue; not that they were to add to the Solemnity of its Consecration, but to cut those *Jews* in pieces, who would have the boldness to oppose him. Is it so then, most cruel Prince, that, foreseeing these poor people will sooner expose themselves to death, than suffer the violation of their Laws, and the profanation of their Temple, you declare War against them, and send a formidable army to consecrate your Statue by the blood of so many innocent Victims, without sparing either Women or Men?

This Order gave *Petronius* much trouble, by reason that on the one side he knew K *Caius* could not endure the least delay in his obedience, and on the other side he saw the execution of his Commands very difficult, because the Jews would suffer a thousand deaths rather than suffer any violation of their Religion; For, though all other people are tender of their Laws, yet it comes far short of the bigottry of the *Jews*, who look upon theirs as Oracles given by God himself; They were brought up in it from their youths; They have it ingraven in their hearts; They forbear not to admire it; They receive into the number of their Citizens such Strangers as imbrace it; Look upon those as Enemies who despise it; And have so great a horror for every thing that contradicts it, that there is neither grandeur, nor fortune, nor any temporal felicity able to tempt them to violate it; Nor is there any greater evidence of their Respect and Veneration for their L Temple, than that it is certain death for any of them to dare to enter into the Sanctuary; But for the rest entrance is free to all those of their Nation, of what Province soever.

Petronius revolving these things in his mind, found the Enterprize so difficult, that he made no hast to put it in execution; and the more he considered this affair, the more he was perswaded not to touch upon our Religion, as well because Justice and Piety obliged him to alter nothing therein, as because of the danger he was like to encounter, not only from the Judgement of God, but from the Resistance of the *Jews*, who by that action would be driven to despair. He considered likewise the numerousness of that Nation, which is not like the rest crowded up in one Province, but dispersed in so great numbers almost quite over the World both upon the Continent and in the Islands, that M they are well nigh equal in number to the Natives. And this gave him occasion to apprehend, that assembling together from all parts they should kindle a War, that could not easily be extinguished, seeing they were already very strong in *Judea*, no less Politick than Valiant, and ready to dy with their Swords in their hands with invincible Courage, rather than abandon the Laws of their Fathers so excellently Just, though their Enemies would needs have them to be Barbarous.

This wise Governour was apprehensive likewise of such of that Nation as inhabited beyond the *Euphrates*, in *Babylon* and those Provinces: for he knew for certain, as having seen it with his Eyes, that they sent every year to the Temple, under the Title of *First-* N *fruits*, the money which they called *Holy*; without considering the danger of the ways, how great soever it was, and all because prompted by a principle of Devotion. So that he believed, and not without reason, that as soon as the Jews should have notice of the Consecration of this Statue, they would put themselves instantly into the Field, and block him up on every side.

These thoughts detained him for some time; but it put his mind into great agitation and trouble, when he considered he had for his Master a young Prince, who knew no other Justice than his Will; who could not endure to be disobeyed, let his Commands be never so unequel, and whose pride and presumption transported him to that excess of folly, that causing him to forget his Humanity, he would need pass for a God: So that he could neither execute nor decline the execution of his Orders without manifest dan- O ger of his Life; only there was this difference, he might save it perhaps in the War, where

A where the events are uncertain; whereas it was impossible to escape, if he refused obedience to his unmerciful Prince.

CHAP. XIV.

Petronius *gave Order for this Statue, but it went on but slowly. He indeavoured in vain to perswade the* Jews *to receive it. The* Jews *forsake the Towns and the Country to wait upon him, and begg of him not to execute an Order, that would be more insupportable to them than death, but to give them leave to send their Deputies to the Emperour.*

B

THE *Roman* Officers, who with *Petronius* had the greatest charge in the affairs of *Syria*, were all for a War; because, knowing the fury of *Caius*, they doubted not, but, if they declin'd it, he would discharge his indignation upon them, in confidence that they must needs be accessory in this disobedience. But by good fortune it hapned, that they had time to deliberate, whilst the Statue was making: for there was none sent out of *Italy*, which, I suppose, God in his mercy so ordered for the safety of his People, as also that there was no direction to take the handsomest and best wrought that could be found C in *Syria*, for without that the War had broke out so suddenly, that no remedy could have been found for so great a mischief.

Petronius, having concluded to have a Statue made, caused the ablest Statuaries in *Phenicia* to be sent for, furnished them with materials, and appointed *Sydon* to be the place, as the most proper for such a business. Having done so, he sent for the Chief Priests and Magistrates of the *Jews*, declared to them the Emperor's Command, and exhorted them to submit, and not run themselves into Calamity and Troubles which would be otherwise unavoidable; for the greatest part of the Army in *Syria* had Orders to proceed with fire and sword in case of disobedience; And *Petronius* did not doubt, but if he could have prevail'd with them, they could have perswaded the rest of the People, but he D found himself mistaken; for this discourse went so near them, that after for a while they had stood still as immoveable, they brake out into Rivers of Tears, tore their beards and their hair, and cry'd out with a voice interrupted with sighs. *Have we then lived to this hour, to see what our Ancestors never beheld? But how can we possibly see it, who will choose rather to lose our Eyes and our Life, than be spectators of so horrible an impiety?*

This report being spread abroad in *Jerusalem* and in all *Judea*, the *Jews* left their Houses and Fields, as it had been by consent, and repaired to *Phenicia* to wait upon *Petronius*. Their innumerable multitude made those People believe, who were ignorant how populous a Country *Judea* was; that it was a great Army marching against *Petronius*, of which they gave him immediate advice; but they had no other Arms then their sighs and their E cryes; which fill'd the Air with such a noise, that it ceased not, when they laid them by, and had recourse to their Prayers, which the excess of their sorrow put into their mouths. They were distributed into six Classes, three on the one side, the Antient, the Young Men, and the Children; and three on the other, the old Women, the young Women, and the Maidens.

When they were brought in to *Petronius* (who was placed higher than the rest) they threw themselves before him upon the ground, beating their Breasts, and sobbing out so many sighs, that nothing could be more pittiful; and though *Petronius* commanded them to rise and come nearer, they were scarce to be perswaded: At length they approached with ashes upon their Heads, their Eyes swimming with tears, and their Hands F behind their Backs, as if they had been going to Execution; and he, who was Spokesman for them all, delivered himself to *Petronius* in these Terms. SIR, *To remove all pretence of accusing us of any evil design, we are come not only without arms, but without any intention of making use of our hands, which are the Armes, that Nature has given to all mankind, and do therefore present our selves before you to be treated as you please. We have left our Houses destitute, and brought our Wives and our Children along with us, to the end we may joyn their instances with our own, and by your mediation supplicate the Emperour either to preserve or extinguish us all together. We are naturally lovers of Peace, and are the more impetuously inclined to it, because, our greatest pleasure being to bring up our Children in our own way, there is nothing that conduces more to it. When* Caius *was advanced to the empire, and* G *we understood it by his Letters to* Vitellius *(who was then Governour in* Jerusalem, *and in whose place you have succeeded) we gave him a testimony of our joy, and signified it by publishing*

lishing the good news thorow the rest of the Cities. Our Temple was the first place, where sacri- H
fice was offered for the happiness of his reign; Would it be just that it should be the only place, where that Religion should be abolished, which had been observed there in all Ages? We will leave our Houses, our Goods, and our Possessions to your Mercy: all we beg is that nothing be introduced into our Temple, but that it may remain in the same condition, as it was left to us by our Fathers. If you will not grant us that favour, take away our lives, which we can lose with much more satisfaction, than behold the violation of our blessed Laws. We are informed, that great forces are preparing to fall upon and constrain us, in case we oppose our selves against this Order; but we are not so imprudent as to resist our Master; We will sooner dy, than entertain any such wicked design: He may kill us, and cut us in pieces, if he pleases, without any such danger; we intend nothing of defence; we will be rather our own Priests, and when we have I
sacrificed our Wives, and our Children, and Relations, we will shed our own blood and mingle it with theirs, and expire in petitioning God Almighty, that he would not impute it to us as a Crime, seeing we do it not either for want of respect to the Emperour on the one side, nor for non-observance of our Laws on the other. But before we are reduced to that extremity, our humble request to you, Sir, is, That you would vouchsafe us but some time, till we can make our addresses to the Emperour: 'Tis possible we may obtain from him, that he will not intrench upon the Worship, which we conceive due only to God, nor disturb us in the exercise of our Religion, and put us into a worse condition, than other Nations, to whom he has indulg'd their ancient Liberties and Customs, and confirmed the Decrees of Augustus *and* Tiberius *his Predecessors, who were so far from condemning our conduct, or reprehending our manners, that they entirely* K
approved them. It may be he may be mollified by our addresses: The anger of Princes is not immortal; nor are their wills always the same. It is only by Surmises and Calumnies that the Emperour is exasperated against us. Permit us (if you please) to justify our selves, and inform him of the Truth. And what could be more severe, than that we should be condemned without being heard? If we can obtain nothing from him, who will hinder him then from what he would do now? But do not, Sir, we beseech you, by refusing us the only hopes which remain to so great a multitude, obstruct our application, seeing we beg it out of a true sentiment of Piety, and not any Interest, unless it be said (as is true) that no interest is so great, as that which respects Preservation.

L

CHAP. XV.

Petronius affected with the condition and Humility of the Jews, *and believing it unsafe to run them into despair, writes to* Caius *in such a manner as might gain time.* Caius *resents it highly, but dissembles it in his answer to* Petronius.

THIS Discourse was accompanied with so many sighs and tears, that it wrought compassion in all that heard it, and particularly in *Petronius*, who was naturally M
moderate, and merciful. For the request made to him in the Name of the whole Nation of the Jews seem'd not unreasonable, and nothing could be more deplorable, than the condition into which they were brought.

Petronius proposed and debated the business with his Councel, and was much pleased to find those persons, who were most bitter and inveterate against them before, come about and grow more gentle and mild, and others not afraid to declare, how much they were concerned for the Extreme affliction of that People; so that though he was not ignorant of the Cruelty of *Caius*, and that he never forgave any man, yet he seem'd to act by the motion of that Spirit, which the Piety of our Religion infuses: Whether it was that, being a learned Man, he had had some smattering of it before; whether he had N
gain'd it since his Governments in *Asia* and *Syria* (in which Countries there are great numbers of *Jews*) whether it was his own natural propensity, that inclin'd him to what was reasonable and just; Or whether it was because God does give usually good inclinations to great Men, both for their own benefit and the advantage of the Publick; which of these it was, I cannot determine, but so it was at that time. The result was, that the Statuaries should not be pressed; but that Orders should be given them to imploy the utmost of their skill, and made the Statue so accurately, that it might pass for a Masterpiece.

Pieces, which are a short time in doing, are a short time in decaying; whereas such, as are made with more deliberation, last longer by far, and are esteemed through several O
Ages.

Petronius

A *Petronius* did not incourage the *Jews* to send their Deputies towards the Emperour, becauſe he thought it not for their advantage to depend wholly upon the Capricio of a young Prince; yet he did not abſolutely forbid them, becauſe he ſaw there was danger both on the one ſide and the other. However, he wrote a Letter to *Caius* (without mentioning the Application which the *Jews* had made to him) imputing the Cauſe of the Delay on the Conſecration of the Statue to the Artiſts, who being to make it excellent had required more time, that it might be done more ſuitable to the dignity of the perſon it was deſign'd to repreſent. He thought by this trick to gain time, and it was likely *Caius* might comply, becauſe Harveſt was at hand, and he might very well apprehend that the *Jews* (being made deſperate, and not valuing their Lives, after the vio-
B lation of their Laws) might burn their own Corn and deſtroy all their fruit, which would be the more inconvenient, becauſe he was aſſured that *Caius* was upon a Voyage to *Alexandria*; for it was not likely that he would expoſe himſelf wholly to the dangers of the Sea with ſo great a Train, but rather ſteer his Courſe along the Shore of *Aſia* and *Syria*, where he might imbarke and diſimbarke as he pleaſed, and have the benefit of his Long-boats (of which he had 200 in his fleet) to ſupply it with proviſions and forrage, which was requiſite to be prepared in great quantities in all the Towns in *Syria*, but eſpecially the Ports, by reaſon of the vaſt numbers which attended him as well from *Italy* as from all other parts of the world.

It was not doubted but this Letter would have been kindly received by *Caius*, and
C that he would have approved of the delay, not in conſideration of the *Jews*, but for the convenience of making ſuch proviſion of Victuals, and therefore it was written and diſpatched. But the Choller of this Prince was ſo inflamed at the reading of it, that his Eyes ſparkled with fury, and clapping his hands together in a great tranſport, he ſaid.

How Petronius! *Have not you yet learned to obey your Emperour? Your great imployments have puff'd you up with pride, and it ſeems you know nothing of* Caius *but his Name; but you ſhall know him better hereafter by your proper experience. You have more conſideration of the Laws of the* Jews (*who are my mortal Enemies*) *than for my Commands who am your Prince. You apprehend their great numbers, as if you had not an Army as great, and ter-*
D *rible to the King of* Parthia, *and the whole Eaſt; yet your compaſſion for that pitiful Nation is ſtronger than your deſire to pleaſe and obey me. You pretend (forſooth) the neceſſity of making proviſion for my paſſage to* Alexandria; *as if I could not be accomodated from the neighbouring Provinces, and as if the plenty of other Countries were not able to ſupply the ſterility of* Judea.

But why do I protract and ſpend time in unprofitable words? 'Tis by the death of this impudent fellow that I muſt convince him of the greatneſs of his fault, and that mine anger never ceaſes, though my threatnings may.

This furious Prince return'd an Anſwer to *Petronius*; but being fearful of provoking ſuch of his Governours as were capable of raiſing Rebellion, and particularly thoſe who commanded ſuch potent and large Provinces as that upon the *Euphrates*, and who
E had the command of ſuch Armies as that which was then in *Syria*, he diſſembled his Choller; applauded the diſcretion and prudence of *Petronius*; only adviſed him by the by not to protract the Conſecration of his Statue any longer, for ſeeing Harveſt was over, there could be no conſiderable reaſon to defer it.

F

G

CHAP. XVI.

King Agrippa *comes to* Rome, *and being told by* Caius *that he would have his Statue erected in the Temple of* Jerusalem, *he falls into a swound; having recollected himself, he writes a Letter to* Caius.

NOT long after King *Agrippa* arrived at the Emperors Court, knowing nothing of the Letter from *Petronius*, nor the Answer which *Caius* had returned: when *Agrippa* came to pay his duty to the Emperour, he easily discovered by the manner of his reception that he was highly offended. He considered with himself whether he had done any thing that might disgust him; but remembring nothing of that, he concluded (as was true) that this passion was against some Body else. Nevertheless observing that that agitation of Spirit appeared not in his Countenance, but when he cast his Eyes upon him, his fear continued, and it came often into his mind to take notice of it to him; but he forbore, lest by an imprudent curiosity he should pull the anger of his Prince, which was fixed upon other People, upon himself.

No man seeing farther into Peoples thoughts then *Caius*, he quickly perceived that *Agrippa* was disturbed, and told him; *I will tell you what you are so desirous to understand. You know me too well to be ignorant, that I speak no less with my Eyes than with my Tongue: These honest men of your Nation are the only People who disdain to acknowledge me for a God; and do seem to run themselves desperately into ruine, by refusing their obedience to an order that I have given for the setting up a Statue of* Jupiter *in their Temple. They have met together from all the Cities and Countries to present a Petition, which in effect is nothing but to testify their contempt and disrespect to my Commands.*

He would have proceeded, but *Agrippa* was surprised with so violent a sorrow, that he fainted before him, and had fallen down, had he not been sustained by those who were about him. He was carried off to his Lodgings, where he continued insensible for a considerable time.

The concernment of this poor Prince augmented the hatred that *Caius* had conceived against our Nation. *If* Agrippa (said he) *who has alwayes had an affection for me, and has been obliged to me by so many favours, has so great a Passion for the Laws of his Country, that he is not able to endure that I should cross them, or so much as mention it to him, without hatred to his Life, what am I to expect from the rest of the* Jews, *who are not obliged by any Considerations of me to abandon their Sentiments?*

All that day, and a good part of the next, *Agrippa* remain'd in such astonishment, that he could not recollect himself; at length about evening he began to lift up his head; and opening his eyes with much trouble, he cast them upon the People who were about him, but knew no body, and having done so he fainted again, but with something more freedom of breath. Not long after he opened his eyes again, and coming a little to himself, *Where am I* (said he) *with the Emperour? and is he present?*

Take courage Sir, (said some about him) *You are in your own Lodgings, and the Emperour is not present. You have slept enough, awake now if you please, and try if you know us. Here are none but your Friends and your Servants, whom you love, and I am sure they love you beyond their own Lives.*

Then the Prince opened his Eyes, recollected himself, and found by their countenances what an impression his malady had made in their hearts. The Physicians caused the greatest part of those who were present to withdraw, that they might apply their remedy, and give him to eat with more convenience. Upon their presenting him something to eat, he told them,

Trouble me not with your Delicates; in the affliction I am in, it is sufficient to keep me from starving; and indeed I should not perswade my self to eat at all, had I not some hopes of being able to assist my Country-men in so unfortunate an extremity.

These words he delivered with Tears, and then took what was barely necessary, for the sustenance of his Life, and would not suffer them to mingle one drop of Wine with the Water which he drank. After which he told them, *I have now received what I could not have refused without destruction to my body. There remains nothing, but that I imploy the utmost of my endeavours with the Emperour to divert the storm that impends:* and thereupon calling for materials, he writ this Letter to the Emperour,

SIR,

A

SIR,

"MY Respects and awe for your Majesty deters me from presenting my self before you. Your Lustre amazes me, and your Comminations affright me: "A Letter will better express my humble request, than I could do it by word of "mouth. You know (great Sir) that Nature has engraven in every man's heart an "ardent affection for his Country, and a singular veneration for the Laws which have "been derived to him from his Ancestors, as you have sufficiently testified by your "Affection to the one, and by the great care your Majesty takes to have the other ob-
B "served. The same inclination is so naturally and so strongly radicated in all subjects, "that there is scarce a People, to whom their Laws do not seem just (though in effect "they be otherwise) and the cause is, for that they judge commonly more by Respect "than by Reason.

"You are not ignorant Sir, that I am by Nation a *Jew*, and born in *Jerusalem*, where "that blessed Temple is placed that is dedicated more particularly to the honour "of Almighty God. My Predecessors have been Kings of that happy Country: Some "of them have been Chief Priests, and exulted more in that dignity, than the Crown; "being perswaded, that as God was above Men, so the Priesthood was above the "Throne; Divine things being the Object of the one, and but Humane things of the
C "other.

"Finding my self (Great Sir) obliged by so many Ligaments to this Nation, this "Interest, and this Temple, I could not refuse them my Intercession to your Majesty; "Let me therefore with all humility beg, that you would not permit my poor Coun-"try-men to lessen their Zeal and Allegiance to you, of which no People in *Europe* or "*Asia* have always given greater testimony for your *August Imperial Family*, in what "ever their Religion and Laws would dispence with. They have not only made Vows "and Sacrifices for the prosperity of your Empire upon publick Feasts and Solemni-"ties, but every day. Which shews that it was not only by bare words, and false ostenta-
D "tations, but by real effects proceeding from the sincerity of their hearts, that they sig-"nified their affection to your Predecessors.

"As to that sacred City in which I had the happiness to be born, I may say it is not "to be considered only as the Metropolis of *Judea*, but it is the Capital City of several "other Provinces, by reason of the many Colonies with which it has peopled *Egypt*, "*Phenicia*, the upper and lower *Syria*, *Pamphilia*, *Cilicia*, several other parts of *Asia*, "as far as *Bithynia*, and a great way on the other side of the Sea.

"In *Europe*, it hath furnished with Colonies, *Thessalie*, *Beotia*, *Macedonia*, *Etolia*,
E "*Athens*, *Argos*, *Corinth*, with the greatest part of *Peloponnesus*, besides the most cele-"brated Isles, as *Eubea*, *Cyprus* and *Candia*.

"What shall I say likewise of the Countries beyond the *Euphrates*, in which (un-"less it be part of the Province of *Babylon*, and some other Governments) most of the "Cities that are seated in fruitful Countries are inhabited by the *Jews*? So that if "the Country, in which I had the honour to be born, may find favour in your Eyes, "you will not (great Sir) oblige one single Town, but a vast number of Cities in all "places of the World; and it would be a thing suitable to your Grandeur and Fortune,
F "to have all people participate of your favours to them; for there is no part of the "Earth in which your glory will not be proclaimed, nor any person living that will re-"fuse you those praises and acknowledgments that will be due to you.

"At the request of some of your private friends you have given whole Cities the "freedom of *Rome*, and thereby advanced them before others, to whom they were for-"merly inferiour; in which you obliged (no less than the Towns) the Persons by "whose intercession you granted that honour.

"I can say without vanity, that among all the Princes, who pay obedience to your "Majesty, there are very few who precede me in dignity, but none who surpasses (I "may say equals me) in point of affection to your Majesty, both as I am born your "Subject, and obliged by many express and particular favours. I dare not be so con-"fident as to beg the freedom of *Rome* for my Country-men, to exempt them from Tri-"butes, or give them Infranchisement: I request, Sir, only a favour that will be no "charge or inconvenience to your Majesty, but a great benefit to them; and there is
G "none so great a benefit to the Subject, as the favour of their Prince.

"*Jerusalem* had the first news of your happy succession to the Empire, and published "it immediately through all the neighbouring Provinces. Since then *Jerusalem* was

"the firſt City in the Eaſt, that proclaimed you Emperour, may not ſhe with reaſon H
"hope for ſome particular grace, at leaſt not to be put into a worſe condition than any
"of her Neighbours?

"Having ſpoken for my Nation and Country-men, it remains that I do now with all "humility ſupplicate you for our Temple, being conſecrated to God Almighty, and "his Majeſty inhabiting it. We have never admitted any Image or Statue there, becauſe "Painters and Sculptors repreſent only ſuch Deities as are viſible, and the God which we "worſhip being inviſible, our Anceſtors have thought, that they could not without im-"piety undertake any ſuch repreſentation.

"*Agrippa* your Grandfather had a reſpect for this Temple: *Auguſtus* ordered by Let-"ters expreſs that the *Firſt-fruits* ſhould be brought thither from all parts, and that not a I
"day ſhould paſs but Sacrifices ſhould be made.

"The Empreſs your great Grandmother had it in the ſame Veneration. There "was neither *Greek* nor *Barbarian*, nor Prince (how great ſoever his pique was to us) "nor Sedition, nor War, no Captivity, nor other of the greateſt deſolations that could "happen to any people, that could ever prevail with us to admit an Image into our "Temple; for even our greateſt Enemies have born a reverence for this place, becauſe "it was conſecrated to the Creator of the Univerſe, for fear of thoſe dreadful Judge-"ments, which they knew had befallen thoſe perſons, who had had the boldneſs to vio-"late it; of which, without inſtancing in Forreign Examples, I ſhall recount ſuch as are K
"domeſtick to your Majeſty.

"When *Marcus Agippa* your Grandfather in favour to King *Herod* my Grandfather "condeſcended to viſit *Judea*, and coaſt along the Shore to *Jeruſalem*, he was ſo taken "with the Magnificence of the Temple, with its Ornaments, the diverſity of the Orders "of the Prieſts, with their Veſtments, and particularly with the habit of the Chief-Prieſt, "with the formality of their Sacrifices, and the Devotion of thoſe who aſſiſted; That he "could not forbear teſtifying his admiration. He took ſo much pleaſure in the contem-"plation of theſe things, that there was not a day paſt, whilſt he remained at *Jeruſalem*, "but he viſited them all, offered magnificent Preſents, and granted to the Inhabitants "of that great City all that they could deſire but exemption from Taxes. L

"*Herod* paid him all the honour he could deviſe, and having received much greater "from him, attended him in perſon to the Sea-ſide, the People flocking from all parts "to throw boughs and flowers in his way, accompanying him with a thouſand Bene-"dictions.

"Is it not, Sir, a thing known all the World over, that the Emperour *Tiberius* your "great Uncle during the 23 years of his reign had the ſame reſpect for our Temple, not "ſuffering any body to make the leaſt alteration in the Orders obſerved there? Upon "which account (though otherwiſe I was a great ſufferer by him) I cannot contein from "recounting an action that redounded much to his honour, and I know you take de-"light in hearing the Truth. *Pilate* the then Governour of *Judea* conſecrated to him M
"in the Palace of *Herod* at *Jeruſalem* certain guilt Bucklers, not ſo much in honour to "him, as hatred to our Nation. There was no Image ingraven upon the Bucklers, nor "no Inſcription, but the Name of him who dedicated them, and the Name of him to "whom they were dedicated. Nevertheleſs the People tumultuated in ſuch manner, "that they imployed the four ſons of the King, the other Princes of the Blood, and the "moſt conſiderable Perſons of our Nation to perſwade *Pilate* to cauſe the Bucklers to be "removed, by reaſon it was contrary to the Cuſtoms of their Anceſtors, which Cuſtoms "neither Kings nor Emperours had ever infring'd before; and ſeeing *Pilate* (who was "of a violent and obſtinate nature) did ſeem to refuſe them, they cryed out, *Have a* "*care of troubling the Peace which we enjoy: Have a care how you provoke us to Revolt, and* N
"*to War: 'Tis not by the violation of our Laws that the Emperor is to be honoured; you* "*muſt find another pretence to colour ſo unjuſt an Enterprize, and ſo inſupportable to us; for this* "*magnanimous Prince is far from intrenching upon our Cuſtoms: If you have any Commiſſion* "*to that purpoſe, any Letter or other Order to authorize you in what you do, let us ſee it, and* "*we will depute perſons to wait upon him with our humble Remonſtrances.* Theſe words "exaſperated *Pilate*, yet gave him much trouble; for he feared, that, if they ſent their "Deputies, they would inform the Emperor of his Exactions, Injuſtices, and horrible "Cruelties, by which he had afflicted many innocent perſons, and put as many to death.

"In ſo great an anxiety *Pilate*, notwithſtanding his Paſſion and Severity, knew not "what way to ſteer. He durſt not take away the Bucklers, becauſe they had been con-"ſecrated; and if he durſt have ventured upon that, he could not frame himſelf to com- O
"ply with the People, and beſides he muſt obey the command of *Tiberius*.

Thoſe

A "Thoſe who interceded for the *Jews* perceiving, that though he diſſembled it "what he could, yet he repented of what he had done, writ a Letter to *Tiberius* with "great inſtance and reſpect; and there needs no further proof of its effects, than that "after he had ſignified his diſpleaſure to *Pilate* in his immediate Anſwer, he ſent to him "his Commands to remove the Bucklers to the Temple at *Cæſaria*, which was built in "honour to *Auguſtus*, and it was done accordingly; by which invention all due reſpect "was paid to the Emperour, without any invaſion of our Laws. Thoſe Bucklers "had no Image upon them, and yet now our controverſie is about a Statue: Thoſe "Bucklers were placed only in the Palace of the Governour; and this Statue muſt be "ſet up in the Sanctuary, a place ſo holy, that there is only the high Prieſt permitted "to enter, and that only one time in the year (after a ſolemn Faſt) to burn Perfumes in
B "honour to God, and by his humble Prayers to implore his bleſſing on our whole Nation "for the next year. If any other, not only of the Commonalty, but of the Prieſts (not "excepting him who is next to be High Prieſt) preſumes to enter; or if the High "Prieſt himſelf enters it above once a year, or more times that very day in which he has "liberty to enter, than what is allowed by our Law, it will coſt him his Life; nothing "can ſave him; ſo peremptory has our great Lawgiver been in his Orders for the reve- "rencing this holy Place, and for the making it inacceſſible. You are not then to doubt, "great Sir, but your Statue ſhall be no ſooner erected, but ſeveral of the Prieſts will "rather kill themſelves, their Wives, and their Children, than be ſpectators of ſuch
C "violence to their Laws.

"Thus it was that *Tiberius* acted upon this occaſion; and as to that Prince (the hap- "pieſt that ever govern'd the Empire) your moſt excellent Predeceſſor (who, having "given Peace to the whole World, deſerved for his vertue and great exploits the glori- "ous name of *Auguſtus*) when he underſtood, that we admitted not into our Temple "any viſible Image, as being improper to repreſent an inviſible God, he admired the "Piety and Knowledge of our Nation, being learned himſelf, and accuſtomed to paſs "the greateſt part of his time at meals in diſcourſe of Philoſophical points, that he had "been taught by the greateſt Maſters, and in the Converſation of learned Men, which "he kept conſtantly about him, that his Mind might receive its repaſt as well as his
D "Body.

"I could inſtance in ſeveral other things evincing his kindneſs to our Nation, but I "ſhall content my ſelf with two.

"Being informed that there was a neglect in bringing in our *Firſt fruits*, he ſent to "the Governours of the Provinces in *Aſia*, to permit only the *Jews* to aſſemble toge- "ther, becauſe their meetings were not like the *Bacchanals*, to drink and debauch, and "contrive againſt the Peace of the Publick; but Academies of Virtue, where People "were inſtructed to love Juſtice and Temperance; and as to their *Firſt fruits*, which "were ſent annually to *Jeruſalem*, they were imployed only to offer Sacrifices to God
E "in the Temple. Wherefore this great Prince expreſly forbad every body for moleſt- "ing the *Jews* in what related to their *Meetings* and *Firſt-fruits*. If theſe were not "the very words, I am ſure it was the ſence, as your Majeſty may know by one of the "Letters of *C. Norbanus Flaccus*, of which I have brought you a Copy.

"C. Norbanus Flaccus *to the Magiſtrates of* Epheſus, *Greeting*. *The Emperour has* "*writ to me, that in all places under my Government, where there are any* Jews, *I ſhould* "*permit them to aſſemble according to their ancient Cuſtoms, and to raiſe mony to be ſent to* "Jeruſalem: *I do adviſe and require, that you give them no interruption.*

"Doth not the favour and affection of *Auguſtus* to the *Jews* appear clearly hereby, "ſeeing he permits the *Jews* to aſſemble publickly to collect their *Firſt fruits*, and per-
F "form other actions of Piety and Devotion?

"I will give you another proof, and that no leſs conſiderable. He commanded that a "Bull and a Ram ſhould be offered every day at his charge in honour to our God, "which is obſerved to this day without any diſcontinuance; yet he knew that there "was no Image permitted either within the Temple or without: and no perſon ſurpaſ- "ſing him in knowledge, he thought it but reaſonable, that there ſhould be a Temple "peculiarly dedicated to the inviſible God, in which there ſhould be no Image, and "where men might utter their Prayers and Devotions with confidence of relief.

"The Empreſs *Julia*, your Majeſties great Grand-Mother, imitating the Piety of "her incomparable Husband, adorned our Temple with ſeveral ineſtimable Veſſels "of Gold, without any Image ingraved upon them, becauſe, though Women do not
G "eaſily comprehend inviſible things, yet her Wit and Inclination to great matters had "ſo elevated her in that (as in other things) above the pitch of her Sex, that ſhe un-

" derstood intellectual things as well as sensible; and she was perswaded that the later H
" were but Types and Shadows of the former.

" Since then you have so many pregnant Examples at home of the great affection of " your Predecessours to us; Continue, I beseech you, what they, from whom your per- " son and succession is derived, have so carefully preserved.

" They are Emperours, who intercede in the behalf of our Laws to an Emperour; " They are great Princes, to a great Prince; They are Grand-fathers and Grand-mo- " thers, to a Grand-child; Several to one single Person; all of them admonishing as it " were in these terms; Do not you abolish what we have established, and what has been " alwayes observed; but consider, that though the subversion of this Order may possibly " produce no ill effects immediately, yet the uncertainty of future Events ought to make I " the most hardy to fear, if they have not wholly renounced the fear of their Crea- " tor.

Should I go about to recount all my Obligations to your Majesty, the day would " fail me before I had finished; and yet it troubles me to pass them over too soon; But " so great benefits will publish themselves. You have beat off my Irons, but those Irons " incumbred but part of my Body, and the pain, that I now suffer, oppresses my Soul. " You have delivered me from the apprehension of Death, and afterwards reviv'd me, " when a greater apprehension had put me into such a state, that I was lookt upon as " dead. Preserve then, I beseech you, that Life, that you have restored, and would " not doubtless have restored to have prolong'd my misfortunes.

" Your Majesty has advanced me to the greatest honour, that can be aspired; you have " given me a Kingdom, and added to that Kingdom *Trachonitis* and *Galilee*. After such " extraordinary Favours, do not, I beseech you, refuse me another so necessary, that the " not granting of that will make the other unprofitable; and when you have rais'd me to " so glorious, so illustrious a condition, do not humble me down again into darkness " and sorrow.

" I do not beg of you to continue me in that high sphere, where your favour has plac'd " me. All that I beg is, That you would not interfere with the Laws of my Country; " and if you deny me that, what will my Country-men, what will the whole World " think of my Interest with you? Will not they have reason to believe, that I have either " betray'd my Country, or lost the honour of your favour, which are two the greatest " Evils that I dread? Nevertheless I must of necessity fall into one of them, seeing I " must either be Cowardly or perfidious in deserting an Interest, that ought to be so " dear to me; Or else I must have lost my Interest in your kindness, if, imploring your " Mercy for the preservation of the Temple and my Country, you should not " think fit to use me with the same favour, that former Emperours have shown to all such, " as they did honour with their kindness.

" If I be so unfortunate as to be pleasing to you no longer, do not cast me into Bonds " as *Tiberius* did, but put me immediately to death; For why should I desire to live " having lost your Majesties favour, in which only I repos'd my greatest confidence and " hopes?

CHAP.

A

CHAP. XVII.

Caius *was wrought upon by* Agrippa's *Letter; and sent to* Petronius *to do nothing in the Temple at* Jerusalem. *But he repented presently, and caused a Statue to be made in* Rome, *which he ordered to be sent privately to* Jerusalem *at the same time, when he should go to* Alexandria, *where he likewise resolved to be acknowledged for a God. The Injustice and Cruelty of that Prince.*

B

WHEN King *Agrippa* had seal'd and dispatch'd this Letter to *Caius*, he expected the success with all imaginable impatience, as judging, that not only the Conservation or Ruine of *Judea* was at Stake, but the Interest of the whole Nation of the *Jews* spread abroad over the whole Earth.

This Letter produceth great agitation in the mind of *Caius*. He could not with patience behold his Pleasure disputed, and yet he could not but be touched with the Reasons and importunity of *Agrippa*. He blam'd his affection for them, who were the only People, that durst withstand the Consecration of his Statue; and yet he could not but approve the sincerity of that Prince, as proceeding from the nobleness and generosity of his mind. At length his kindness for *Agrippa* prevailed against his Choller; he was mollified by degrees, returned him a favourable answer, and granted him the highest of all favours, that he would desist from the aforesaid Consecration. After which he writ to *Petronius* to make no farther alteration in the Temple; but he blended his grace with such severe Conditions, as gave them always occasion to tremble; for he added this Clause to his Letter, *But if in any other Town beside* Jerusalem *any body thinks fit to erect any Statue or Altar to me or mine, and any one be found so audacious as to oppose it, it is our pleasure, that he be punished upon the place, or sent Prisoner to us.*

C

D

Was not this to revoke or cancel his favour at the same time when he granted it, seeing those words could not be considered, but as seeds of Commotion and War? For who doubted but those People, who were Enemies to the *Jews*, would fill their Provinces with sacriledge, and such marks of honour, as are due only to God (and that rather to destroy our Nation, than to oblige *Caius*) and then the Jews not being able to suffer such an outrage upon their Laws, *Caius*, to punish their resistance, would *de novo* command the Statue to be set up and consecrated in the Temple? Nevertheless, by the manifest protection of God, none of the People adjacent to *Judea* gave them this occasion of trouble, though there was so much cause to apprehend it. But some will say, *What advantage had they by it? for though others sate still,* Caius *himself did not*: For he immediately repented of the favour which he had granted, reasum'd his old resolution, and ta-

E king no notice of the Statue that was making at *Sidon* (lest it should beget a revolt) he gave order for a new one to be made of gilt Brass in *Rome*, with directions that it should be sent privately by Sea, and without notice set up in the Temple of *Jerusalem*, when he went himself into *Egypt*.

He omitted no Order in the preparation for his Voyage to *Alexandria*, so great was his desire to see it; and so firm his resolution to continue therein some time, because no other place seem'd to him so convenient for the execution of his ridiculous design of being owned for a God, out of an opinion he had, that the example of that great City (by reason of its situation, and the resort thither from all parts of the world) might induce other Towns less considerable to give him, the same divine honour, as he was assur'd

F of in *Alexandria*. Besides, he was of so light and inconstant a nature, he never did any good thing, but he repented of it immediately, and found out some way to revoke it, and make things very much worse than before; and of this I shall give you some proof.

Having set certain Prisoners at liberty one day, he caused them about an hour after to be clapt up again without any hopes of ever being discharged any more, though they had committed nothing in the interim, that might move his displeasure.

Another time he sent others into exile, who had committed nothing at all, and he looked upon that sentence as a favour, because they, knowing his horrible inhumanity, expected, and had prepared themselves for death. Accordingly they were sent into the Islands, where they were put to plough and cultivate the Earth, and they took their mis-

G fortune patiently. But on a suddain though they had given no new provocation, he sent Souldiers, and put them all to the sword, which was a great affliction to several great Families in *Rome*.

If

If he gave money, at any time to any body, he would be sure to have it again, not H
by way of loan, or upon condition to pay them Interest, but by way of Authority and
Violence; and the poor people, were not only glad to restore it, but they scap'd well, if
it did not cost them all their own, whether it was their Parrimony, or acquired by their
own Industry and Labour.

Those who thought themselves highest in his favour, he ruin'd under pretence of af-
fection; obliging them to such excessive expences in vain Feasting and Entertainments,
that some one single Treat was so magnificent and sumptuous, that it was sufficient
to undo a man utterly, and forced him to borrow, that he was never able to pay; upon
which score some persons were affraid of his friendship, because it was not only useless,
but dangerous; and to be esteemed rather a snare, than an advantage. I

This was the humour of *Caius*, who hating no nation like the *Jews*, no Nation felt
so much the effects of his hatred. He began in *Alexandria* to sequester their Oratories,
and fill them with Statues, and no man durst oppose so great a Violence. There was
now only the Temple at *Jerusalem* unviolated; and to compleat his Impiety, he would
needs ravish that from God, and impropiate it to himself, with this Title.

THE TEMPLE OF THE NEW JUPITER, THE ILLUSTRIOUS CAIUS.

What do you intend, most presumptuous and infatuated Prince? You are but a Man, K
and would usurp upon God. 'Tis not enough for you to have dominion over so many
People, that there is scarce a Nation or Climate, to which your Empire does not extend!
But you will not suffer in the whole World one single Place to be appropriated to God
Almighty, in which it may be lawful with sincere Piety to pay him that Devotion, which
is due to his Divine Majesty.

Are these the great hopes which the World conceived of your Reign? Or do you
not know, that this course is no less, than to draw upon your self and your whole Empire
a deluge of all imaginable mischiefs?

L

CHAP. XVIII.

With what austerity Caius *treated* Philo, *and the other Embassadors from* Alexandria, *and how he would not be perswaded to hear what they could say.*

BUT we must come now to the Passages in our Embassie. The day appointed M
for our Audience being come, we were no sooner introduced, but we could easily
perceive by his *Mine* and his *Gesture*, that *Caius* was rather become a Party than a Judge.
For if he would have acted like a Judge, he should have advised with his Counsel in an
affair of that importance, wherein all the Priviledges were in question, that for four hun-
dred years together had been enjoyed by so great a multitude of Jews, as lived in *Alex-
andria*, without the least intrenchment or molestation. He ought to have heard both-
sides, debated the whole matter with his Counsel, and afterwards pronounced a just and
equitable arrest. But, instead of proceeding by those methods of Justice, the pitiless
Tyrant, bending his brows upon us with a furious Brutality, caused the two intendants of
the Gardens of *Mecenas* and *Lamia* (which are near both the Town and his Palace) to N
be called to him (for he had been retired thither for his recreation three or four days.)
He commanded them to open the doors of the several Appartments, which opened into
those Gardens, for he was disposed to walk and gave Order that we should follow.

We threw our selves down at his feet, and saluted him with the Titles of *Emperour*
and *August*. The manner in which he received our Salutation was such, that we quick-
ly found, that we were to despair not only of success in our Embassie, but the safety
of our Lives. For he told us frowning, and with an angry kind of smile; *Are not you
the declared Enemies of the gods? Are not you they, who, when others acknowledge my Divi-
nity, do refuse and despise me?*

And saying so, he lifted up his hands towards Heaven uttering such expressions, that O
I heard with too much horror to repeat them again.

Our

A Our adversaries observing it, and concluding that they had gain'd their Cause, could not conceal their excess of Joy, and there was not one of all the Attributes, wherewith God himself is honoured, but they gave to him.

There was a person named *Isidorus*, a great and dangerous Calumniator, who, perceiving *Caius* to be infinitely well pleased with his Flatteries and Cajolements, said to him, *SIR, You would abhor these people much more, and those who sent them, did you know their malice against you. They are the only People, who refuse to offer Sacrifice for your safety; and generally the whole Nation is guilty of the same stubbornes.* At which words we were not able to contain, but cryed out, *that it was false, for we sacrificed Hecatombs to that purpose; and having washt our Altars with the blood of our Victims, we did not devour the flesh*
B *our selves like several other Nations, but burned all together in that sacred fire, and this we have done more than once or twice, for we did it three times, First upon your advancement to the Throne: Next, when you recovered of your great fit of sickness, which was an affliction to the whole World: And the third time, when we made it our solemn prayer to God Almighty to give you success in your Enterprises in* Germany.

'Tis true (the furious Emperour replyed) *you offered Sacrifices, but it was to another, not to me: and therefore, What honour did I receive by it?*

We could perceive at those horrid words our blood to freeze in our veins. In the mean time *Caius* passed from one apartment to another, finding fault where any thing
C was amiss, and giving order how it should be mended. We followed him, jostled and derided by our Adversaries, who abus'd and mock'd us, like Mimicks on a Stage; and indeed our whole negotiation might have passed for a Comedy, having nothing in it but appearance of Truth. For he, who ought to have been our Judge, was our Accuser; and our own Party animated him against us. Having him therefore for a Enemy, and such an Enemy, what could we do but be silent? And being silent is a kind of Defence, especially where nothing can be said, that would have been pleasing to him, and the fear of his violence upon our Laws had shut up our mouths.

When he had given direction about his buildings, he demanded seriously and with great gravity of us, *Why we were so scrupulous in eating of Hogs flesh?* Upon which our
D Adversaries (to Cajole him with their flatteries) fell out into so immoderate and undecent a laughter, that some of the Prince's Officers, which were about him, could scarce brook so great a disrespect; and it was so much the greater, by how much his humor was such, there was not any but his *Privado's* and *Intimates*, that could without danger take the liberty upon them of but smiling in his presence.

We replyed most humbly to the Emperour, *That the Customs of People were different, and that as among us there were some things forbidden, so there were others prohibited to other Nations.* And one of our Company instancing in those who eat no Lamb, the Emperour laught & reply'd, *They have no reason, for the flesh is not good.* These railleries augmented our trouble very much; but at length, in some kind of heat he asked us, upon what grounds
E we founded our freedom? We began to lay before him our grounds, and he foreseeing well that they would be reasonable, and that we had many more to corroborate them, he rose up on a suddain, and ran into a great Chamber, causing his servants to shut the Windows, whose glass was contrived so as to let in the Light, but keep out the Wind; and was as clear as Crystal. We followed, and he came to us again, and demanded of us very moderately, what we had more to say? We would have gone on with our Reasons, but in stead of hearing them, he ran again in great speed into another Hall, where he had commanded several ancient Pictures to be brought for him to see; so that finding our selves so often interrupted in our affairs, and in such different manner, supposing we were to expect nothing but death, we addressed our selves in our extremity to the true, for protection against the counterfeit God: and it pleas'd him to
F have compassion on us, and by his infinite goodness to moderate the fury of *Caius*, who commanded us to withdraw, and went away himself, only saying to those who were next him, *These People are not so bad, as unfortunate and besotted not to believe me to be of Divine nature.*

In this manner we departed not only from his Judgment, but from his Theater, and Prison, for what was it but a Theater, where we were laughed at and derided? And the rigors of a Prison are they comparable to the torments we endured from so many Blasphemies against God, and so many Menaces from an enraged Tyrant against us? Because ours (forsooth) was the only Nation, that obstructed his being owned for a God.

G Upon this we desisted, and respited for a while, not out of love to our Lives, for could our death have been serviceable to the conservation of our Laws, we would have embrac'd

it

it with joy, as conducting us to a happy Eternity. But because besides this it would H
have been destructive to our Laws, and offensive to those who sent us, for as much as
the management of such things are usually judged by their success, we comforted our
selves in some measure, that we had escaped such a danger, yet not without continuing in
great apprehensions, what judgment the Emperour would give. For how could he be
informed of the Equity of our Cause, when he vouchsafed not so much as to hear us?
And what could be more cruel, than to see the safety of our whole Nation depend upon
the manner, after which we five (who were Embassadors) should be treated? For if
Caius should declare in favour of the *Alexandrians*, what other Town would let the
Jews live in quiet? What other Town would forbear them? What other would not de-
stroy their Oratories? What other would not refuse them the Exercise of their Religi I
on? So that the abolition of all their Priviledges, and the entire Ruine of the whole
Nation were before us, and the thoughts of them overwhelmed us with sorrow; and
the more, because we could see no resort nor refuge from our miseries: For those who
before seemed to favour our Affairs, began now to despair of our safety, and retired not
daring to assist us any farther, though we sent to importune them; so little expectation
had they of Bounty or Justice from a Man, who would make himself a God.

FINIS.

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An

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32	1 2 *ad* 5	110	h
	8 9	126	n
35	34, &c.	109	d
	6 11 14	126	n
36	12	109	e f

Deuteronomy.

2	31	92	l
3	21	109	b
4	1 *ad* 43	110	h
6	6 7	112	k
15	12 *ad* 19	116	l m
16	1 10 13	111	f
17	15	113	b
19	2	126	n o
	14	113	b
20	15 *ad* 20	118	f
	11 *ad* 21	94	*per tot.*
22	10	113	d
	11	112	i
	23 24 25	115	b c
23	1	117	e f
	24	113	B
24	12 13	116	K
	21 22	113	e
25	3 4	113	c f
	5 *ad* 9	115	c
	19	118	m
26	1 2, &c.	113	c
29	1 *ad* 10	119	b
31	3 23	119	m
33	23	119	d
34	8 9	119	e f
	10	120	K

Joshua.

2	1 2 3	121	e
	46	122	h
3	1 2 3	122	K
4	1 2 3	122	m
	5 *ad finem.*	122	n
5	10 11 12	122	n
6	3	122	o
	20 *ad* 26	123	a b c
7	1	123	d
	5 *ad* 16	123	f g h
	10	124	h
	16 17 18	124	i k
	24 29	124	k
8	1 2	124	l
9	3	124	m
	6 15	124	n o
	21 23	125	a
10	1	125	B
	9 *ad* 13	125	b c
11	1 *ad* 5	125	c d
	7 *ad finem*	125	e f
	23	126	h
13	1 *ad* 12	126	i
	24 29	126	n
14	15 16 *per tot.*	126	k l
20	*per totum.*	126	o
	8 9	109	d
22	2 *ad* 6	127	a
	10 *ad* 16	127	d e f
	21	128	l
23	*per totum.*	128	m
24	19 33	128	n o

Judges.

1	1 *ad* 5	129	b c
	6 7	129	c
	16	129	e
	22 *ad* 26	129	e
2	1 *ad* 11	129	g
3	1 *ad* 11	133	B c
	12 *ad* 13	133	d e f, &c.
4	1 *ad* 21	134	k l m n
6	1 2 3, &c.	135	b c
	11 12 13	135	d
7	2 *ad* 22	135	e f g, &c.
	22 25	136	k l
8	7 10	136	l
	22 33	136	m
9	1 *ad* 15	137	a b
	23 *ad* 49	137	d e f, &c.
	52 *ad* 55	138	i k
10	2 *ad* 8	138	l m
11	1 *ad* 11	138	n
	30 *ad* 40	138	o
	39	139	B
12	1 *ad* 13	139	B c
13	1 2 3, &c.	139	f g
	9 *ad* 19	140	h i
	24	140	i k
14	1 *ad* 6	140	l
	12 13 14	140	m
	18 19 20	140	n o
15	4 5 6	141	a
	11 *ad* 15	141	c
	18	141	d
16	3	141	d
	6 *ad* 15	142	c f
	16 17 18	142	h
	25 *ad finem.*	142	i k
18	2, &c.	132	l
19	*per totum.*	130	h
	22 *ad* 26	130	l
	29	130	n
20	1 *ad* 25	131	a
	25	131	c
	29 *ad* 36	131	d e
	35	131	f
	41 *ad finem.*	131	g
21	12 *ad* 25	132	i
	20 *ad finem.*	132	k

1 Samuel.

1	10 *ad* 13	143	g
	20 *ad finem.*	144	i
2	12 *ad* 17	144	h
3	3 *ad* 10	144	k
	11 *ad* 21	144	l
4	1 *ad* 21	144	m n o, &c.
5	1 *ad* 6	146	l
	2 *ad finem.*	146	o
6	12 *ad* 18	146	d e
	19 21	147	f
7	3 *ad* 6	147	g
	6 *ad* 12	147	f
	10 14	148	k l
8	1 *ad* 6	149	b c
	6 *ad* 19	149	e f, &c.
9	1 *ad* 3	150	k
	6 *ad* 10	150	l
	15 *ad* 19	150	m
	22 24	150	n
10	1 *ad* 8	150	o, &c.
	17 *ad* 27	151	c d e f, &c.
11	1 *ad* 4	151	g
	3 *ad* 15	152	i k l m, &c.
12	3 4	153	B
	7 *ad* 18	153	c d e
	20 *ad finem.*	153	f
13	2 *ad* 12	154	i k l, &c.
	22 23	154	m n
14	1 *ad* 4	154	n o
	11 12	155	a
	12 *ad* 15	155	B c
	20 *ad* 26	155	c d
	27 *ad* 30	155	d e
	32	155	e
	37 *ad* 47	155	f g, &c.
15	1 *ad* 9	156	m n o, &c.
	10 *ad* 24	157	c d

Chap.	Ver.	Fol.	Let.
	17 *ad* 22	157	e f
	23 *ad* 28	157	f g
	32	158	i
16	1 *ad* 11	158	k l m
	12 *ad* 21	158	n o
17	2 *ad* 15	159	c d
	26	159	f
	34 *ad* 37	160	i
	38 *ad* 53	160	k l
18	6 *ad* 9	160	n o
	17 *ad* 27	161	a b
19	3 *ad* 10	162	*per tot.*
	14 *ad* 21	163	d e f
20	1 *ad* 11	164	f g h
	16 *ad* 30	164	l m
	33 *ad* 43	165	a b
21	1 *ad* 13	165	c d
22	1 *ad* 19	165	d e f
	9 *ad* 21	166	*per tot.*
23	1 *ad* 14	167	b c d
	19	167	c d
	26 27 28	167	e f
24	5, &c.	167	g
	10 *ad* 17	168	k
25	1 *ad* 35	168	l m
	36 *ad finem.*	169	b c
26	*per totum.*	169	f, &c.
27	1 2	170	l
	8 *ad finem.*	170	l m
28	1 *ad* 5	171	b
	6 7 8 9	171	b c
	8 *ad* 14	171	c d
	16 *ad* 22	171	e f
29	3 *ad finem.*	171	f
30	1 *ad* 25	171	f g
31	1 2 3	172	i k
	4 *ad* 13	173	a b c

2 Samuel.

1	1 *ad* 15	175	e f
2	1 *ad* 15	175	f g, &c.
	17 *ad* 30	176	l
	30 *ad finem.*	176	l
3	1 2 *ad* 17	176	m n
	20 *ad* 26	177	c d
	27	177	d
	31	177	f g
	33 34 35	178	h i
4	1 *ad* 12	178	l m
5	*per totum.*	178	n o
		179	b c
6	1 *ad* 16	180	m n, &c.
7	1 *ad* 3	181	b
	5 *ad finem.*	181	d, &c.
8	1 *ad* 8	181	e f
9	1 *ad* 11	182	n o
10	1 *ad* 19	183	b c d
11	1 *ad* 8	184	i k
	14 *ad* 17	184	l
	18 *ad* 27	184	n o, &c.
12	1 *ad* 6	185	b
	7 *ad* 13	185	c d
	13 *ad* 24	185	e f g
	27 *ad finem.*	186	i
13	1 *ad* 29	186	k l, &c.
	30 *ad* 34	187	b c
14	1 *ad* 25	187	d e
	24 *ad* 33	187	f g
15	1 *ad* 6	188	k
	10 *ad* 14	188	l m
	24 *ad* 32	188	m n
16	1 *ad* 18	189	b c
	20 21 22	189	e f
17	1 *ad* 16	189	g
	17 *ad finem.*	190	m n
18	1 *ad* 7	191	c d
	8 *ad* 18	191	e f
	21 *ad* 33	192	i k
19	1 *ad* 9	192	m n
	13 14 15	193	b c
	22 *ad* 37	193	d e f
	41 42 43	194	k l
20	1 *ad* 10	194	n o
	16 *ad* 22	195	k
	23 *ad finem.*	195	l
21	1 *ad* 9	195	m n
	16 *ad* 20	196	a b
22	*per totum.*	196	d, &c.
23	8 9	196	d e
	13 *ad* 18	196	g h
	20	197	a
24	1 *ad* 10	197	c d
	12 *ad* 23	197	e f

1 Kings.

1	1 *ad* 5	189	c d
	11 *ad* 29	189	e f
	30	200	h
	33 *ad* 51	200	k l
2	1 *ad* 4	202	b c d
	17 *ad* 24	203	e f
	25 *ad* 35	204	h i
	38 *ad finem.*	204	m n
	1 *ad* 15	204	o a b
	16 *ad finem.*	205	d
	24 25 27	205	e f
4	1 *ad* 26	206	i k
5	1 *ad* 12	206	n o
	6 *ad* 10	207	a b
	11 *ad finem.*	207	d e
6	1 *ad* 5	207	f g
	22 *ad* 29	208	n o
7	1 8 9	209	l
	27 37 38	209	m
8	1 *ad* 5	210	e f
	22 *ad* 54	211	i k
	55 56, &c.	211	m n
	62 63 66	212	c
9	1 2	212	e
	6 *ad* 9	212	f
	11 12	213	f
	16 *ad* 21	215	a b
10	10 *ad* 18	215	c d
	4 *ad* 13	215	e f
	14 *ad finem.*	215	g
	27 28 29	216	m n
11	1 *ad* 23	216	o a b
	26 *ad* 35	217	n o
	30 40	218	i
12	1 *ad* 11	218	c d
	6 7 8	218	e
	8 *ad* 11	218	f
	18, &c.	219	h i
	21 22	219	i
	26 27 29	219	k l
13	1 *ad* 4	220	a b
	7 *ad* 10	220	d
	13 *ad* 32	220	e f
14	2 *ad* 18	222	c d
15	1 *ad* 14	223	o h
	15 17 21	225	i
16	1 *ad* 15	224	o
	28 30 31	226	a b
17	1 *ad* 16	226	c d
	17 *ad finem.*	226	f g
18	1 2	227	h
	13 17	227	k l
	21, &c.	227	l
	34 *ad* 40	227	n o
	45 *ad finem.*	228	b
19	4 *ad* 6	228	b c
	16 17 19	228	d e
20	1 *ad* 21	229	l m
		230	a b
	23 *ad* 27	230	e f
	31 *ad finem.*	231	h i
21	1 *ad* 28	228	f g h
22	2 *ad* 8	232	b
	6	232	c
	14 *ad* 28	232	d
	28 *ad* 38	233	i

2 Kings.

1	1 *ad* 10	235	m n
2	11	236	d
3	11 *ad* 17	236	e f
	22 *ad* 27	237	i k l
4	1 *ad* 7	237	n o
6	9 *ad* 19	238	b c d
	24 28	238	g
	31 32 33	239	k l
7	1 *ad* 19	239	l m
	17 18 19	239	m n
8	7 8 9	240	e f
	11 *ad* 22	240	g h
	25 *ad finem.*	241	o
9	1 *ad* 6	242	a
	11 13 15	242	b c
	17 *ad* 31	242	d e
		242	f g
10	1 *ad* 14	243	k l
	18 *ad* 30	244	a b
11	1 2 3	244	b c
	17 18	245	k
12	1 *ad* 16	245	l
	18	245	m
13	20 21	247	b c
14	1 2	247	l m
	23 25	249	l
15	14	250	d
	34	250	f
	38	251	k
16	1 2 3 4	251	l
	7 *ad* 20	252	b c
17	3 *ad* 6	252	c
	24	253	m
18	9	255	l m
	17 23	255	o
19	1 2	256	b
	20 *ad finem.*	256	c
	35 36 37	256	f
20	1 *ad* 11	257	i k
	14 *ad* 21	257	l m
21	1 2, &c.	258	a
	18	258	d
22	1 *ad* 8	258	d
	4 24	258	f g
	8 13	259	i
	15 *ad finem.*	259	k
23	5 11	260	a
	22	260	c
	13 *ad finem.*	260	d
24	11 *ad* 20	261	h
	17 20	262	d e
25	*per totum.*	260	g
	1 *ad* 10	263	k
	1 *ad* 7	264	d e
		265	h
	4 *ad* 12	262	f
	9 *ad* 18	265	i
	18 *ad* 22	265	l
	27	262	a

A Table of *Josephus* directing to the Bible.

Chap.	Verſ.	Fol.	Let.
	1 Chron.		
22	1 *ad* 6	198	m
	6 *ad* 24	198	n
	7 *ad finem.*	198	o
23	13 14	200	n
26	1 *ad* 12	201	l
28	11 *ad* 18	201	m
29	5 *ad* 9	201	n
	2 Chron.		
4	2	209	l
7	1	212	b
11	5	221	b
	11 13	221	b
12	2 *ad* 13	221	e f
13	1 *ad* 13	223	k l m
14	*per totum.*	224	i k
	9 *ad* 14	224	l
	12	224	m
15	3 4	224	m n
17	1	226	a b
	1 2	226	b c
18	1 *ad* 8	232	b
	5	232	c
	13 *ad finem.*	232	d e
	27	232	f
	28 *ad finem.*	233	h i
19	1 *ad* 17	234	d e
20	1 2	234	g
	22 24	235	k l
21	12	241	l
	16 17 18	241	n
24	1 *ad* 14	245	n
	17 *ad* 21	246	b c
25	11 *ad* 16	247	n
	17 *ad* 28	248	d e
	18 *ad* 25	247	k
26	1 *ad* 10	249	m n
	16 *ad* 21	250	b c
28	9 *ad* 19	251	l m
29	1 2	252	d
	20 21	253	h i
	30 31	253	i
32	33	257	n
33	1 *ad* 10	258	b
	10 *ad* 13	258	c
	14 *ad* 20	258	d
34	8 *ad* 21	258	e
	23 *ad finem.*	259	k
35	22 23 24	260	c
36	6 *ad* 21	260	g
37	1 *ad* 21	261	k l m
	Ezra,		
1	*per totum.*	274	e
	3	274	g
	7 *ad* 10	275	i k
2	*per totum.*	275	l
3	4 5 8	279	k l
	6 *ad finem.*	278	d
4	1 *ad* 6	279	o
	2 *ad* 11	275	n
	11 *ad* 12	276	b
5	3 *ad* 6	278	g
	6 *ad finem.*	279	i
	7 *ad finem.*	280	e
6	1 *ad* 15	278	b
	4 5 6	278	b
	7 *ad* 16	278	d
	22	278	e
	17, &c.	281	i
	15 16	281	k
7	11 12	281	n
9	*per totum.*	283	h i
10	5 10 11	283	n
	Nehemiah.		
1	1 *ad* 5	284	d
	5 *ad* 11	282	c
2	1 *ad* 11	285	i
4	1 *ad* 15	285	k
	16 *ad finem.*	285	k l
8	1 *ad* 11	284	b
	Ester.		
1	1	286	b
	10 *ad finem.*	286	c d
2	7 *ad* 10	287	h
	21 22	287	i
3	1 2 3 4	287	l
4	1 2	288	c d
	11	288	e
	16 17	288	f
5	1 2, &c.	289	k
	4	289	l
	6	287	n
	8 9	287	l
	14	289	n
6	1 2 3 4	289	o
	6 *ad* 13	290	c d e
7	1 *ad* 10	290	e f g
8	1 2	291	i
	5 *ad finem.*	291	l
9	1 *ad* 10	292	c d
10	*per totum.*	292	f
		293	*per tot.*
	Isaiah.		
44	5 *ad* 10	274	f
45	1 *ad* 9	274	f g
	Jeremiah.		
22	24	261	l
25	1 *ad* 12	261	l
29	1 *ad* 10	261	l m
37	*per totum.*	267	k
39	1 *ad* 14	263	k
40	4	265	g
	6 *ad finem.*	265	c
42	*per totum.*	265	k
52	10 11	265	n
	31 *ad finem.*	267	h
	Daniel.		
1	1 *ad* 16	267	n o
	6 17	268	b c
2	20 *ad finem.*	268	f
3	1 *ad* 19	269	m
4	1 *ad* 29	269	n o
5	5 *ad* 30	271	h i
	24 *ad* 31	271	n o
6	4 *ad* 16	272	b
	24 *ad finem.*	272	f
7	3 *ad* 27	273	k
9	*per totum.*	273	n o
	Jonah.		
1	*per totum.*	249	h i
2	*per totum.*	249	k l
	Nahum.		
2	8 *ad finem.*	250	c

FINIS.

FINIS.

THE WORKS OF JOSEPHUS
London, 1683

Bound in full brown leather.

When received the leather was rotten. The front board was detached. The boards were badly bent at the corners. The last page was crumpled.

Treatment

A handwritten bookplat, 'Samu el Feaver', was removed from the old board, and tipped onto the new cover.

The crumpled page was wetted and flattened. A few minor repairs were made with japanese paper and wheat starch paste. The textblock was reinforced with stabjoint end sheets of Fabriano Ingres. The spine was reglued with a 50/ 50 mixture of methylcellulose and Jade 403. The book was casebound in Joanna Buckram.

Ellen Anne Owings
1986